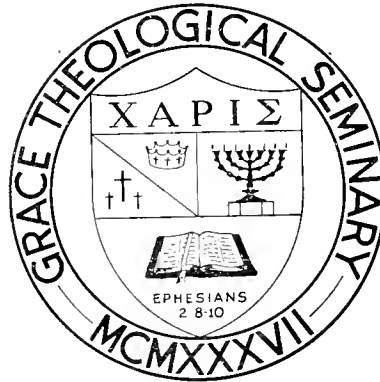


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The BRETHREN HERALD MISSIONARY



FOREIGN MISSION NUMBER

JANUARY 7, 1956



"Brethren Foreign Missions"

From the General Secretary to You!

By RUSSELL D. BARNARD

Pray around the clock for foreign missions—"These all continued with one accord in prayer and supplication" (Acts 1:14). "And when they had fasted and prayed, and laid their hands on them, they sent them away" (Acts 13:3). "... Paul and Silas prayed . . . and suddenly there was a great earthquake" (Acts 16:25-26). "... pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest" (Luke 10:2).

Prayer is continued! Prayer is practiced! Prayer is powerful! Prayer is commanded! Prayer is unto God, through our Lord Jesus Christ!

The foreign-missions movement was born in a prayer meeting in Antioch. It was reborn in the famous "hay-stack" prayer meeting a century ago. Our own Foreign Missionary Society was born in a prayer meeting on a very prominent and precious knoll at Winona Lake, Ind., on Sept. 4, 1900.

Our victories have been prayer victories. Possibly in recent years we have prayed less and planned more. Planning is good and is according to the will of God, but it doesn't replace prayer.

Challenges, responsibilities, and opportunities are too great for us unless we take time for prayer, much prayer, frequent prayer. When we say "prayer," we have in mind the attitude mentioned in Philippians 4:6: "*In everything by prayer and supplication with thanksgiving let your requests be made known unto God.*"

Prayer goals for 1956—Prayer will be especially important during 1956, since it is our purpose to suggest that prayer goals be had for all churches, Sunday schools, Sunday-school classes, and individual believers for 1956, particularly in regard to our foreign-mission giving. This will be explained fully in the next Foreign Mission Number of the *Herald*, to be dated Feb. 4. A goal is only important and valuable as it causes us to strive with greater determination that we could otherwise do. We want that determination, however, to be bathed in the power of God through prayer. He is able, and we can be enabled through Him!

A practical help—For your daily praying for foreign missions I know of nothing more helpful than our little prayer booklets. Identify them by the green cover with the picture of the little black child kneeling in prayer. Our missionaries and many foreign-mission needs are listed. These are available in your church or at our foreign-mission office at Winona Lake, and are free. Make praying for missions, and for the missionaries by name, a part of your foreign-mission prayer goal for 1956. Pray around the clock in 1956 for Brethren Foreign Missions!

Help Grace Seminary! We testify to the excellent work being done in the school. One could not have been

in the meeting Dec. 21, when the choirs presented such a beautiful program and the chapel was filled to overflowing with the students and their families, without concluding: "This is of the Lord, and it is marvelous in our eyes." Help Grace Seminary!

Foreign Missions four-month period—Materials presenting our foreign-mission work have been prepared and will be delivered soon to pastors throughout the Brethren Church. None of the material is to be used before Sunday, Feb. 5, when our foreign-mission period begins, but delivery must be made before that time. If there is victory in 1956, it will be of the Lord. Printed materials help greatly, but we are not depending on them—we are depending on the Lord.

Something new for the children—Beginning with the Feb. 4 issue of the *Herald* we will have something special for the children. In this children's section there will be stories, pictures, plans, and helps. Be watching for the first issue, boys and girls!

Those foreign-mission rallies—Your comments were so encouraging concerning our foreign-mission rallies last year that we are using the plan again this year. The rallies will begin in the Northwest on Feb. 5 and will continue from district to district until about May 22. We plan for a minimum of at least four missionaries or missionary families to work in each district. The largest possible number of fields will be represented. As an individual believer you will enjoy and be blessed by these rallies. Plan now to attend when they are in your church or in your area. Pray for those preparing for these rallies.

More persecution—Persecution has again flared up in Colombia, South America. In one place six Protestants were murdered early in October. North American missionaries have been assaulted. Our State Department is doing all it can to end this persecution of the evangelicals in Colombia—we appreciate this—but we know that the protection for believers, and the courage to continue with the precious testimony, comes from the Lord.

New assignments in Argentina—Word just received from the Field Council in Argentina tells of new assignments to some missionaries. The Carson Rottler family has moved to Rio Cuarto, where Brother Rottler has assumed the responsibility of the follow-up in connection with the hundreds of people in the Rio Cuarto area who have responded to invitations given over the radio program. The Jack Churchill family and Mrs. Sickel are being returned to Rio Tercero, a very prosperous little city of about 15,000 people, where they served so effectively during a former term of service. The new addresses are given elsewhere in this issue.

THE BRETHREN MISSIONARY HERALD

VOLUME 18, NUMBER 1

Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, \$2.00 a year; 100-percent churches, \$1.50; foreign, \$3.00. Board of Directors: Robert Cries, president; Herman A. Hoyt, vice president; William Schaffer, secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to Executive Committee; Walter Lepp, S. W. Link, Mark Malle, Robert E. A. Miller, True Hunt, Thomas Hammers; Arnold R. Kriegbaum, ex officio.

Back Again!

By MRS. LOREE SICKEL

Back again! Certainly this is an expression freighted with significance for us all, and especially for the foreign missionary. What a wonderful thing it is to go back to the homeland after years on the field—back to the comforts and privileges unknown in that land where he has been serving, back to the loved ones from whom he has been separated by long distances and longer years, back to the fellowship of dear ones in Christ, back to the spiritual refreshing of Bible conferences and retreats. Only the missionary can rightly estimate the value of this.



But equally wonderful is the "going back" that follows the year of furlough.

I have just finished another time of blessing and precious memory in the homeland and am on my way back, following the road taken so many times—separation from loved ones, across the United States, down the coast to the West Indies, Rio de Janeiro, Santos, Montivideo, and then—Buenos Aires. Again I have had time and opportunity to think over what this going back means to me. Just why it is that while there are tears in my eyes there is singing in my heart as I look forward to placing my feet once again on Argentine soil? Just why is it that after 36 years I have once more set my face toward that land under the Southern Cross? There are many things that come to my mind, but three are outstanding.

I am going back because of a people I have learned to love. It has not always been so. How well I remember my early reaction to the flies and lack of cleanliness, to the kissing and handshaking, to the chattering and customs of a strange land, to the fraud and untruthfulness so prevalent. It seemed impossible then that some day there would be a "drawing back" because of love in my heart for them. But the Lord works in the heart of the missionary, as well as in that of the people. I have found that there is something very attractive about the Argentine people, and have been drawn to them even when the feeling is not mutual and when they turn away and will not have anything from us. And as I think today of many close and precious friends among them, closer even than many blood relations, there is real joy in the anticipation of greeting them in the very near future and working with them for the extension of the Gospel. But this thought would not be sufficient to take me back. There are other reasons.

I am going back drawn by the tremendous spiritual need of Argentina. I believe that she constitutes one of the neediest fields on the face of the earth. She is a growing and progressive nation, but a land without the message of the Gospel, where the Bible is a closed book and where the great redemptive work of Christ upon the cross is belittled. As I think back upon the years that are past, I thank God for the progress of gospel work in our own denomination, as well as in others.

I can remember the time when there were only our

own three mission stations in the southern part of the Province of Cordoba and a few Plymouth Brethren and Baptist missions to the north. The Province of San Luis and La Pampa were almost entirely without a testimony to the Gospel. We did not have any national workers and there was a dearth of leadership of any kind among the few believers. Today we can rejoice in churches established, in an able leadership among men and women alike, and in a consecrated group of young people who know what it is to testify for Christ in the midst of Roman Catholicism. We have seen the blessing of Bible-trained, consecrated nationals going out to evangelize their own people. But standing as we do on the threshold of a new term of service, at a time when the missionary has a clearer vision of the field as a whole than at any other time, I can only say that as I view it we haven't even touched the fringe of the need. As we look to God for leading as to our place of service, we realize that it isn't so much a question of where we can find a field but which one of the many needy places is the one to which we should turn. There are more than 18,000,000 souls who will go into a Christless eternity if something isn't done. What if my soul were in the place of one of those? This thought has been with me for years and takes me back once more.

"If your soul were in that soul's stead,
And alone in the darkest night
You groped, and many a tear you shed,
With never a helper in sight;
If you famished for want of the Living Bread
With pangs that a soul may know,
And your feet dragged on in a hopeless tread,
Straight down to eternal woe—
Oh! if it were you, Christian, what would you do
If your soul were in that soul's stead?"

But even this burden would not in itself be sufficient to take me back. There is one other reason.

I am going back because I believe that Argentina is the land of His choice for me. What a thrill such an experience brings. To definitely set one's face in the direction of His call, to companion by the way with Him who said: "Let us cross over to the other side," and to find at the end of the way the one service to which He, my precious Lord, has called me—no words of mine can adequately describe such an experience. It is not love for the people, nor the ease of the task nor the glory connected with it, nor even pity or concern for those who are dying without Christ. There must be but one reason for going back—because I am confident that it is God's place in life for me. Without this there cannot be success as God looks at success.

As I compare this journey with the one taken in 1919 I find many differences. The beloved companion who was at my side then is now with the Lord, but I feel a precious nearness to him as I go back to the land that he loved so much. This time it will be just 20 days from Long Beach to Buenos Aires, as compared with three and one-half months, involving a six-week delay in New York because of lack of documents and another 10 days in the West Indies because of fire on board. But now as then there has been the consciousness of the inestimable privilege it is to be going as His messenger—mine the privilege and honor of giving the Message of Hope to those who have no hope. Mine the Bread of Life to give, mine the Living Water, mine the Abun-

(Continued on Page 7)

I Work in Vacation Land

By REV. FOSTER TRESISE,
Honolulu, Hawaii

"Aloha" from Hawaii, "The Paradise of the Pacific." When considering Hawaii many people think only of it as vacation land—a land of enchantment: the beautiful palm trees, the bright moonlight, the ideal balmy climate, with everything else that goes with this combination to make this one of God's garden spots. Mark Twain aptly expressed the general opinion with regard to the Islands when he said they are "the loveliest fleet of islands that lies anchored in any ocean."

God has given us a vision, not so much of the physical or climatic wonders of the Islands, but of a people and of their spiritual need. To meet the need, God has wonderfully supplied—first, in giving us a love for the people that leads us to fellowship with them in their sorrows, heartaches, and joys; and then, in the Word of God, thus enabling us to meet the need and to point them to Christ. What joy it is to have hungry hearts feed upon and respond to the Word under the ministry of the Spirit of God. Because of this, even though we are working in "Vacation Land," we are not on—nor do we enjoy—a "vacation."

The apostle has said: "I have no greater joy than to hear that my children walk in truth" (III John 4), and this, his joy, has been our joy too. There is joy unspeakable in leading souls to know Christ as Saviour, in turning them from death to life—but I'm convinced the greatest joy known to man is to see those same souls respond to the Word of God, worship the Lord, and become themselves soul-winners. In this the Lord has abundantly blessed.

The work of Grace Chapel, in taking on a more local aspect, began in the heart of one of our young ladies whose life was changed through the entrance of Christ. Because of her witness, the mother was saved, and through the influence of the mother's life many local residents were contacted for the Lord. Recently we have had another outstanding illustration of this same working. Because of the weight of sin, one of our young Hawaiian mothers braved the criticism of the "local" and of friends, and attended the services of the chapel and was gloriously saved. Today, through her spiritual and physical labors, we are seeing a number of local residents responding to the invitation of the Lord and of the chapel, while a greater number remain in the background, being interested and curious.

One outstanding feature in the lives of our young adults in the armed forces has been their attendance to the things of God and being witnesses in turn of God's saving grace. Time and time again we have seen them bringing their friends with them to the house of God, so we could say the growth of the work has largely been due to the witness of others.

Another feature of the work here that gives us great joy is the number who have received a vision of serving the Lord and who have yielded to Him to prepare to that end. One young man is now attending Fort Wayne Bible College, another will enroll for the spring semester of 1956 at Grace College, with perhaps another young man making his decision for this same institution, while yet another may at this writing be enrolled at Kings College. God has not only blessed in this respect but has also led several of our women to actively



take part in child evangelism work, and they continually report the blessings received. One lady, upon conducting her first flannelgraph lesson, was invited to give the same lesson before the entire Sunday-school group of one of our local churches.

However, lest any should think we do not have any times of stress or anxiety, we would like to mention this is present as always too. Apart from the carelessness and indifference on the part of a very small minority, the greatest difficulty to the work, at least on the part of its being a permanent work, is that we are ministering largely to a transient people. That is, during their military enlistment and residency here, we reach them with the Gospel and evangelize them, but during their enlistment, many times, they are transferred to other areas of service. Yet it should be said that we are seeing a gradual over-all increase from year to year in all of the services.

If you will notice the caption at the head of this article, it reads: "I Work in Vacation Land." Yes; we work in vacation land other than in the ministry. At times it is most difficult, but always the Lord has blessed. We have found this to be our hardest place of service for the Lord, the most demanding and exacting upon our energies, time, and talents that we have ever experienced, but we have also found this the place of God's greatest joy in our hearts.

We have given to God everything we possess—He has required and received the same—and in return we have found God faithful and true (see Mark 10:29-30) and the joy and rejoicing of our hearts.

You too may have a part in the ministry here, and in the joy received, by prayer. May we be laborers "together" for Him!

LET GOD CHOOSE!

The best workers are not those whose chief thought is work, but whose highest aim is the *will of God*. The truest way to do the work of God is to be always in the will of God. It is possible to give ourselves to a work to which God has not called us; or to withhold ourselves from paths of service which He intends us to take. . . . Let us begin by the consecration of ourselves to His *will*. Let God choose for us. Let us not make our own plans, and then come to Him for His blessing on our way. Let us spread before Him a clean sheet of paper, that He may map out for us His way, and show us His will.—*Handley C. G. Moule.*

GOING FORWARD

By MISS ESTELLA MYERS

(Second of a series)

"... We are journeying unto the place of which the Lord said, I will give it you" (Num. 10:29).

"For this God is our God forever and ever: He will be our guide even unto death" (Ps. 48:14).

We had committed our lives unto the Lord and we trusted HIM to give us the desire of our hearts to evangelize in an unreached field.

On the *City of Cairo* we continued our Bible classes and prayer meetings, and the study of the French language, as well as the native trade language, Sango. I typed for the class the lessons in Sango that Mr. Haas gave me. A theatrical group which was going to southern Africa accepted our invitation to join our Bible classes. When the sea was rough, some of the passengers were seasick. Almost every day we practiced lifeboat drill and fire drills. All of us in turn were kept busy playing with the children on board.

We were a happy group and praised the Lord along the way. Meeting so many missionaries was a real treat. As we approached Cape Town, we met in the dining room for prayer. The boat *City of Athens* had previously been sunk in that harbor. We thanked the Lord for keeping us through dangerous waters.

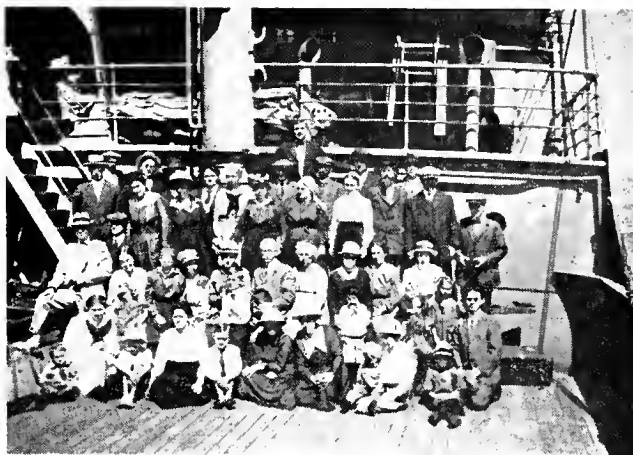
Cape Town is a beautiful city. The two days we were there we were busy visiting the Belgian and Portugese consuls to have our passports visaed. We found that all our baggage did not follow us, but we were thankful for what we had.

Then came the parting with most of the missionaries—some went to India, some to Madagascar, and others to the eastern coast of Africa. We 11 missionaries and two children were the only passengers who sailed along the western coast of Africa on the Norwegian steamboat *Outenique*. Because the cabins of this northern boat sailing in southern waters were too hot, it was necessary for us to find other places to sleep. The women slept on sofas in the ladies' room; the men in the smoking room and dining room. Some of us preferred the two lifeboats where we could look at the stars. The heavens looked different than they had in the northern sky.

After a few days' travel, the captain found the boat had sprung a leak and we had to hurry back to Wal-fish Bay for repairs. We were in harbor three days and then went sailing on. All through the 13 days we were aboard the *Outenique* we continued our studies and prayer meetings. It was a hot journey but we did not mind the heat, for were we not obeying our Master's orders? One always is happy when obeying his guide.

We arrived at Loanda where we were told Stanley entered with his army half a mile wide—men who were half-starved—hunting for Livingstone. A Methodist missionary there was our interpreter at the customs where we deposited our baggage in transit. We were given a place to stay in the native girls' dormitory as the girls were on their vacation. During the few days we were there we took our meals downtown.

Early one morning, as I was passing the native church, I heard the natives singing "Nothing but the



Missionary group on the City of Cairo, January, 1918



Playing with the children on deck of the City of Cairo

blood of Jesus" in their language. It impressed me very much to hear those natives who were once heathen, singing from their hearts that nothing but the blood of Jesus could cleanse them. I stopped to listen and decided that that song would be one of the first to translate for our natives after we knew their language—and it was.

Our next boat was the *Wall*. It had been waiting out in the bay for cargo from the *Outenique*. We received permission to sail on it if we could get to it by 9 o'clock Monday morning. Sunday afternoon we prayed for the Lord to guide us. Early Monday morning we managed to get the baggage out of customs and porters to take it to a lighter which we obtained, and at almost 9 o'clock we sent the women and children out in a rowboat with Mr. Bragg to entertain the captain until the men could get the baggage to the boat. At 10 o'clock the men with the baggage arrived and we rejoiced to be together again. The captain laughed at our trick on him. He knew we thought that he would not sail with only the women, leaving the men behind.

Our next duty was to prepare our meals with supplies that we bought at Loanda. It was like a picnic, with everyone hungry. We had no cabins and put up our cots on deck for the night. The journey to Boma

(Continued on Page 6)

"Preach the Gospel to Every Creature"

By EDWARD D. MILLER

Missionary to Brazil

Our Lord and Saviour commanded His disciples to preach the "Good News" to all men, and in the Revelation we read: "... and hast redeemed ... by thy blood out of every kindred, and tongue, and people, and nation." Here in Macapa, Brazil, we have the unique opportunity of reaching not only the Brazilians with the Gospel, but also some Japanese and Americans.



During these first three years in Macapa our main effort has been to witness among the Brazilians. We have an established church in Macapa along with a Christian day school offering the primary course. We have just completed our first year with over 90 students enrolled. All indications are that we will have close to 150 students next year.

Besides the church in Macapa we have a chapel about six miles out along the river in the "Fazendinha." We have services every Thursday evening and Sunday afternoon. About an hour's ride by motor boat is the town of Mazagao. We also have a small but thriving church in this interior town. We make the trip by motor boat every 15 days. The rest of the time the believers themselves take charge of the services. This just about keeps one missionary busy most of the time, but during the past year we have been able to expand our vision and labor.

For several years now many Americans have been working in this Federal Territory of Amapa helping to construct a railroad back into the interior. Later on

this railroad will be used to transport manganese out to the new port that is being built near Macapa. Much of this ore will be shipped to the United States. Many of these Americans have their families with them, and after some investigation we found that there was a desire on the part of many to have some type of religious services. And so the Lord opened the way for us to have regular preaching services once a week on Tuesday night. Since January of last year we have been holding services regularly. Another evangelical missionary in this Territory has been cooperating with us in this effort.

During the past two years many Japanese families have come into this Territory to help grow vegetables. In the Fazendinha, where we have one of our chapels, there are about 10 families. Many of the younger Japanese are learning Portuguese and we have about eight or 10 attending our services. Just recently we were privileged to baptize one of the girls who had been a Christian prior to her coming to Brazil. Of course this was a fine testimony for the others. Since that time others have taken interest in the work. Although we are not able to speak the Japanese language, we have tracts in Japanese and also gospel records in that language. We take these records into their homes and spend a whole evening playing them. They always invite their neighbors and we have about 25 and sometimes more in attendance. These people seem eager to hear the Word and we trust that in the future the Word which has been sown will reap a bountiful harvest. Pray with us for this young girl, Kimie Nobusawa, who is now a member of our church. She wants to go to Bible school and would have gone this year if it had not been for her lack of Portuguese. And so whether it be in Portuguese, English, or Japanese, the Word is going out "to every creature," and in the end souls will be saved.

GOING FORWARD

(Continued From Page 5)

was only 36 hours. As there were no railings on the boat, the children had to be watched, so they were guided with ropes tied around their waists.

We entered the dirty Congo River and stopped at the Boma mission. Our next boat was the governor's yacht which took us to Matadi the next day. It was not large enough to take all the baggage, so the men remained to see about the rest of it. "Matadi" means "stones" in the native language.

Dr. Sims met us at Matadi and made arrangements for us to take the little train that ran on the narrow-gauge railroad, controlled by the natives. The railroad was built because the rapids in the Congo prevented further boat travel up the river. It took Chinese convicts 20 years to build this railroad and represented a life sacrificed in the making of it for every yard of

railroad. We rode up the mountain the first day, staying overnight at Tysville, and rode down the mountain the next day. The natives at every village ran out quite a distance to beat the train. It was an obliging train. One could buy fruit along the way, and if anything was dropped the train stopped for it. At one village the engineer forgot the conductor and some papers. About a mile out of the village the train waited for him. He was very angry when he arrived. We had to wait until the engineer and conductor stopped their quarreling before we could go on. Many amusing things happened along the way on this little railroad.

We spent Sunday at the hotel in Kenchasa, expecting to go to Brazzaville on Monday. We were much in prayer as we looked across Stanley Pool to French Equatorial Africa and gave ourselves anew to be used in that vast unreached field. We did not know what was before us, but we were willing to knock at the door for entrance, believing that God would open it to the Gospel.

Jacob Yasse

By REV. C. B. SHELDON

Missionary to Africa

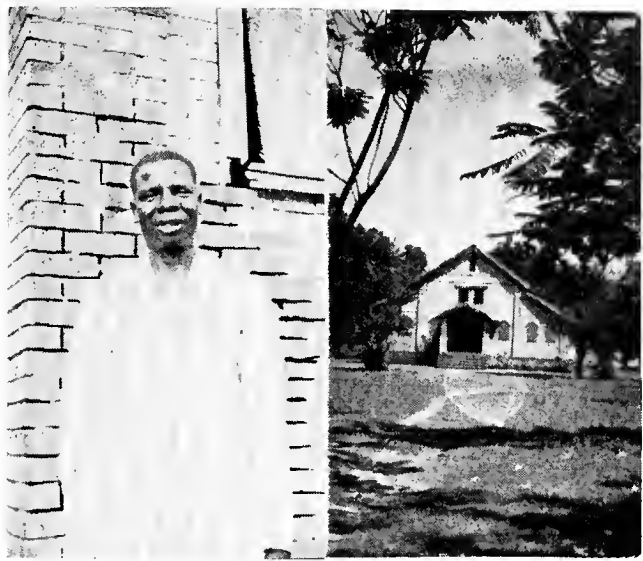
In the early part of 1924 Namganda heard that some white people had come to Karreland with the Gospel. He wanted to know about this "Good News," so in company with some others of his villagers he started out on foot for Bassai, three "sleeps" away (75 miles). Arriving at Bassai which was like a foreign country to him, he heard of the love of God and the death of Christ upon the cross for his sins. It was all so wonderful as he heard it for the first time. He felt that he must return to his own Gbea people and tell them of what he had heard. So after a short time at Bassai he returned home and began to publish this love story. His nephew Yasse was one who heard and was touched by this message and decided he wanted to hear more when he had an opportunity. Yasse was a helper for the native soldier in the neighborhood, but upon hearing that the "Good News" had come to his own country he told the folks he was leaving to hear more about this news. So he arrived at the little round mud house at Bazien where the missionary was waiting permission to start work at Bellevue. He attended the meetings to learn more of this story of love. He was convicted of sin and his need of a Saviour and soon accepted Christ as his Lord. He made a clean break with heathenism and wanted to tell others of his new-found Saviour.

Yasse's older brother thought him foolish to give up all the ways of his forefathers and the customs of the Gbea. This older brother often sought to drag Yasse back into the ways of the tribe without success. There was a younger sister who also held on to sin and became a real heartache to Yasse. He would plead with them in vain to give up their sin and accept Christ as their Saviour. Before her death Yasse's old mother accepted the Lord, which was a great joy to him. His mother-in-law also accepted the Lord about this time, and this too was an encouragement to him to press on.

Yasse has undergone much sorrow and testing. The loss of his good wife and helpmate was quite a blow to him. Then some years later with the accidental death of his first-born son, David, he was sorely tried, but the Lord helped him through this period. In due time he married again. His second wife has not been as strong spiritually and thus has not been the help that one could wish she were. His oldest daughter, Sarah Bedane, is now happily married to one of our Christian believers and the granddaughter is quite a joy to Yasse.

Much of Yasse's time is spent away from the station visiting chapels on his bicycle. Because there are about 100 groups out through the Bellevue district, it means he has a lot of traveling. He also holds communion services and baptizes as he makes these regular rounds. Many problems arise among these bodies of believers, and Yasse is often instrumental in helping to straighten out these tangles, and some are really tangles that a lawyer wouldn't solve too soon. Even as in this country, problems seem to increase with the progress of the work.

Yasse, being an older man and not having been able to attend our Bible Institute, is not as good a preacher as some of the younger men who have had this privilege.



Jacob Yasse

Bellevue chapel where
Jacob Yasse serves as
pastor

However, with his years of experience and understanding of the wiles of heathenism, he is able to help the needy brethren and be a real pastor.

BACK AGAIN!

(Continued From Page 3)

dant Life which comes with the possession of Christ. No other honor on earth can compare with it. No other joy is like that which comes with the knowledge that he has used me to lead one of these souls out of darkness into His marvelous light.

I am going back! Praise the Lord! There isn't anything or any place in all the world that I would exchange for this.

THE UNQUESTIONABLE TASK

To witness to the world and to win the world are not necessarily coextensive undertakings; and when the church shall have testified the Gospel of the grace of God among all nations it may be that multitudes will yet remain disobedient to the heavenly message. Therefore I boldly affirm that the church has nowhere assigned to it the achievement of converting the world in this dispensation. Let none be offended at this statement, since I emphatically add that though our task is not to bring all the world to Christ, our task is unquestionably to bring Christ to all the world.—A. J. Gordon, D. D.

THE WORLD MISSION FIELD

The number of foreign missionaries throughout the world in 1953 totaled no more than the full maintenance crews of six aircraft carriers. No wonder the job is not done! Of the world's 2,433,696,000 people, less than one-third are even nominally Christian, i. e., Protestant, Roman Catholic, or Eastern Orthodox. Non-Christians number 600,000,000 more than they did 50 years ago. Surely 18,000 foreign missionaries are not enough. "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 9:38).—*The Flame*.

"LAYMEN--CAN FOREIGN

By GLENN E. MILLER

Sunday School Superintendent,
Community Brethren Church
Whittier, Calif.

"I have a long distance call from Brazil, South America, sir," the operator said. "Hello, Karl . . . have you decided to stay at home?" the voice from Brazil said. The phone had rung that night in the home of a Christian businessman of southern California. He had just returned from the World Congress of Youth for Christ in Sao Paulo, Brazil. Men, listen to what he said to me: "I preached to over 600 a night, for 10 nights straight, under a tent top in Sao Paulo. My family and I are spending next summer in Brazil. I'm interested in agriculture there, but most of all we're concerned about the Indians, that we might win them to Christ."

The great question is not, "Are you willing to go?" but "Have you decided to stay at home?" The Lord is challenging every layman to an active, working *interest* in foreign missions. *Interest* in foreign missions is like getting interest in a bank—time, work, money, or prayer—the more you put in the more interest you get.



"Laymen—can foreign missions use you?" The answer is "YES." If the presentation of the Gospel to every creature takes place, the laymen of our churches must carry a major responsibility. Foreign missions presents five spheres of activity in which the men and women of our churches can have a part.

(1) IN FOREIGN COUNTRIES

I'm interested in Mexico. I love to travel, fish, and talk to men about Christ in this land of sunshine, romance, and easy living. As we traveled in Mexico we met Americans in business: "Pancho" of San Diego, representative of a great tractor company and engaged in farming operations; a California doctor with a farm; a superintendent of a great sugar refinery at Las Mo-chis. Read the December, 1954, article in *The Reader's Digest* called "Honeymoon in Mexico," which tells of a couple who went for a honeymoon, but who at the end of a year were still there and now with a family of a dozen homeless boys. What if these were Christians there in business—the business of winning men to Christ?

The late Dr. Archer with his family went to southeastern Mexico. With a businessman's approach he secured land, hired natives to farm it, instructed them in Bible school, taught them a trade, and sent them out as missionaries to their own people. Christian farmers in many areas of the world could do the same.

R. G. LeTourneau says "Blisters and Blessings, Bulldozers and Bibles work together." Mr. LeTourneau is to open tracts of land to Christian American farmers for colonization in Peru.

Layman Al Balzer has done a fine work in Africa doing construction work for our Brethren mission there.

Keith Altig has mentioned the real opportunities for Christian businessmen in Brazil. "Shall we stay at home?"

Emmitt Adams, a Brethren businessman, went to Puerto Rico with his family to work in the great industrial expansion there. In that country he has had unlimited opportunities to win souls for Christ. (Editor's note: see Emmitt Adams' article, "A Layman in the Needy Field of Puerto Rico," which will appear in the February Foreign Mission Number of the *Herald*.)

Jesse Cover, of Modesto, travels in Mexico with the Gideons, giving out Bibles and the Word to university students and others. The door is open, but we must enter.

The director of our Whittier branch Mexican Sunday school, Dave Gutierrez, Bible school trained, is working for a degree in psychology that he might teach in a university in Latin America, start a Bible class, and build a church. There are a hundred ways to be a missionary.

Robert Lancaster, of Community Brethren Church, Whittier, manufactures high grade lubrication oil. If God will give his oil entrance into Mexico, he will give the profits of its sale to the propagation of the Gospel in that country. How many laymen will take God into business with them?

Dave Gutierrez, director of Community Brethren's Mexican Sunday school.

One of the three Sunday-school classes in Community Brethren's Mexican extension Sunday school. Teacher Annabeth Sparks also teaches in their Christian day school.

Pat Griffith stresses foreign missions in the "Spanish Corner" of her fourth- and fifth-grade room in the Community Brethren day school.

(2) IN THE LOCAL CHURCH

Laymen, it is our job to see that foreign missions is an every-week concern, not just a seasonal interest. Young people, let God speak to your heart about missionary service. If it isn't full time, then consider government consulate work, or education that prepares for work in foreign lands.

Perhaps our churches ought to form "Men for Missions" clubs. A man-size job requires men to do the work.

Every church ought to have a missionary library of books. How can our children know unless they read, or see, or hear!

(3) IN THE SUNDAY SCHOOL

The Sunday school offers the greatest potential that foreign missions has. We must use filmstrips, stories, maps, pictures, every means possible, weekly, to keep missions before our children and youth. The Sunday school offers the greatest untouched source of prayer, future missionaries, and support that missions has. You can never secure from adults what missionary-thinking children, trained through the years, can ultimately produce.

Our Vacation Bible School uses a foreign missions theme for the children's gifts each year. This year every dollar of the children's gifts went to provide equipment for the Missionary Children's School in Africa.

We are sponsoring a branch Mexican Sunday school and providing the teachers. Why? To win Mexican youth to Christ, in time to build a church, looking to the time when we can staff our Mexican field with missionaries of Mexican descent. Wonderful contacts have come: Dave Gutierrez; Virginia Rios, Mexican descent, a registered nurse, majoring in Christian Education and open to God's leading for foreign missions.

(4) IN THE CHRISTIAN DAY SCHOOL

Our fourth and fifth grades are studying Mexico this year. The children are learning the Spanish language. Films, curios, travel posters, the Spanish language, missionary stories, and a missionary-candidate teacher, Miss Pat Griffith, combine to bring a missionary vision daily to boys and girls. Daily the children are praying for the missionaries and the people in foreign lands. One



boy has said he wishes to be a missionary. What an opportunity for trained men and women to serve as teachers, challenging youth with missions.

(5) IN THE HOME

God grant that we parents have a burden for foreign missions! Does your home ever entertain missionaries? Does it have missionary books? Do you talk about missions around the table or are you afraid your child might become a missionary? My 12-year-old daughter said at the dinner table: "Daddy, why don't we forget about Christmas presents this year and go to Mexico that week instead?" Dads and mothers, we are the key to the future success of Brethren foreign missions. Let's think, pray, teach, and work FOREIGN MISSIONS in the home, the church, the school, and all the world around!

MISSIONS USE YOU?"



FORT WAYNE, IND. The First Brethren Church has called Carl Miller, junior in Grace Seminary, to be assistant to Pastor Mark Malles. Tom Julien, middler in Grace Seminary is assuming the pastorate of the new branch work started in the northeast part of the city by the First Brethren Church in cooperation with the Brethren Home Mission Council.

WINONA LAKE, IND. Homer Rodeheaver, for many years associated with Evangelist Billy Sunday, died on Dec. 18.

ASHLAND, OHIO. Evelyn Eileen Cashman, 6 lbs., 12 oz., joined the ranks of the Rev. Edwin Cashman family on Dec. 8. "Daddy" is assistant pastor at the Grace Brethren Church. Grandfather Miles Taber is making normal recovery.

CHANGE OF ADDRESS. The new address of Ward A. Miller, is 8326 S. Vicki Drive, Whittier, Calif., and John S. Teeter is 236 W. Beverly St., Tracy, Calif. Please change Annual.

JOHNSTOWN, PA. The city-wide evangelistic campaign conducted in the First Brethren Church by Evangelist Hyman Appelman resulted in a total attendance of 10,408 in the 17 services, or an average of 612 per service. There were 365 first-time decisions. Dr. W. A. Ogden is pastor.

KITTANNING, PA. The new Sunday school unit being erected by the First Brethren Church will consist of a building 57 by 30, with a full basement and two upper floors, which will accommodate 500. The

present average is about 300. Wm. Schaffer is pastor.

NEW TROY, MICH. Timothy Paul Jackson weighed in at 8 lbs., 12 oz., on Nov. 9, and immediately announced membership in the Rev. Richard Jackson household.

WINONA LAKE, IND. There was no Missionary Herald last week. See the Dec. 24 issue for explanation.

WINONA LAKE, IND. An attractive four-page 1956 calendar, illustrating the life and ministry of Grace Seminary and Grace College, is now ready for you. Each page has upon it a calendar for three months, together with pictures setting forth various aspects of the school's work. Secure one of these through your local church.

WINONA LAKE, IND. Those desiring to have their Missionary Herald's bound should have them in the Herald offices by Jan. 15. After this date a \$1.00 penalty will be assessed.

HAGERSTOWN, MD. The laymen of the Atlantic Fellowship of Brethren Churches will hold a rally at the Grace Brethren Church here Jan. 28. Russell Weber will be the host pastor.

COSTA RICA. (EP) Phil Saint, internationally known artist-evangelist, together with his wife and four children, arrived here on the first leg of the trip which is leading them to South America where he will engaged in full-time missionary evangelism, "maybe for the rest of my life," Saint declared. Late in 1956 they will conduct campaigns throughout Argentina.

WEST COVINA, CALIF. Anyone moving into this area permanently should contact Pastor Charles Ashman, 803 S. Lolita, inasmuch as three housing projects will be opened after Jan. 1, 1956. These projects are within five blocks of the church, and if any property is purchased the owner will give the broker's fee to the building fund of the West Covina Brethren Church.

WINONA LAKE, IND. The truss work for the roof over the main section of the new denominational office building is in place and will be under roof soon.

CHICAGO, ILL. (EP) The Illinois Supreme Court ruled that it is within a city's general police powers to prohibit business activity on Sunday. It upheld as valid a Sunday

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Home Missions Luther L. Grubb
Winona Lake, Ind.
Grace Seminary Paul R. Bauman
Winona Lake, Ind.

closing law in Evanston, Ill., which had been appealed by 11 local automobile dealers. The dealers claimed the Sunday closing prevented them from competing with car dealers in Chicago and other neighboring communities; but the court stated that "Sunday has been observed traditionally as a day on which the normal, nonessential, nonemergency activity of the business world ceases."

PORTO RICO. Mr. Emmitt Adams, a member of the Temple City Brethren Church, Temple City, Calif., has returned home after working here almost a year for a firm in southern California. He will return about Jan. 15, and purposes to start a Brethren Sunday school in this needy field.

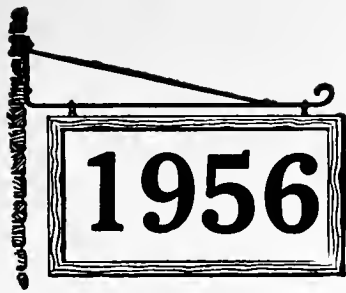
CHANGE OFF ADDRESS. The new addresses are: Rev. and Mrs. Jack Churchill and Mrs. Loree Sickel, Remedios de Escalada 74, Rio Tercero, FCBM, Prov. of Cordoba, Argentina, South America. Rev. and Mrs. Carson Rottler, Las Heras 647, Rio Cuarto, Prov. of Cordoba, Argentina, South America. The new phone number of Rev. Homer Miller is Clarksville, Mich., OW 3-3251. Please change Annual.

WINONA LAKE, IND. Although phonograph records are listed in our catalogue we desire to announce that the Missionary Herald will no longer handle them through the mail. As soon as the present stock is exhausted we will consider this trade closed.

FREMONT, OHIO. A Sunday school rally will be held Jan. 12 at the Grace Brethren Church with Stan Kruse of Detroit, Mich., as guest speaker. Gordon Bracker is pastor.

WAYNESBORO, PA. The Atlantic District youth rally will be held at the First Brethren Church, Jan. 27-28. Wm. Gray will be host pastor.

HAGERSTOWN, MD. The Atlantic District Sunday-school conference will be held at the Grace Brethren Church Jan. 19-20. Russell Weber will be host pastor.



An Untrodden Way

By DR. HOMER KENT

Grace Seminary

At last the children of Israel stood on the banks of the Jordan. It had taken them a long time to get there, but now the hills and valleys of the Promised Land beckoned to them from the eastern shore. New and marvelous experiences were awaiting them in the land of their dreams.

Let us note, *in the first place*, that the way they were to go as they entered the land was an untrodden way. They had "not passed this way heretofore."

We today, are standing on the threshold of a new year. 1956 lies before us and what it holds in store is unknown. As in the case of Israel: "Ye have not passed this way heretofore" it is an altogether untrodden way. In the case of Israel the Jordan River was at flood tide. There was no bridge for their crossing save the miraculous passage God made in the midst of the waters. Walls of difficulty, like those of Jericho, were to fall before them. Nation after nation was to be subdued by the power of God as they moved forward under His direction. Giants were to be overcome. They were to walk up and down in a land flowing with milk and honey. Multitudes of new experiences were to face them in the days ahead. They had never passed this way before.

We stand in a similar position today. What lies ahead in 1956 we cannot predict. Take the matter of health. We never know when the hand of sickness may be laid upon us. But if it comes, we can claim God's presence and grace to sustain us. Take the matter of sorrow. We do not know how much of it we will be called upon to bear. In such times it is good to know that we can cast our burden upon the Lord. His grace is always sufficient. Take the matter of opportunity. As individuals

and as churches we do not know how many of them will be presented to us. Surely there will be a goodly number of them in the new year, and we will want to make the most possible use of them. Take the matter of conflict. Israel had much of it as they entered the Promised Land. We will have some of it in 1956. The Devil will see to that—conflict from within and from without. With such a prospect it is good to know that God is able to give the victory.

Take the matter of death. None of us has passed this way before. But we cannot be sure that none of us will in 1956. If this should be the lot of any of us during this year, we will want to be able to say with the psalmist: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me" (Ps. 23:4). Think again of the matter of the Lord's coming. That would be a new and glorious experience. Perhaps this will be the year when He will come. Will we be ready? We do not want to be ashamed before Him at His coming (I John 2:28).

Secondly, in Israel's experience, they were reminded of the provision which God had made for successfully entering upon the untrodden way. The ministry of the ark was set before them. It reminded them of past blessings as they came through the wilderness. It symbolized God's presence with His people all along the way. It was the means of His guidance as they entered into the Promised Land. They were to follow behind it all the way so that they would not become confused or lost. For the twin purposes of vision and reverence they were to leave a considerable space between them and the ark of God.

The Lord Jesus, who safely leads His followers, is the believers' ark

today. He is the great Shepherd who wants to lead the members of His fold in paths of blessedness and victory. "When he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice" (John 10:4). How satisfying it ought to be to go down through the year following such a Shepherd! It should give us confidence to say with John Greenleaf Whittier, in his famous lines: "I know not where His islands

Lift their fronded palms in air,
I only know I cannot drift
Beyond His love and care."

SERVING A WONDER WORKING LORD IN 1956

Finally, in connection with Israel's experience by the Jordan, they were told what the result would be of following the Lord in the untrodden way. Through Joshua the Lord told them: "Tomorrow the Lord will do wonders among you" (vs. 5b). He was going to dry up the bed of the Jordan River at flood time. And this was to be but the beginning of wonders. He was to do for them until Israel was established in the land.

We, too, serve the same wonderful Lord. He will dam up rivers, throw down walls, and slay giants for us if we are in the condition of blessing. We do not know what experiences await us in 1956. But we do know that the wonder working God will go before us during the year. And nothing else really matters. He is wanting to do spiritual wonders among His people—yes, miracles of grace. But remember that God usually works through those who walk close to Him.

Let us therefore profit from the example of Israel and determine to follow on to know the Lord more perfectly in 1956 and to sanctify ourselves before Him as did His people by the banks of the Jordan.

GIVE TO GRACE SEMINARY OFFERING

All Ready for 1956

By BENJAMIN HAMILTON

Grace Seminary



Perhaps you have heard of the amateur do-it-yourself enthusiast who was preparing his automobile for a hard winter. He knew that the radiator had to be drained in order to put in antifreeze. So this was done and following the draining the antifreeze was poured in. The first real cold night came and Mr. D. I. Yourself went to start his car only to find it had a cracked block. There was not enough antifreeze!

Now Mr. D. I. Yourself is like some people who get ready for a new year. They know that some resolutions must be made and what is more important, the resolutions have to be kept. So a new leaf is turned over and a long list of suggested improvements is written. But the trouble is this: Too often nothing is included in such lists on what to do in case of disappointments or in the event some circumstance arrives to make the keeping of one or more resolutions impossible.

The important matter to consider is this: As a Christian, are you completely ready for 1956 with all its blessings, joys and disappointments? Do you know what to do when your plans and hopes go wrong?

Some good suggestions for such emergencies are found in Lamentations 3:40-41. It is true that the prophet Jeremiah made these recommendations for conditions that resulted from disobedience on the part of those who offended God. But during the year 1956 it will be discovered that many of our disappointments will be the fruit of our own failure to please God or failures to keep in the center of Christ's will. Since an ounce of prevention is often worth more than a pound of cure, perhaps a look at Lamentations 3:40-41 will help to prepare us for 1956. This will include—

EXPLORATION

Lamentations 3:40a: "Let us search . . ." means basically to explore. As the prospector digs into

the ground to find precious ore, so he explores likely mineral deposits to discover treasures. So the believer is to probe his ways to find out what has hindered his fellowship with the Lord, or what has been an obstacle to his receiving his full share of blessing. For in discovering the barriers to communion with Christ, the Christian who then rejects such obstacles is in an excellent position to receive even greater blessings and build greater treasure in heaven. One of the reasons the best laid plans of Christians fail during the year is the failure to explore their hearts and ways.

EXAMINATION

Lamentations 3:40b ". . . and try our ways" bears the idea of examining our ways, our habits, our conduct. After the prospector has "struck pay dirt" he takes samples of the ore and carefully examines them for impurities, as well as for the principle chemical he is seeking. After noting the impurities, the miner rejects them. Taking the concentrated ore, he then purifies the remainder to the highest possible degree of chemical purity.

So we, in times of trial and affliction during 1956, ought to examine our ways. What is the hindrance? Insufficient communion through prayer with our Father in heaven? Coldness of heart resulting from inadequate reading of God's Word in the face of depressing burdens? Let us "try our ways"!

EVIDENCE

Lamentations 3:40c: ". . . and turn again to the LORD." Genuine exploration and examination of our ways should produce a deep longing to repent, where in the disappointment stems from our faults, and sincere desire to let our Advocate, Jesus Christ, bring about res-

toration of fellowship. The true evidence and fruit of such a desire will be a turning "again to the LORD."

This will involve confession of that act, on our part that has deterred the Lord's blessings to us. There must also be a conviction on our behalf that our sin is displeasing to God. These two elements should then spring up into contrition, a real regret, for what we have done wrong. Then will there be concern on our part—a concern to make things right with the Lord. Then and only then will we "turn again unto the LORD." For that will be evidence of our dissatisfaction with what we have done to mar our fellowship with Christ. Only when we "turn again unto the LORD" can we regain the joy of walking hand in hand with our good Shepherd and so enjoy a truly happy and prosperous New Year.

ENTREATY

Lamentations 3:41a: "Let us lift up our heart with our hands . . ." This is the true way to "turn again unto the LORD." Anyone can lift up their hands and clasp them before closed eyes and thereby assume a most pious pose. But God does not want posers. To Him such persons are impostors. So it is that the prophet says: "Let us lift up our hearts." For there is the seat of the true attitude of entreaty. Only there can we feel the real need, the genuine desire to entreat our Heavenly Father.

God does not regard merely the uplifted hands in prayer. For the Lord said to Samuel: ". . . for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart" (I Sam. 16:7).

(Continued on Page 15)

PRAY FOR GRACE SEMINARY

NOT MUCH MORE than one year ago we were seeing in cartoons and party decorations the symbol of 1955—an infant cradled in a diaper which was suspended from the bill of the proverbial stork, ready to be deposited on the doorstep of the world. We looked at him with mixed emotions. We complimented him upon his timely arrival into an era of scientific accomplishment and intellectual achievement; we promised him that he would witness record-breaking attainments in man's path of progress, and that he would share with us a life of ease and plenty.

However, we could not quite hide a feeling of pessimism, for along with these things we knew he would see conditions and events that would soon turn his hair snow white; and we knew that in no time at all his back would be bowed under the load of care that was soon to be thrust upon his shoulders by the spent old man we called 1954.

A mere 12 months sped quickly by, and we recently found ourselves smiling at the funny old man who was being ushered out the door, hardly to be recognized as the same innocent babe we had greeted such a short time before.

I can imagine that the old man, as he made his exit, took one backward look at his unsuspecting hosts and remarked to himself: "Well, you've changed a little yourself since you first opened the door and took me in."

True, the old man discovered on some a few gray hairs that had never been there before; he had managed to pinch new wrinkles into many an aging face, and he had deepened the furrows of countless brows. In some cases the changes he observed were more welcomed; such as the baby's first teeth, and that additional inch on Junior's stature.

But wherever he looked, he saw change. And more important than the physical changes were those he saw in the realm of the spiritual, for there is no one who greeted 1956 in the same spiritual condition that prevailed when he greeted 1955. Either this New Year found each one closer to God or farther from Him; more devoted to our Lord, or more taken up with the cares of this life; more dedicated to His service, or more occupied with selfish pursuits.

In the physical life growth is normally constant, though varying in degrees, until a certain point is attained and growth stops. Yet there are always those nonconformists who will apparently stop growing for a time and then begin the process again, often taking unbelievable spurts. Physical growth, too, is always upward. Never does our stature decrease, except when the body is bent with age or tissues are destroyed by disease.

In reality, the spiritual life may follow an entirely different pattern, although ideally it should be very much the same, except that this side of glory there will be no point at which the fullest possible attainment of growth will be reached. We are born as babes into the family of God, and while our salvation is instantaneous and complete, there is yet a real work of transformation which must be done by the Spirit of God before we are fit to enter the presence of a holy God.

This work is called "sanctification" and begins with the new birth, to be completed only when we reach the celestial city where we shall be like the spotless Son of God "for we shall see him as he is."

Meanwhile we have a portrait of Him in the Scriptures: "We all, with open face beholding as in a glass the glory of the Lord, are

[being] changed into the same image from glory to glory, even as by the Spirit of the Lord" (II Cor. 3:18).

It has often been observed that people who greatly admire one another and spend much time together eventually come to resemble one another in facial expression. God in His wisdom has actually employed this principle in the work of transforming the Christian, for He has instructed us to look into the face of Jesus as we pour over the pages of Holy Writ, and thus, even in this life, take on the radiance that emanates from His divine countenance.

To substitute other objects of affection, however noble, however worthy, will result in our becoming more like that upon which we fasten our gaze, and less like our worthy Saviour. Thus we fall short of that ideal pattern of spiritual growth and find our spiritual tissues being consumed. Therefore, the attention we have given to Jesus in His Word during the last year has determined whether we are now a little more or a little less like that image toward which we aspire.

God's Word has much to say concerning the progress that should constantly be made in the life of the Christian. Peter refers us again to the Word of God, the source of spiritual nourishment for the babe in Christ, and admonishes the young Christian to feed upon it with desire in order that he may grow (I Pet. 2:2). His last word in his second epistle is a plea for growth in grace and in knowledge of our Lord and Saviour Jesus Christ.

Again we observe that growth in these things will not come to him who refuses to sit at the table. There is only one source of nourishment. If we are not feeding upon that

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More Like the Master

By DON OGDEN
Grace Seminary

Jan. 29—Seminary Offering

By CLYDE K. LANDRUM

Social Security

Social Security coverage is now available to ministers. A change in the Social Security Act, effective Jan. 1, 1955, makes ministers eligible for coverage under the Act if they desire it, and if they take the steps prescribed by law for obtaining it. Many ministers have asked for facts concerning the program. This article is simply to present the facts that each minister may make his own decision, for it is on a voluntary basis and no minister will be covered who does not elect coverage.

"Employee" — "Self-employed"—Social security was originally set up for employees of the different firms of the country. The employer, in such cases shares equally the social security tax with the employees. It is essential to keep in mind, however, that the service performed by ministers is regarded by the law as "self-employment," and the compensation for such service, even though received in the form of salary paid by the church or church board, is treated as "self-employment" income.

Who may be covered?—Any ordained, licensed, or commissioned minister of any age who is earning "in the exercise of his ministry" \$400 or more per year is eligible for coverage.

How will a minister qualify for coverage?—He must take two preliminary steps and then must pay his social security taxes. The first step to be taken is to secure a social security card and account number, which may be obtained by filing form SS-5 with the district social security office. If he already has a card and account number, he should not apply for another, as he keeps the same one for life. The second step (most men will take it simultaneously with the first step) is for the minister to file a certificate (form 2031) electing social security coverage. There is a two-year limit on entering the plan. So, if the minister has not filed form 2031 by April 15, 1957, he can never thereafter enter the social security program. If he elects within that period to enter, he

can never withdraw. Once having elected to have coverage he must pay the social security tax in all subsequent years in which he has "self-employment" income of \$400 or more.

The next step is actually paying his social security tax. The deadline for this is April 15 following the end of the taxable year. Thus, if the minister elects coverage for the taxable year 1955, his social security tax for 1955 will be payable on or before April 15, 1956.

When should the minister qualify for coverage?—If the individual plans to enter the program, it is to his advantage to qualify just as soon as possible. If he desires, he can have coverage beginning with the taxable year of 1955. To have his coverage start with the taxable year 1955 he should write "1955" in part 5, "Election Effective Beginning with Taxable Year," on form 2031. Then by paying his tax for this year not later than April 15, 1956, his participation in the social security program will begin as of Jan. 1, 1955.

What will the benefits be?—Benefits are twofold: *Retirement*, after age 65; and *Survivor benefits* for the families of persons who are "fully insured" under the plan. The following charts will give you an idea of the different benefits:

RETIREMENT BENEFITS

Average Monthly Earnings during working years	Monthly Pension of Retired Worker or Older*	Monthly Pension of Retired Worker and Wife, Both 65 or Older*
\$100	\$55.00	\$82.50
150	68.50	102.80
200	78.50	117.80
250	88.50	132.80
300	98.50	147.80
350	108.50	162.80

*Widow of "fully insured" minister will receive an income equal to $\frac{3}{4}$ of what her husband would receive. This would be the same as $\frac{1}{2}$ of their combined income had the husband lived.

SURVIVOR BENEFITS

Worker's Average Monthly Earnings	Widow Age 65 or older	Widow any age, One Child*	Widow any age, Two Children*
\$100	\$41.39	\$82.60	\$82.60
150	51.40	102.80	120.00
200	58.93	117.80	157.10
250	66.40	132.80	177.20
300	73.90	147.80	197.30
350	81.40	162.80	200.00

*When youngest child of widow reaches age 18 all benefits cease until widow reaches age 65 (if she remains unmarried), when she will receive monthly income (shown in col. 2) for life.

How much will it cost?—The present payment for the ordained man is 3 percent of his "self-employment" income not to exceed \$4200 per year. This is based upon income, "... any part of which was derived from the performance of service as a minister. . . ." Rent allowance or estimated value of rent-free parsonage cannot be included in income. The tax goes up to 3 $\frac{3}{4}$ percent in 1960 and gradually increases until it reaches 6 percent in 1975. A church may reimburse a pastor for all or part of what he pays to the Government for social security or it may increase his salary proportionately, but the church cannot make his payment for him directly to the Internal Revenue Department.

When can a minister receive benefits?—For retirement: He must (1) have attained the age of 65; and (2) must be "fully insured." For survivor benefits: he must be "fully insured."

To acquire "fully insured" status a minister must have a minimum of six quarter-years of social security coverage. A minister must also meet one of the following requirements: 1. Any man is "fully insured" who has paid social security taxes upon his income for 40 quarters. (There might be those ministers who were covered under social security before entering the ministry).

2. Any man is "fully insured" who has paid social security taxes upon his income for half the quarter-years beginning Jan. 1, 1951, and closing with the year he reaches age 65 or dies.

3. (This provision is of particular importance to older ministers). Any man is "fully insured" who has paid social security taxes for all the quarter-years beginning Jan. 1, 1955, and ending July 1, 1956, or if later, the quarter in which he reaches age 65 or dies.

"Do it yourself"—If you want to figure your own retirement (assuming you can determine the amount of your average monthly wage), just remember that a "fully insured" person will receive monthly benefits equivalent to 55 percent of the first \$110 of his average monthly income plus 20 percent of the remainder of his average monthly income. (e. g. on an average monthly income of \$200 a person would receive retirement income of \$78.50). (In case of odd cents increase the amount to the next dime). In addition, his wife,

if and when she reaches age 65, will receive an amount equal to ½ of what her husband receives. If, after beginning to receive benefits, the husband dies and the wife survives him, she will receive an amount equal to ¾ of his benefit.

Not an exhaustive study—This article is not intended to be an exhaustive presentation of the subject of social security. The individual minister should study more completely this program that he might know all the facts. Ask for these two very helpful booklets at your district social security office: OASI-1954-10, "Social Security For Clergyman"; and OASI-35, "Your Social Security." These booklets may be purchased in quantity lots at the office of the Superintendent of Documents, U. S. Government Printing Office, Washington, D. C.

Contact the district social security representative in your area for any further information on your particular social security problem. It is his business to discuss your problem.

ALL READY FOR 1956 (Continued From Page 12)

EXTENT

Lamentations 3:41b: ". . . unto God in the heavens." Each and every one of the believer's entreaties must be the kind of petition that will truly reach all the way to heaven—to the very throne of grace. Selfish prayers, supplications full of empty requests—such are a waste of effort. These are just as vain as the pompous but insincere lifting of hands in mocking poses of prayer.

Only one kind of prayer will be projected to God's throne in the heavens—that prayer that issues from the lifted up heart. Such prayer thrives only in the self-explored, self-examined heart of the Christian.

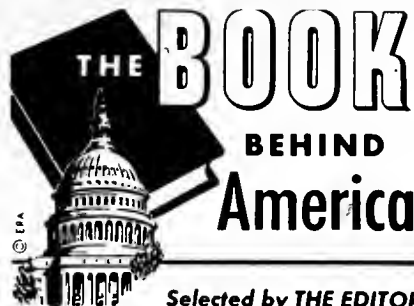
Therefore, "let us search and try our ways" throughout 1956 that we may be all ready to be made more useful during the new year and fully prepared to receive abundant blessings untold.

MORE LIKE THE MASTER

(Continued From Page 13)

which God has provided, we will become increasingly anemic.

Another baby has been dropped on our doorstep. Before we have time to realize it he will be looking back as he makes his exit, and he will



ALL OF THE WOMEN OF THE BIBLE. By Edith Deen. Harper Bros. Publishers. 1955. \$4.95 (12c postage) 410 pp.

Flavored with color and drama, the author introduces you to all of the women of the Bible in a manner that is instructive and entertaining.

ANSWERED PRAYER ON THE MISSION FIELD. By Basil Miller. Zondervan Publishing Co., 1955. Price \$2.00 (postage 8c). 151 pp.

This book contains 131 stories of answered prayer in many lands as experienced by missionaries. Through these stories the reader is again assured that God can and does answer the prayers of His children. An example is found in the story of a missionary in China who found her health being sapped. Each day she became weaker and weaker and her food was just about exhausted, there being only a small supply of condensed milk on hand and no funds. As she went to prayer she claimed the promises of God. She was confident that the Lord would answer immediately. Almost before she had gotten up from her knees a large quantity of oatmeal had arrived. She ate nothing but oatmeal and condensed milk for 30 days, morning, noon and night. Her strength returned and she was healed. Later, as she related the incident, a doctor inquired as to the exact nature of the illness, after which the doctor suggested that oatmeal was the diet prescribed in such illnesses. How well our Lord knows the exact need and remedy for every care of His own. The many stories such as this will give comfort and encouragement to all Christians who read it.—Q.E.D.

THE RETURN OF THE LORD. By John F. Walvoord. Dunham Publishing Co., 1955. \$2.50 (postage 8c) 160 pp.

Answering the vital questions "Is the return of Christ pre-millennial?" and "Will the church go through the Tribulation?" the author presents a comprehensive outline of future events. His main thesis is a treatment of prophecy from the pre-millennial viewpoint, as opposed to the many unScriptural interpretations.

ADDRESSES ON PROPHECY. By C. I. Scofield. Dunham Publishing Co., 1955 edition. \$2.00 (postage 8c) 159 pp.

This book is a compilation of the messages of Dr. C. I. Scofield, the profound student of Bible prophecy. Such subjects as "God's Purpose in this Age," "The Church of God," "The Israel of God," and "The Future State" are treated.

THESE ALSO SUFFER. By William Gouloze. Baker Book House, 1955. \$1.75 (postage 8c) 86 pp.

A wheelchair, an iron lung, a blind soul who lost her four children in a fire, and seven other cases graphically prove that for the child of God their is triumph over suffering. Each story is rich with human interest and blend together to prove Roman 8:28.

see you and me as Christians who have become more Christlike through our time alone with Him, or he will see us as defeated children who have been satisfied to waste away on the husks of the world. May we be able to say with Jeremiah: "Thy words were found and I did eat them; and thy word was unto me the joy and rejoicing of my heart."

THE SPIRIT OF LIFE. By Tom Rees. Moody Press, 1955. \$2.50 (postage 8c).

Seeking to spare many young Christians from the frustration of seeking an "experience" with God through the Holy Spirit, the author answers many questions relative to the work and person of the Holy Spirit, and gives the Scriptural answer to victorious Christian living.

THE HOLY SPIRIT IN EVANGELISM. By J. B. Lawrence. Zondervan Publishing Co. \$1.50 (postage 8c). 88 pp.

The author seeks to establish the Scriptural norm of the Spirit-filled life, and the place and work of the Holy Spirit in New Testament evangelism. The author was a pastor for many years, and writes from his keen appreciation of the absolute need for an evangelistic effort which is the result of the work of the Holy Spirit.

THE RETURN OF CHRIST. By Rene Pache. Moody Press, 1955. \$4.95 (postage 12c) 448 pp.

Dr. Pache's work was translated into English by Dr. Wm. S. LaSor, professor of Old Testament at Fuller Seminary. In this book, the author takes up all the main themes of historic and futuristic prophecy. He holds to the pre-millennial position, and presents argument against the post-and-amillennial views. In a scholarly manner Dr. Pache presents the return of Christ as it relates to the church, the Jew and the world. A very fine book that every minister should have in his library.

THE PHILOSOPHY OF SCRIPTURE. By James R. Graham. Higley Press, 1955. \$4.95 (postage 16c). 333 pp.

This is volume I and deals with the general subject of cosmology. It is a connected commentary on the Book of Genesis, in which the author counters humanistic theologians and shows how the Holy Spirit has used men of God such as Luther, Calvin, etc., to reclaim man's thinking from the philosophical errors of humanism.

WHEN IRON GATES YIELD. By Geoffrey T. Bull. Moody Press, 1955. \$3.00 (postage 8c). 254 pp.

This is the dauntless story of the deliverance of the author from a Chinese prison through the miraculous power of God. The manner in which Geoffrey Bull was able to stand true to the Lord during almost three years of unbearable circumstances is but the evidence of a living faith in the living Lord.

CAREERS FOR CHRISTIAN YOUNG PEOPLE. By Margaret Graham. Van Kampen Press, 1955. \$1.75 (postage 8c). 112 pp.

Miss Graham stipulates the education, qualities of character and disposition, and finances necessary for all types of occupations from engineering to medicine, and plumbing to dressmaking. Enumerating opportunities in any profession for a Christian to be a witness for Christ, Miss Graham presents many fine suggestions to young people, and valuable material for counselors.

THE NEW TESTAMENT FOR ENGLISH READERS. By Henry Alford. Moody Press, 1955. \$9.95 (postage 16c). 1942 pp.

As an outgrowth of his understanding of New Testament Greek, Henry Alford, Dean of Canterbury, has presented in this book a verse by verse commentary of the New Testament. In this manner he is able to present many of the gems of Scripture which the commonly accepted versions do not reveal. This book should have strong appeal to Bible-school teachers.

GALATIANS—The Grace-Way of Life. By Wm. G. Colman. Dunham Publishing Co., 1955. \$1.75 (postage 8c). 169 pp.

This book contains a series of addresses on various portions of Galatians, setting forth specifically many of the great doctrines of the Scripture. Describing Galatians as "the grace way," the author presents a message which is the secret of the Christian life.

WORSHIP AND DEVOTIONAL OUTLINES. Compiled by Al Bryant. Zondervan Publishing Co., 1955. \$1.50 (postage 8c). 122 pp.

This book is a compilation of 115 sermon outlines on as many subjects.

ORDER THE ABOVE BOOKS FROM THE BRETHREN MISSIONARY HERALD BOX 544, WINONA LAKE, IND.

Prayer Pointers

By Mrs. Frank Lindower
Uniontown, Ohio

GRACE SEMINARY—

1. Praise God for His provision and the happy unity that has been experienced during the first months of this school year.

2. Pray for the decisions now being made on the part of certain young people as to whether to enter school the second semester, beginning the last of January.

3. Pray for the seminary and college faculty which will be contacting many of our churches in the interest of our school during the months of December and January.

4. Pray for the Grace Bible Conference beginning Monday, Feb. 6, that great blessing may be realized.

5. Pray that more of our people will realize the spiritual potential which is wrapped up in the young people of our college and seminary and so will pray more for their training and support.

6. Pray for an outpouring of blessing on the annual Day of Prayer, Jan. 27!

FOREIGN MISSIONS—

1. Pray for the 18-year-old Japanese girl in Macapa, Brazil, who next year expects to begin special training for Christian service.

2. Pray for the youth camps soon to begin in Argentina.

3. Pray for the Fogles as they return to France and for the Klievers as they return to Africa.

4. Pray for larger quarters for the expanding work in Hawaii.

5. Pray for the Rottlers as they undertake the follow-up work in relation to the radio broadcasts at Rio Cuarto, Argentina.

6. Pray for the Churchills and Mrs. Sickel as they return to the work in Rio Tercero, Argentina, where they served before furlough.

7. Pray for the new converts in various fields and for their growth in Christian grace.

8. Pray for the many in Africa who will assume new responsibilities

following the recent Field Council meeting, and for those who return to unfinished tasks.

9. Pray for an intensified work in Mexico resulting from the recent Field Council meeting at Tijuana, and for the national workers so badly needed.

10. Pray for our Board of Trustees as they begin the midyear meeting at Winona Lake on Jan. 16.

HOME MISSIONS—

1. Praise the Lord for direction in the purchase of lots at Davenport, Iowa, and pray for the plans of a future building program.

2. Pray for the financial needs and plans for establishing a new church in Palmyra, Pa. (A building is being purchased from another denomination with possession promised in Feb. or Mar.)

3. Pray for the visitation program now in progress in Cleveland, Ohio, that God will make it effective for His glory.

4. Praise the Lord for the fine S.S. attendance at Grandview, Wash., and pray for the pastor, Robert Griffith, in the future development and location of the church.

5. Pray that the Lord of the harvest will send forth laborers to meet the demand for pastors in the new churches looming on the horizon.

6. Pray that 1956 will show greater gains for our Lord through the work of Brethren Home Missions.

EVANGELISTIC CRUSADE—

1. Pray for the meetings to be held by Dean Fetterhoff at Sharpsville, Ind., with Pastor Clark, Jan. 1 to 12.

2. Pray for meetings to be held by Dean Fetterhoff at Kittanning (west) Pa., with Pastor Schaffer, Jan. 15-29.

WMC—

1. Pray definitely for all details and plans for Fellowship Festival to be held March 23 in the Indiana District.

2. Pray that we may see an increase in the number of women reading the entire Bible this year and more family altars established.

3. Pray for all the national officers as they direct the work of WMC.

4. Pray that the Lord will bless each president to be inspired by Him as they direct each Council.

SMM—

1. Pray for your national and district officers as they seek to serve the Lord.

2. Pray for our missionary families; remember their children.

3. Pray that each girl will not forget that "His desire" should be "our delight."

4. Pray that all girls and all officers might be faithful in their daily devotions.

SUNDAY SCHOOL BOARD—

1. Continue to pray for the director, Bro. Etling, as he travels.

2. Pray that our Sunday schools may catch the vision of the need of reaching the unreached.

3. Pray that our Sunday-school motto might become a living reality, "The whole Family for Sunday School and the Sunday School for the whole Family."

BYF—

1. Pray that the Lord will supply a national youth director for the Brethren denomination.

2. Pray that the Lord will prosper and bless in the organization of the new movement for teen-age men of our brotherhood.

3. Pray that the Lord will supply the necessary funds to send vacation Bible-school students to our mission points during the coming summer.

4. Pray that the Lord will establish strong youth fellowship groups in all of our local churches, with competent leadership, and good counseling.

5. Pray that the Lord will bless the winter retreats and winter camps that are being sponsored by a number of our districts.

6. Ask the Lord to direct in the planning of our programs for national and district camps during the coming summer.

7. Pray that the Lord will lead more Brethren young men and women into active Christian service to fill the needs in our beloved denomination.

MISSIONARY HERALD—

1. Pray for favorable weather in order that the construction on the denominational office building will not be delayed.

2. Pray that the Lord might continue to bless the Brethren church bulletin service.

The BRETHREN MISSIONARY

HERALD



WMC NUMBER

JANUARY 14, 1956



(SEE NEWS BRIEF PAGE)



"AS UNTO THE LORD" Col. 3: 23

AS UNTO THE LORD IN THE NURSING PROFESSION

By Mrs. Paul R. Bauman

Christian nurse, do you find it easy to be a witness for your precious Lord in your nursing profession, or do you permit Satan to defeat you continually by failing to give your patient the opportunity to accept Christ as Saviour? What I have to say is equally applicable, whether you are a nurse or whether you are trying to bear your testimony to your associates at work or right in your neighborhood.

Many times it has been said that when a person is ill and confined to a hospital bed, it is the wrong time to approach him about his soul. How anyone can believe this in view of the eternal realities is difficult for me to understand. We have a definite obligation to witness. Furthermore, hearts are nearly always more tender and people are more ready to consider their soul and its destination in times of distress or physical affliction.

I know you want to be the very best nurse possible. It should be your desire to make your patient comfortable in every way, to carry out the doctor's orders to the last detail, to keep your patient clean and well groomed, to make him mentally happy, and do all the little things to aid in making possible his quick recovery.

Isn't it strange, however, that we can be so concerned to see that his temperature and pulse are taken, to see that his back is cooled by nice soft lotion, to see that his bed is free of every wrinkle, to see that good food and fresh water are provided—indeed, to see that every thing possible is done for his physical comfort and needs; yet so often we are unconcerned about his eternal welfare and destiny. While taking care of my patients in the hospital, it has been impressed upon my mind again and again: why all this detailed care in providing comfort for this short life when all too often there is no preparation for an endless eternity? What good will it do to make everything so fine and comfortable only to have your patient eventually plunged into outer darkness with no one in that place to cool his parched tongue? This has been a sobering thought to me, and has helped many times in supplying courage to speak for my Lord.

In my nursing experience, especially during the past seven or eight years, I have found that the sooner the opportunity is acted upon, the easier it is to talk about the things of the Lord. One must be tactful and not run ahead of the Lord; otherwise, much damage can be done and little accomplished. Yet, I am convinced that more of us are guilty of lagging behind than running ahead.

Ofttimes, opportunities to speak about the Lord are brought about normally in the course of conversation. A person should always be alert for such occasions as these. It is soon possible to find out whether or not a person is a Christian. As you watch for these opportunities, pray about the matter and ask the Lord to lead you. When you feel He is giving you the "go ahead" signal, seize your opportunity at once. Sometimes a patient wants to be helped spiritually, but does not know what to do about it himself.

Not always will a patient accept salvation, but at least it is possible to show him the way, and then responsibility rests upon his shoulders. My heart has been saddened several times by the rejection of Christ, especially on the part of older people. Some of these have lived their lives in sin, and are not ready to change for the future. Two horrible experiences stand out so vividly in my mind. They were patients who said no to the Lord in their dying breath. It seemed impossible that anyone could go out into eternity with this word of rejection upon his lips. Experiences such as these are not easily forgotten. Perhaps some Christian failed when hearts were young and tender.

Now permit me to tell you of a glorious experience which left a lasting effect upon my life. A few years ago a male patient over 60 years of age was brought into our local hospital with the dread disease of cancer. It was necessary for him to have special-duty nurses. My particular shift ran between the hours of 7 a. m. and 3 p. m. It proved to be a long eight-hour shift because of the type of case. More than this, the man was both extremely quiet and very unfriendly. He would half grunt out an answer when spoken to, and it seemed to pain him more mentally than physically to even respond at all.

I felt sure that this man was unsaved, but I wanted to hear it from his own lips. After praying about the matter, I found a way of approach to this difficult individual. I felt led to turn on a small radio on his bedside table. Immediately the room became a more cheerful place by the sound of sweet music. It was almost time for the Grace Brethren hour to come on the air for 15 minutes with Dr. Koontz, our pastor, as the speaker. A salvation message straight to the point was given. There was also special music and a closing prayer. This was repeated at the same hour for several days, and it was just what we were needing.

By that time, I could not stand the suspense any longer. The Lord gave courage and strength to ask the question: "Have you ever accepted Jesus as your Saviour?" "No," was the reply. "You would like to, wouldn't



Mrs. Paul R. Bauman

her Saviour, and that she had a peace in her heart which she wanted him to have also.

With this bit of encouragement, he was now ready to make his decision and requested the presence of his 90-year-old Christian mother who for many years had been praying for him. He also asked that his favorite sister be present and that her pastor might come to take his confession. Arrangements were made according to his request, and with a wonderful readiness of heart, he made his decision for the Lord Jesus. Our own hearts were overwhelmed with joy to know that another soul was now ready to meet his Saviour.

In just a few short days, at the dawn of a new morning, my patient began slipping away to be with the Lord. As I approached his bedside, he looked up into my face with a glorious and radiant smile which seemed to say: "I'm going to meet my Master." In just a few moments he was in the presence of Jesus.

Christian friend, permit me to say that there is no joy in this world comparable to that of seeing a lost sinner brought to a full knowledge of salvation. My desire in writing these experiences has been to admonish you with all my heart to be at work for the Lord. He will give you many opportunities just as thrilling if you earnestly and prayerfully bear your testimony for Him. Let us not neglect this. Souls are slipping out into eternity every day, and we are debtors (Rom. 1:14).

ATTENTION LOCAL PRAYER CHAIRMAN!

Do you remember that our Lord said we should go into *all* the world to preach the Gospel? Have you ever suggested to the ladies of your council that we can do this very thing by praying for missionaries and needy people everywhere? Get a map of the world, place it on the wall of your home, and each time you feel led to pray for people anywhere in the world, put a star at that place on the map! Our hearts go out to various peoples many times as we listen to needs presented over the radio, television, or in our daily reading. Instead of just feeling sorry for folk let's begin to *pray* for them. It would be more than interesting to see how much of the world we could cover with prayer, if we just keep some record of the same. And on the other hand, it might surprise us all to discover how little interest we have in the people all over the earth to whom our Lord said, "Go ye!"

By Mrs. Gladys Lindower,
National Prayer Chairman

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you; Jesus loves you and wants to save your soul. He died on the cross of Calvary for your sins, and He is up in heaven now preparing a place for all those who accept Him into their hearts and lives." I presented John 3:16 to him and explained the verse so that he would fully understand the infinite love that God has in His heart for a lost sinner. I told him that God was not willing that any should perish. Romans 10:9-10 was also explained to him.

My patient still did not respond; however, he did say that he would think the matter over. A real sense of joy leaped into my heart to hear him say that he would think about the future, and I felt then that the Holy Spirit was working in his heart. During the next several days, my prayers and thoughts were centered on my patient—also on his unsaved wife. It was a pathetic thought to know that a wife could sit by the bedside of her dying husband day after day without being able to give him a ray of hope for the future.

At dusk on a cold wintry evening after coming off duty at the end of an eight-hour shift, I felt compelled to go and talk with my patient's wife about her own soul. As I approached the front door of a humble farmhouse, a dog began to bark, and cold shivers ran up and down my spine. Soon the door opened. There stood the wife in fear and trembling; she was sure that death had come to her beloved husband. I was so happy to be able to tell her that he was still living, and soon explained that I had come to tell her about the only One who could give her peace and hope of eternal life. As we knelt together, she told the Lord that she was a lost sinner and wanted to accept Him as her personal Saviour. At that very moment, it was evident that a new hope had come into her life and she knew that everything was right between herself and the Lord.

As I left the little farmhouse that night, a real joy flooded my soul. I knew that she was now a Christian and could possibly be instrumental in helping her own husband to decide for Christ. Upon entering her husband's room at the hospital she told him how she had confessed her sins to the Lord and had accepted him as

MUTUAL AID!

By Rev. Harold Etling

A few days ago I finished the writing of an article for the study of the women of the WMC on the subject, "The Sunday school helps the women of the WMC train for service." I truly enjoyed getting that material ready for publication, and trust that you will enjoy the study of it when it comes. Having finished the article, I want to come quickly to the other side of the picture and tell you NOW, "How the ladies of the WMC have helped and are helping the National Sunday School Board, and the National Youth Council of the National Fellowship of Brethren Churches. Paul wrote to the church at Corinth, and said: "For we are labourers together with God" (I Cor. 3:9) and I am sure it could be said just as forcefully of the WMC and the National Sunday School and Youth Boards. But perhaps you are asking: "Should the WMC help these two boards?" Our work as missionary councils ought to be missionary work.

Let us examine the record! Jesus said: "Go ye into all the world" (Matt. 28:19-20). Surely our missionary field is the world. How we praise God for the rapid strides which have been made both in our foreign- and home-missionary enterprises! Much of the success of these efforts have been due to the women of the WMC. Your prayers and gifts have been of incalculable blessing. However, let us remember that the "all the world" likewise includes the heathen of the United States of America, and from latest statistics, there are many millions of them all around us. We dare not fail in this very needy mission field at our doorstep, if we hope to succeed in our missionary efforts in the next city or county or state, and out beyond the regions of our own nation. If America's Sunday schools and Christian youth movements fail, there will be no future church, nor missionaries and pastors to carry on the work of the next generation.

Jesus said, "Go . . . teach," and every agency of the church—the Sunday school, the WMC, the youth groups, men's fellowships, boys clubs, all must share the responsibility for such teaching.

To do the task effectively means that we must "labour together." Everywhere I travel among our churches, pastors are asking: "How can I get more people to help in the tremendous task?" Sunday-school teachers and youth leaders are saying: "How can I learn to be a better teacher or leader?" Others are asking: "How can we get more people interested in the work of the Lord?" And so the questions continue ad infinitum.

There is but one answer—we must pray and plan and labor together, until the Lord says, "It is enough."

Now about this laboring together business—"How is the WMC helping the National Sunday School Board, and the National Youth Board?"

Last year, through the generosity of the women of our WMC across the nation, we were able to purchase an electric mimeograph machine which has already turned out hundreds of thousands of copies of that which we believe is helping our workers and teachers in Sunday school, BYF, Boys Clubs, Sisterhoods; yes, even some pages of helps for the National WMC. You have furnished the equipment, and the Sunday School

Board has been privileged to use it jointly with the Youth Board, in producing the materials. The seminary has helped us likewise, by providing the office space in which to locate the equipment. Truly, these agencies of our church are "working together" to get the task accomplished.

Three Christian Worker's Training Courses have been made available to our Sunday schools across the nation in answer to the cry of the pastors for more and better trained workers. A monthly pamphlet "The Promoter" is published in the interests of our Sunday schools, and is receiving wide acclaim as being practical in Sunday school help to both superintendents and teachers. We began to issue the "Promoter" to pastors, with a printing of about 200 copies. We are printing more than 2,000 each month now and additional inquiries are coming to us monthly.

I am glad you cannot drop into our office right now, for it is really "full up." You see, we are getting out a mailing of helps for BYF materials for the new year, and it will require additional thousands of pieces of mimeographing before this week is over. Oh yes; the material was written by young people in one of the classes of Grace Seminary, and will be available to all youth groups.

And these are only the beginning of what the equipment you have purchased for us has done for the missionary cause at your own back door.

Thank you ladies, for the fine addition of some new cupboards in our office, which were so badly needed. You know how it is in your own kitchens—never enough cupboard space. It is true in every office, but particularly in ours, where there are so many things being supplied to so many churches in so many departments of the church.

Now about this coming year, 1956. We are happy that you have included us in your program of giving for the coming year. We are going to use the money to buy additional equipment. Since so much of our time is spent on the road, one very important piece of equipment needed is a portable dictation machine, whereby we can keep the machinery back in the home office at Winona Lake running to full capacity all of the time. Then of course, additional materials will have to be made available to our youth group, and we are looking forward to working on materials for children and adults. Truly we want to be able to say, "We are labourers together," and say it for the whole mission field from the cradle to the end of life.

Four million new babies were born last year in the USA—they are our business as Christians. These four million new babies have eight million parents. They, too, are our business. Jesus said: "Go ye into all the world and teach." Thank God He has given to the members of the National Fellowship of Brethren Churches this wonderful opportunity. Let us not be guilty of failing because of a lack on the part of a single one of us.

We are laborers together and as we labor together, we will see great things from God in 1956. Truly the WMC and the Sunday school—Youth groups are partners in Mutual Aid!

Christian Home and Marriage Forum

By Althea S. Miller

OBEY MY HUSBAND? (continued)

In his letter to Titus, the Apostle Paul wrote: "... teach the young women to love their husbands, to love their children, to be discreet, chaste, keepers [workers] at home, good, [kind] obedient to their own husbands, that the word of God be not blasphemed" (Titus 2:4-5). This seems to be the only passage which enjoins women to love their husbands. God knew that no true womanly woman could ever consent to marry a man and live with him day after day if she didn't really love him. No woman who is true to herself and desires to honor womanhood would ever marry for any other reason.



Mrs. Althea Miller

We noticed from the Scriptures (last month's column) that the husband is the head of the wife and the home. But with this privilege there comes awesome responsibility. Every passage on the subject commands: "Husbands, love your wives, even as Christ also loved the church and gave himself for it" (Eph. 5:25). Whenever I've questioned my husband's authority over me, or have rebelled at his arbitrary decisions with which I may have heartily disagreed, my confused and wounded spirit looks to the only source of help and understanding, Jesus Christ. If my husband loves me, and by both word and deed he has proved this many times, why do I rebel, or doubt? Am I the only one at fault?

To satisfy not only my own heart's questionings, but those of other Christian women, I wrote to a very dear friend who has been a father in the Lord to me. He has the wisdom of some age on him and I knew I could pour out every question upon an understanding heart. He wrote to me thus: "Your question is not new or strange. It just doesn't come out in the open sunshine of God's Word enough. The matter of the wife's submission to her husband is settled in the Word. So also is the husband's obligation to the wife. And here is where I know many of us (husbands) fail. If your Robert loved you as Christ loved the church, you'd never have a question in the world as to the whys or wherefores of his authority over you. Love such as Christ had for the church has no selfishness in it. What husband has completely annihilated self? Christ's love had no will but the Father's, and this for the good of his church. Where is the husband who has never tried at some time or other to force his will to show "who's boss"? Love, then, seems to be the heart of the entire matter. Rest your heart and questions upon Him in obedience to His Word so that His good, and acceptable, and perfect will may be worked out in you."

With love controlling both husband and wife, it would seem that nothing should ever mar the understanding fellowship which should exist between husband and wife. But it does, so what are we going to do about it? If our husbands fail to show a love like Christ's every day, are we going to sin also by refusing to submit? Satan would have us do so because his chief aim is to blas-

THE PRESIDENT'S CORNER

Presenting—

MRS. THOMAS HAMMERS

President of Northwest District

At the time of Christmas there is one verse more meaningful to us than any other verse. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him shall not perish, but have everlasting life (John 3:16).

It was His love for us which was behind the greatest of Christmas gifts, but how often do we stop to think of this marvelous love in relationship to us? John says: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (1 John 3:1). Remember, "NOW are we the sons of God." The natural response in a child to the bestowal of love is obedience, helpfulness, and love. Even so in the spiritual realm our manifestation as sons (and daughters) should be obedience, love, and fruitfulness.

A good synonym for WMC could very easily be fruitfulness. Is that not the purpose behind all of our programs, plans, and projects? Is it not that we might bear fruit for Christ and show ourselves to the world as daughters of God? This can be accomplished in our lives in only one way; namely, that we put Christ FIRST. If Christ is first, there can be nothing but love for others; there can be nothing but loving obedience. There can be none of self if He is first and there will be a burning desire to bear fruit for Him. In this month of January, in this new year of our Lord of 1956, let us as we bend our knees and bow our hearts submit our wills anew and put Christ first in all things each new day.

Christ first for me, there's no other way;

For my life to be fruit-bearing today.

His love has drawn me to yield all to Him,

His Spirit's strength will keep me from sin;

Take me, my Saviour, help me to see

Each day new fruit born gladly for Thee.

pheme God's testimony here on earth. God can rebuke a husband far more effectively by our obedience to His Word than if we too overstep our bounds. We must not expect that this will be easy to perform, for the flesh is flesh. But the Christian woman is not to be controlled by the flesh but rather by the Spirit of God. And "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

If God's women would keep in mind that their submission to the headship of man does not mean they are his inferior, they would not become so easily upset. Since every phase of life demands an authority, or headship, and God chose man for that place, may it be that every Christian wife will acquiesce, regardless of how difficult this may be. Heaven will reveal every unworthy motive and disobedience on the part of every Christian husband and wife. Let's leave the results with Him who *never* makes a mistake because He reads the heart.

"Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter [overbearing] against them" (Col. 3:18-19).

MISSIONARY NEWS FROM HERE AND THERE

Mrs. Jean Zielasko, WMC Missionary to Brazil, writes:

"Rejoice in the Lord alway: and again, I say rejoice" (Phil. 4:4).

We are rejoicing as we enjoy the wonders of this marvelous country which is our homeland. It is dearer to us now than it has ever been before, since we have experienced living in a foreign land. However, our enjoyment is limited to a year and even though we love this land of joy, we could never be content to stay, for God has called us to serve Him in Brazil. Therefore, we are constantly preparing to return to the needy folk in Brazil. You see, it is the poor Brazilians we love, not the country.



Jean Zielasko

We will be returning to Brazil next August, and already have many needful articles set aside to be packed in barrels later on. We certainly thank the various Women's Missionary Councils for their wonderful "treasure chests." The gifts we have received were just what we needed.

I also want to thank the Women's Missionary Council for choosing me as one of your missionaries for this year. We thank you for your prayers for us. We ask that you continue to pray for us as we prepare to return to the field and that the Lord may be glorified as we travel about telling of His work in Brazil.

MISSIONARY BIRTHDAYS—MARCH

Africa—

Albert W. Balzer March 1
Mission a Yaloke, Bossembele via Bangui, French Equatorial Africa

Mrs. S. Wayne Beaver March 2
Bozoum via Bangui, French Equatorial Africa.

Judith Lynn Kennedy March 16, 1953
M'Baiki via Bangui, French Equatorial Africa.

Mrs. C. B. Sheldon March 21
Bellevue via Bossangoa via Bangui, French Equatorial Africa.

Paul Marvin Goodman March 25, 1951
Mission a Nzoro, Bocaranga via Bozoum via Bangui, French Equatorial Africa.

Diana Ruth Taber March 25, 1954
Mission a Yaloke, Bossembele via Bangui, French Equatorial Africa.

Miss Gail Jones March 31
Mission a Bassai, Bozoum via Bangui, French Equatorial Africa.

Argentina—

Kenneth Paul Churchill March 5, 1947
Remedios de Escalada 74, Rio Tercero, F.C.B.M. Argentina South America.

Mrs. Hill Maconaghy March 21
Bdo. de Irigoyen 564, Jose Marmol, F.C.N.G.R., Argentina, South America.

France—

Beckie Maurita Fogle March 17, 1948
86 Chemin de Vassieux, Caluire et Cuire, Rhone, France.

Hawaii—

Rev. Foster R. Tresise March 20
2377 E. Manoa Rd., Honolulu, T.H.

Mexico—

Thomas Alden Howard March 17, 1953
406 Mary Ave., Calexico, Calif., U.S.A.

John Leroy Howard March 20, 1946
406 Mary Ave., Calexico, Calif., U.S.A.

In the United States—

Verna Marie Dunning March 10, 1945
4723 Pepperwood Avenue, Long Beach, Calif.

Barbara Jean Miller March 18, 1951
211 N. Newlin Ave., Whittier, Calif.

PRAYER REQUESTS AND JOTTINGS FROM BANGUI

1. How we do praise the Lord for the safe arrival on the field of the Goodmans, Misses Emmert and Cochran, also the Sheldons and Miss Tyson. We here on the receiving line are much happier to see missionaries return to the field than to see them leave for furlough.

2. Last Lord's Day Dr. Taber, my husband, and I drove to the government hospital to visit a sick pastor from the Yaloke district. As we arrived at the hospital, we saw a group of men and women coming toward the kitchens of the hospital carrying dishes of food and firewood for the sick of the church who are hospitalized. The first Sunday of each month Pastor Noel reads the names to the church and asks that the Christians visit the sick Christians and pray with them. They also distribute tracts among the nurses and other patients. Pray that our Christians may always be a testimony to others. Pray for an assistant for Pastor Noel.

3. Continue to pray for a youth worker, one who can give his full time to our young boys and girls in the different schools here in the city. A French-speaking young man would be a real blessing here.

4. On October 30 we celebrated our first anniversary in the Bangui church. Brother Balzer has recently added two more rooms to the present chapel here, also the church has furnished new benches; yet we see people sitting on the ground, and each Lord's Day some new faces are seen in the chapel. Continue to pray for a much needed church building, also that the Lord will send in the funds for the building.

Yours in Him,
The Jobsons

NOTICE TO ALL COUNCILS CONCERNING BOXES SENT TO MISSIONARIES

It has come to the ears of your editor by round-about channels that some of our missionaries have been eating soap-flavored candy and mothball-flavored cookies. We felt that perhaps a word of caution concerning the packing of boxes might not be out of order. While a box of sugar and a bar of soap may come home together from the market in a shopping bag, cozily side by side, without causing any damage, it is an entirely different matter when these two articles have to spend weeks, even months sometimes, in the airless confines of a tightly wrapped parcel-post package. Care should be taken to see that no articles with a strong odor such as soap or moth crystals are packed in with foodstuffs. They are deeply appreciated and can be packed in with clothing without doing any damage. So, whether your packages are taking the long ocean voyage to foreign missionaries or the shorter trip to one of our home-mission points, let us make certain that the foodstuffs we send will arrive as fresh and delicious as when we packed them. Let us not include any article that can transfer odor or taste to other food.

CHANGE OF ADDRESS NOTICE

Our literature secretary, Mrs. Jesse Deloe, has moved to Fort Wayne. For all stationery and literature needs address her at 203 W. Woodland, Fort Wayne, Ind.



THE HEART OF A QUEEN

By Mrs. Arnold Kriegbaum

(I Kings 10:1-10; II Chron. 9:1-9)

"She communed with him of all that was in her heart." "And when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions." Has anyone ever said to you; "Who do you think you are, the queen of Sheba?" Well, she was a very admirable person. But let's start first with her womanly trait of *curiosity*. Now there is nothing wrong with curiosity when it leads us to search for truth and peace which will satisfy heart-hunger. The Queen of Sheba lived in a very rich country. She had no lack of material comforts of her physical body, but her soul and spirit were not comforted. A girl may be a rich queen or a pauper, her need for Christ is the same.

King Solomon was reigning over in Jerusalem, and he sent ships to all parts of the earth. He and Hiram, King of Tyre, entered into a partnership in foreign trade and shipbuilding business. The merchant marines from these ships not only took care of their kings' commerce, but by word of mouth they told about their rulers. These ships went as far as the Indies and down the shores of Africa opposite what is now the famous Island of Madagascar. When they came to the land of the Queen of Sheba, she inquired of the merchantmen regarding their king and country. "She heard of the fame of Solomon concerning the name of the Lord." When your name is mentioned, is it associated with the name of the Lord? The queen not only had curiosity or interest, but she *cared* enough to do something.

Very aptly it has been said the three most dangerous words in the world are "I don't care." The Queen of Sheba believed the report she heard, and she cared about her heart-hunger. As far as historic records, the queen came to Solomon uninvited; she wasn't sure of a welcome. She made extensive preparations. With a large retinue of camels, servants, and precious gifts she made the arduous journey to Jerusalem to inquire of one who feared the Lord, perhaps, like Naaman the leper, she came prepared to pay for the cure. But God's cure for heart-hunger is without money and without price. This very much deflates human ego and self-importance and many people are not willing to confess Jesus as Lord and take Him as their Saviour. Our human eyes are so earthly geared that we are often impressed with outward appearance, but God looketh upon the heart. He is no respecter of persons. He says: "Come unto me, *all ye that labour and are heavy laden, and I will give you rest*" (Matt. 11:28).

Evidently the queen did receive a cordial welcome, for she had time to commune with King Solomon of all that was in her heart. "And Solomon told her all her questions: there was not anything hid from the king, which he told her not. And when the Queen of Sheba had seen all Solomon's wisdom, and the house

that he had built, and the meat of his table, and the sitting of the servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up to the house of the Lord: there was no more spirit in her" (I Kings 10:3-5).

Can you see the queen struck with awe and wonder at the beauty of Solomon's house, the orderliness, the godly atmosphere, the congenial relation with the servants, with the wisdom God had given him to do all things, with the abundance of provisions for all? Can you hear her ask: "What is the significance of the Tabernacle and the Temple? Then the king would explain the sacrifices which were necessary to approach their holy Jehovah. Then she said: "It was a true report which I heard in mine own land . . ." "Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel: because the Lord loved Israel forever; therefore made he thee king, to do judgment and justice" (I Kings 10:9).

God's cure for heart-hunger is a gift—the gift, His Son, Christ our Saviour. After we are saved, God expects us to learn of Him, and the end of His education is "to know how to speak a word in season to him that is weary" (Isa. 50:4).

The queen's heart revealed gratitude and she generously gave her precious gifts. Yes; the queen gave to Solomon, but Solomon also gave unto her all her desire, whatsoever she asked beside the royal bounty. The Lord gives us exceedingly abundantly above all we can ask or think. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things that God has prepared for them that love him" (I Cor. 2:9).

Like the queen, bring your empty heart and perplexing problems to the Lord Jesus. You will go away satisfied, joyful and enriched, ready to be a blessing to your own people. Like Solomon, always be ready to give an answer, a reason for the hope which lieth in you, that you may guide others to the Lord.

The Lord Jesus said: "The queen of the south shall rise up in the judgment with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold a greater than Solomon is here" (Matt. 12:42).

SISTERHOOD OFFICIARY

President—Myra Joy Conner, Bryan University, Dayton, Tenn.
Vice President—Amy Lou Bracker, Winona Lake, Ind.
General Secretary—Sandra Talbot, 1337 Lee Ave., Long Beach 4, Calif.
Treasurer—Mary Hooks, Winona Lake, Ind.
Literature Secretary—Jean Pittman, R. R. 1, Wapato, Wash.
Bandage Secretary—Marie Sackett, 1010 Randolph St., Waterloo, Iowa.
Patroness—Mrs. H. Leslie Moore, 112 Beachley St., Meyersdale, Pa.
Assistant Patroness—Mrs. Russell Weber, 835 Spruce St., Hagers-town, Md.

"Delight" is a beautiful word. It is one that is used to show great enjoyment or satisfaction. There is no other person that can delight us like our blessed Lord. He satisfies every longing of every heart and in Him there is enjoyment to the full. If we delight to do His will, He will not forget His promise to us when He said He would give us the desires of our heart. Not the worldly desires that would hinder our testimony, but those things that would make us lovelier in His sight and give us a testimony for Him. It works, take Him at His word.

PROGRAM GUIDE FOR FEBRUARY

THEME VERSE: Open with prayer and repeat Psalm 37:4.

SINGSPIRATION: Sing some favorite choruses.

DEVOTIONAL TOPICS: Middlers and Seniors study "The Queen of Sheba or the Queen of Hearts." The Juniors will study "Rahab and the Scarlet Rope."

PRAYER CIRCLE: Remember the requests in the Prayer Corner.

MISSIONARY BIOGRAPHY: The Juniors will have an interesting story, written by Mrs. Rose Foster. The Middlers and Seniors will be inspired with the life story of "Eileen Goodman Miller."

SMM BENEDICTION.

BUSINESS MEETING.



1. **BIG PLANS FOR THE SPRING!** Yes; you can plan great times for future meetings if your cabinet is on the ball. The officers should have their spring cabinet meeting soon.

2. **NO MONEY FOR THE MASTER?** Certainly each girl can give a small amount to the Lord. It's not "how much" we give but "how" we give. Christ gave His all for us; *what* are we giving to Him? A free-will offering is taken at each SMM meeting.

3. **NEW GIRLS IN SMM:** Do all of the girls in your church come to SMM? No? Well, have you invited them to come? If SMM means anything to you, it might mean something to other girls too. You have to ask them before they'll come, though.

Rahab and the Scarlet Rope

By Mrs. R. Paul Miller

(Josh. 2)

Joshua sent two spies to look over the land of Jericho and to find the easiest way into the city. Under the cover of darkness, in secret fashion, the spies entered the city and went into the house of Rahab.

Some people saw the spies enter her house and ran to tattle to the king, who right away sent some men to get the spies. But Rahab hid the two spies on the roof of her house under some stalks of flax which she had laid in order up there. Then she told the king's messengers that the two men had been at her house, but that they had gone about the time the gate of the city was shut. She told them further that she didn't know which way they went, but that if they hurried, they might overtake them. The men left quickly in hot pursuit of the spies.

Now Rahab was a wicked woman, and telling lies didn't seem to bother her. She was anxious to save herself and her loved ones, and she thought telling a lie would help. Now we should never tell a lie. God could have taken care of the spies some other way; Rahab didn't have to lie.

Rahab hurried to the roof and told the spies about the king's messengers. She confessed to the spies that she feared the Lord God of the Israelites, for she had heard how He had rolled back the Red Sea, and how He had destroyed all their enemies. She pled with them for kindness in return for what she had done for them and asked for a "true token" so she would know they would not destroy her when they came to capture the city of Jericho.

Then she let them down with a rope over the side of the city wall. She could do this because her house was built on the wide city wall. The spies promised Rahab they would save her and everyone who came into her house, IF she would bind the scarlet line of thread in the window through which she had let them down.

The spies hid for three days and then returned to their camp to report to Joshua, who was preparing to take the city. Rahab got all of her family in the house; that is, all who would believe and listen; she had the scarlet thread bound in the window; and when the Israelites surrounded the city of Jericho and the walls fell, Rahab and her family were the only ones who were saved. The scarlet thread is a symbol of the blood of Jesus Christ and even though Rahab was wicked, she believed God and trusted in Him, and He saved her. Just so, we must be under the blood to be saved.

When you are tempted to tell a lie, offer a prayer to God for help to tell the truth, and the Holy Spirit will always help you if you pray in Jesus name. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18).

THRILLS AND TRIALS IN TRAVELING

A Mission Story
By Mrs. Rose A. Foster

"Weeping may endure for a night, but joy cometh in the morning" (Ps. 30:5).

This verse represents our experience at that first river. The night had been almost unbearable but as we came out of the smoky, noisy dark into the beautiful sunshine of a new day, our spirits revived. So much so, that all we could think of was to reach our destination, Yaloke Station.

The porters had arrived during the night with our *tepoi*, *pousse-pousse*, bicycle and motor bike. Hurriedly, without eating breakfast, we gathered our chop box, bedding, and other supplies and gave them to porters to carry. We were headed for the second river we had to cross.

We had traveled just a short distance, when we arrived at that formidable river! It was running furiously over its banks with a very swift current in the middle. The native's canoe could not come to the edge of the water. We could not swim, neither could we walk out to the waiting canoe. We wanted to get to the opposite side of that river, but how?

Do you know how we got across? Some of the natives offered to carry us pickaback to the waiting canoe. How would you like to cross part of a river on the back of a big, African native? As they waded through the murky, muddy waters, I had scary thoughts about the perilous position I was in. But, as always, the Lord brought us safely through and finally the canoe landed on the other side of the river.

Little could we know what was before us. When the day's journey really commenced, it was already late forenoon; but the procession started with Mr. Jobson on the motor bike, my husband on the bicycle, Mrs. Jobson in the *tepoi* and I in the *pousse-pousse*. We had seemingly traveled a long time, and all of us were hungry, but we had lost my husband. We waited, but no Joe appeared, so Mr. Jobson went back to search for him. He found him sitting along side of the road with malaria fever. He found a drink of water for him, helped him back on the bike, and started him off. When we all arrived at the beautiful coffee plantation, Brusso, we prepared and ate our lunch.

Joe felt refreshed and strengthened after having eaten a good lunch, which is unusual for a fever patient. This time I took the *tepoi* and Mrs. Jobson the *pousse-pousse*; all the others were able to travel faster than my *tepoieurs*.

The scenery was beautiful, but I could not enjoy it for the thought of being left alone with eight big, black men, who four at a time took turns carrying the *tepoi*.

The sun seemed to go down faster and faster as it traveled toward the horizon. It would soon die, as the natives say. The men began to return to their villages from their hunting, fishing or working in their gardens. They were all carrying spears and large knives.

At that time (1926) there were but few white women in the Congo; therefore, I was quit a curiosity. As they drew near the *tepoi*, their eyes opened wider. What was this white woman doing traveling alone. The wider their eyes opened, the more frightened I became. "Oh, ye of little faith." How I prayed that the sun would not set. If they were so interested in daylight, what would happen after dark? The darker it became, the oftener

my heart changed its position (coming up into my throat).

I had a lantern with me. But everytime I lit a match, the air blew out the flame before I could get it to the wick. I tried to tell the *tepoieurs* to stop; but the more I said "Stop" the faster they walked. After much prayer and trying of patience, the lantern was lit. What a comfort that light was. About eight o'clock we reached the river. It took so much longer for the *tepoi* to arrive, that Mr. Jobson had turned back to look for me.

There we were at the river, but on the Bangui side. Mr. Hathaway was on the other side, and it was very dark. But the millions of mosquitos had no difficulty finding us. They almost ate us up.

Mr. Jobson called across the river to Mr. Hathaway. He heard him, and soon we heard them coming to our rescue. The splash, splash of the oars was like heavenly music to our ears. Mr. Hathaway and his canoemen soon had us across the river. In the darkness, we did not see the dangers of the overflowing river.

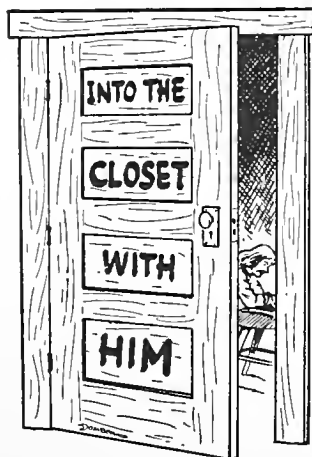
How good and comforting it was to be with the one we had hoped to see in Bangui. Joe had a good, hot drink, quinine and light food and was soon resting in bed in the rest house where our fellow missionary had been staying. After our evening meal, we went to rest—so thankful for the better accommodations.

Morning came all too soon. But we had quite a distance to travel; and we were in high spirits as we climbed into the new Model T Ford! We had some difficulty finding room for all of our belongings. Consequently, the motor bike was tied on one side of the car, and the bicycle on the other.

At noon we stopped right in the middle of the road of a small village to eat our lunch. There was no danger of other traffic! The villagers came from all directions to see this new thing that did not need to be pushed or pulled in order to run! They saw themselves in the shiny new hood. Mirrors were very scarce at that time, so they had a gala time seeing themselves for the first time.

And then we were at Yaloke! What a joy when we pulled into the station! Our Heavenly Father had been faithful, in spite of my little faith!

PRAYER REQUESTS



Pray that the SMM girls will receive a challenge and blessing from each meeting and devotional topic.

Pray that our missionaries might be led and directed by the Spirit in their work.

Pray for the national, district and local officers that their needs might be met.

Pray for SMM girls attending college that they might endeavor through preparation to serve Him.

EILEEN GOODMAN MILLER

Althea S. Miller

Eileen Miller is a second generation missionary who knows beyond a shadow of a doubt that she is doing what God wants her to do. She tells us that even as a young girl she always wanted to be a missionary if God would so lead. He did, and with her husband she



Mrs. Eileen Miller

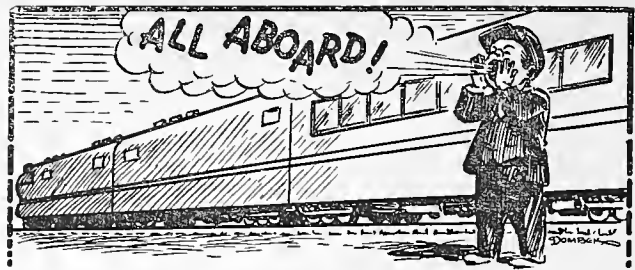
is in Brazil, a relatively new missionary endeavor for the Brethren Church, witnessing to the saving power of Jesus Christ. Our missionary's parents, the Rev. and Mrs. Marvin Goodman Sr. are missionaries under the Child Evangelism Fellowship in Poona, India. Her brother, Marvin Jr. serves the Lord in French Equatorial Africa under the Brethren Foreign Missionary Society. This is quite a record of family vision for a lost and dying world. When God gave them the vision, not one refused His will and leading. Will you pray for this remarkable family?

Mrs. Miller was saved when she was nine years old. She says her mother especially bore a heavy weight of influence in spiritual matters upon her life. Young Eileen took a step ahead of her parents one day when her birthday was near. She invited all her friends to a birthday party which her parents knew nothing about. Mother and Daddy had been planning a trip at that time which included Eileen. When they learned of her party plans they asked an Aunt to come in an help with the party while they went away on the trip as planned. Is it necessary to add that Eileen never tried anything like that again! Staying home from that trip was a sore punishment which no self-planned birthday party was worth.

Mr. and Mrs. Miller are on their second term in Brazil. For just about five years they've been giving out the light of the Gospel in this pioneer field. They have four children, three of whom were born in Brazil. We do well to watch for third generation missionaries from among some of their children. Carol, who is seven, was born in Winona Lake, Ind. Jeanette, just about four, was born in Belem, Brazil. Edward, two and a half, first saw the light of day in Macapa, Brazil. Little Stanley, nearly a year was born in Belem. Mrs. Miller finds that teaching the four little Millers is the hardest work she has on the field.

The greatest thrill any missionary has is seeing the benighted peoples come into a knowledge of Jesus Christ. To see their lives transformed is a delight which makes every sacrifice and separation worth while. Mrs. Miller says there is no joy to equal this. She urges all Sisterhood girls to be thankful for their opportunities and privileges as Christians in this country, and ask God what He would have you do to take the Gospel to those girls who've never heard. And above all, pray for the missionaries, for they are powerless without the arm of prayer from those back home.

God grant that every SMM girl will start praying for all our missionaries with a new zeal, and begin with prayer for the Edward Miller family of Brazil.



FOR A TRIP TO SISTERHOODS

First Stop—Leesburg, Ind., Junior SMM—

This Junior Sisterhood had a Bandage Rolling Party, and 14 girls were present. They played two games. One was The Handicap Bandage Roll, a game in which they rolled bandages according to directions and musical clues. The second game was *The Prize Roll*, a game to see who could roll bandages the best. Two prizes were given to the winners who were Wilburta Van Curen and Sue Brown. After they rolled bandages, they had a hot dog and marshmallow roast. Doesn't this sound like fun? Why don't you try it.

Next—the North Long Beach, Calif., Middler SMM—

These girls meet the first Monday of every month for their devotional meetings. Their craft meetings are held near the end of each month. They feel that the two should be separate because lack of time might prevent the devotional to be given accurately. This group has five committees which help keep the SMM moving. They have a total of 15 in membership. At each of their devotional meetings the SMM girls take charge of the whole program. They meet in the chapel of the church for their devotionals and at the sponsor's home for their craft meetings. This is a good example of an active Sisterhood.

We hurry to the Junior Sisterhood in Temple City, Calif.—

Here's another active group! They have been busy making scrapbooks which they gave to a little boy who was in the hospital, and to Spanish-speaking children of our mission points. In addition to the scrapbooks they made dolls which they sent to Taos, N. Mex. in their Christmas box. They have penny partners and they are doing fine. For each of these SMM girls, there is a WMC prayer mother. This is a good idea, don't you think?

Here's a Special Attraction! This group is happy to announce that *Nelda Snyder* has completed the personal project of memorizing the entire Book of II Timothy. This group has also rolled 92 bandages and is still at it. They are planning a slumber party for after Christmas. Perhaps your group will use some of these suggestions. This group is really accomplishing things for Christ.

Last Stop—Friedens, Pa., Senior SMM—

These Sisterhood girls held a combined meetings with the Juniors. They opened their meeting with our theme song and had prayer and the Scripture reading. Special numbers were given by some of the girls. The lesson was brought by Mrs. Rogers. After their meeting they had refreshments. The tables were decorated with green and white, SMM colors. They had a very enjoyable evening.

FRONT COVER. Pictured are some of the pastors who attended the 1955 Grace Bible Conference. After one of the evening sessions, the group traveled to Leesburg to see the Grace Seminary basketball team "bring home a winner." Pictured at the game are: (top left) Lester Pifer, John Burns and Dr. and Mrs. Hoyt; (top center) Kenneth Teague, Wesley Haller, Bill Smith and Richard Jackson at Eskimo Inn; (top right) Prof. Don Ogden, Bill Smith and Lester Smitley; (center right) Pastor and Mrs. Edward Clark; (lower left) Dr. James Boyer, Clyde Landrum and John Whitcomb, secretary of the Alumni Association; (lower right) Richard DeArmey and Richard Grant. Brother Grant is not asleep, he was merely registering disgust with a certain play of the teams pictured center. Dates of the conference this year are Jan. 31-Feb. 3. See item below.

SOUTH BEND, IND. According to Pastor Russell Ogden, the Sunnymede Brethren Church has voted unanimously to sell their present property and relocate the church in the South Bend area.

WASHINGTON, D. C. The Dooley Memorial Building, new unit of the First Brethren Church, has been completed and will be dedicated on Jan. 15. The building has been under construction during the last year. James Dixon is pastor.

WINONA LAKE, IND. The board of trustees of the Foreign Missionary Society of the Brethren Church will convene here Jan. 16-22 for their midyear meeting.

INGLEWOOD, CALIF. Judy Ann arrived at the home of Rev. and Mrs. Howard Vulgamore on Dec. 16. She weighed 6 lbs., 7 oz. Brother Vulgamore is the assistant pastor at the First Brethren Church.

GRAND VIEW, WASH. According to word received from David Robert Griffith, son of Rev. and Mrs. Robert Griffith, a baby sister arrived on Dec. 26. David wrote: "i got a baby sister at 3:53 this after-

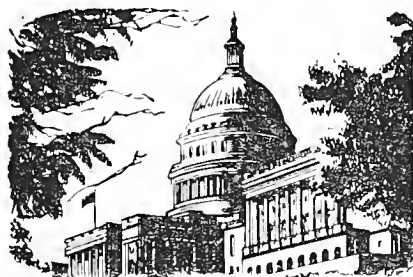
noon and i am so happy i can hardly rite. her name is Kathleen Joyce and she ways 9 lbs., 9½ oz. . . . i am going to be a good brother and share my toys with her."

FORT LAUDERDALE, FLA. The Grace Brethren Church expects to complete their new building in February. Rev. Ralph Colburn is pastor.

WINONA LAKE, IND. The Grace Bible Conference, sponsored by the Grace Seminary Alumni Association, will convene here Jan. 31-Feb. 3. All those who plan to attend the conference should *note the change of dates*. Due to circumstances beyond control, the conference had to be advanced one week. See article on next page giving full details of the conference.

LONG BEACH, CALIF. The church formerly known as the Stearns Street Brethren Church will henceforth be known as the Los Altos Brethren Church, according to Wayne Flory, pastor. The new phone number is Long Beach exchange: Hemlock 45814. Please change Annual.

NEWS



SUNDAY SCHOOL ORDERS FOR THE APRIL-JUNE QUARTER SHOULD BE MAILED AT ONCE TO GUARANTEE PROMPT EFFICIENT SERVICE.

MARTINSBURG, PA. The First Brethren Church has voted to sell their present church for non-religious purposes and to erect a new edifice at a new location. The new church building will be erected at Mulberry and State Streets, a new



EDITORIAL STAFF

Editor and Bus. Mgr. . . . Arnold R. Kriegbaum
Winona Lake, Ind.
Foreign Missions R. D. Barnard
Winona Lake, Ind.
WMC Mrs. Benjamin Hamilton
Winona Lake, Ind.
Home Missions Luther L. Grubb
Winona Lake, Ind.
Grace Seminary Paul R. Bauman
Winona Lake, Ind.

housing development in Martinsburg. Gerald Teeter is pastor.

JENNERS, PA. The Somerset County Brethren youth rally will be held at the Jenners Brethren Church Jan. 28. An award will be given to the church having the largest attendance. Victor Rogers will be host pastor.

ALEPPO, PA. A reception was given Dec. 15 to Pastor and Mrs. Wayne Baker as the Aleppo Brethren Church honored their pastor.

AKRON, OHIO. The First Brethren Church broke all previous records in offerings to home missions, foreign missions, seminary and publications during 1955. This church and her pastor, M. L. Myers, are to be congratulated on this commendable record.

JOHNSTOWN, PA. Mr. and Mrs. Wm. R. Beam celebrated their 40th wedding anniversary on Dec. 21. They are members of the First Brethren Church.

WASHINGTON, D. C. Evangelist Billy Graham will leave from New York on Jan. 15, flying directly to India where he is scheduled to conduct meetings in six cities. The next campaign in the United States will start on Apr. 29 in Richmond, Va.

LONDON, ENGLAND. Billy Graham, the American evangelist, told an audience in London consisting of preachers and six Anglican bishops, that the most effective evangelism work today is that performed by laymen who act as missionaries "in any and every circumstance of their lives," not in mass evangelism which he termed "the least effective" means of gospel preaching.

SPECIAL. R. I. Humberd, Bible teacher, has spoken at the following places recently: Jan. 6, Midwest Bible Institute, St. Louis, Mo.; Grace Bible Institute, Omaha, Nebr.; Kansas City Bible College, Kansas City, Mo. He will speak Jan. 16, at the Rockmont College, Longmont, Colo.; Jan. 16 Conservative Baptist Theological Seminary, Denver, Colo.

PRAY FOR THESE MEETINGS

Church	Dates	Pastor	Speaker
Temple City, Calif.	Jan. 16-29	John Aeby	Bill Smith.
Kittanning, Pa. . .	Jan. 15-29	Wm. Schaffer	Dean Fetterhoff.
Inglewood, Calif. .	Jan. 22-27	Glenn O'Neal	Bern'rd Schneider.
Wooster, Ohio . .	Jan. 29-Feb. 12	Kenneth Ashman	L. L. Grubb.
Fillmore, Calif. . .	Feb. 5-10	Max Brenneman	R. I. Humberd.
Modesto, Calif. . .	Feb. 5-19		Bill Smith.
Compton, Calif. .	Feb. 12-15	Dennis Holliday	R. I. Humberd.

THE GRACE BIBLE CONFERENCE—1956

John C. Whitcomb, Jr., Alumni Secretary

Once again we are looking to God for a time of spiritual refreshment and blessing as the fifth annual Grace Bible Conference, sponsored by the Grace Seminary Alumni Association, convenes in the halls of Grace Seminary during the week of Jan. 31-Feb. 3. In addition to the messages and testimonies of various alumni, we shall be favored with the second series of Bauman Memorial Lectures, to be delivered by Dr. Wilbur M. Smith, professor of English Bible at Fuller Theological Seminary in Pasadena, Calif. Dr. Smith will also bring three evening messages to the general public on Wednesday, Thursday and Friday Feb. 1-3, at 7:30 p. m.

The Bible Conference will begin on Tuesday morning, Jan. 31, at 9:00 a. m., with testimonies and brief messages from alumni. There will be other alumni testimonies at 10:30 a. m. and 1:00 p. m. In the evening, at 7:30 p. m., the speaker will be Rev. J. Paul Dowdy, Brethren missionary to Argentina. The same schedule will continue on Wednesday, except that the Wednesday evening message will be brought by Dr. Smith, who will also speak to the general public on Thursday and Friday evening at 7:30 p. m. Dr. Smith will deliver the four Bauman Memorial Lectures at 9:00 a. m. on Thursday and Friday, and 1 p. m. on Thursday and Friday, Feb. 2 and 3. Alumni messages will be given at 10:30 a. m. on those two days, the business meeting will be held Wednesday afternoon at 3:00 p. m., and the Alumni Banquet will be held at 5:00 p. m. on Thursday at the Westminster Hotel.

During the past year of 1955, the alumni of Grace Seminary have given over \$1,000 for two projects. The first of these was a \$250 scholarship to Grace College, and the second was \$750 for the purchase of permanent athletic equipment for the school. During the years of 1953-1954, the Alumni Association gave \$1,450 to the seminary for the surfacing of the entire parking area and roadway around the building. Monthly news bulletins are sent out to each alumnus, keeping him in touch with the activities of classmates and informing him of the progress being made in the annual

Alumni Project Fund. Regional representatives throughout the United States and foreign-mission fields help to keep the needs of the school before their fellow-alumni. With such united efforts, persistent prayer, and sacrificial giving, the alumni of Grace Seminary are showing in some measure their gratitude to God for the wonderful training received at this school.

Dr. Wilbur M. Smith, the special speaker for the 1956 conference, needs no introduction to Christians who are acquainted with evangelical literature. A Presbyterian minister, Dr. Smith in 1932 received the D.D. degree from the Evangelical Theological College of Dallas, Tex. From the pastorate of the Presbyterian church of Coatesville, Pa., he joined the faculty of the Moody Bible Institute of Chicago, where he remained from 1938-1947. When Fuller Theological Seminary was established in 1947, Dr. Smith became one of the first faculty members of that school, and has continued there ever since as professor of English Bible.

His greatest claim to fame has been in the realm of Christian literature. For 20 years he has been the editor and author of Peloubet's Select Notes on the International Sunday School Lessons. Among his many books have been: *Therefore Stand*, *Profitable Bible Study*, *The Supernaturalness of Christ*, *Chats From A Minister's Library*, *This Atomic Age and the Word of God*, *Will H. Houghton: A Biographical Memoir*, *A Voice For God—The Life of Charles E. Fuller*, *Dwight Lyman Moody: An Annotated Bibliography*, and *Time Periods of Prophecy*. In addition to this, he has been a frequent contributor to religious periodicals (such as the "In The Study" series in *Moody Monthly*), and has written introductions to many Christian books in recent years.

At the present time Dr. Smith is finishing a large volume entitled, *The Second Advent of Christ*, into which he will incorporate the Bauman Memorial Lectures for 1956. When we recall the tremendous contribution made by Dr. Louis S. Bauman to the study of Biblical prophecy, it is most appropriate that Dr. Wilbur M. Smith should deliver the second series of lectures in memory

of Dr. Bauman. No alumnus of Grace Seminary can afford to miss this conference, which promises to be the greatest in the history of our school.

Since the central theme of the fifth annual Grace Bible Conference will be the Second Coming of Christ, we might do well to consider carefully the position of our school on such vitally important themes. In this connection, we would like to quote a few paragraphs from the *MANIFESTO—1955*, which was prepared at the Second International Congress on Prophecy in New York City just two months ago. It will be recalled that among the nationwide group of distinguished Christian scholars who participated in that congress and who adopted this statement of prophetic faith were Dr. Alva J. McClain, Dr. Herman A. Hoyt, and Dr. Wilbur M. Smith:

"We believe in the personal and imminent coming of Christ for His church, when the dead in Christ will be raised and living believers will be translated to meet the Lord in the air. The church will then be judged for rewards, joined to Christ the Bridegroom in the figure of marriage, and remain forever with the Lord.

"We believe that following the coming of Christ for the church, the closing events of the times of the gentiles and the 70th week of Daniel's prophecy will be fulfilled on earth. This period will be characterized by fearful divine judgments upon the wicked world. The great tribulation, the predicted time of Jacob's trouble, will be fulfilled in the second half of Daniel's 70th week and will be abruptly terminated by the coming back of Christ to the earth to deliver His people.

"At the end of the millennial reign, Satan will be loosed to deceive the nations. Many who were born in the millennium will follow Satan in rebellion against the King and will be destroyed by fire from heaven. The unsaved dead will be raised, judged at the Great White Throne, and cast into the lake of fire. A new heaven and a new earth 'wherein dwelleth righteousness' will be created as the eternal abode of the saints."

"Cracked Pots"

By MRS. DOROTHY ALFORD
Norwalk, Calif.

As we go to prepare a meal, we always use our most dependable pots and pans. We want the iron skillet instead of the tin one, the steel pan instead of the thin one, and the regular ovenware instead of the tableware because each of these will resist the heat and protect the food from burning. In any thin pan the food will scorch and any plain dish will crack and break when put under intense heat. But sometimes even our chosen pots and pans have a flaw in them and maybe a handle comes off, or they will crack from hard abuse; but nevertheless they are usable and we prefer them to the thin shallow ones that we use only in an emergency.

This is a perfect picture of the vessels that our Lord has to use today. Some are like iron and steel that are in perfect condition for service, while others have been in-

jured from falling into sin and have a blemish on their testimonies, whereas they can only be used with care until that blemish has been repaired or shall we say a new handle replaced. These are the ones that have been called "cracked-pot" Christians, who have to be placed on a shelf until they have been repaired for full-time service and are strong enough to resist any test.

Having been a "cracked pot" myself, I would like to let you in on a little secret. The Lord Jesus has a "crack filler" that can and does make any vessel as good as new. It is His shed blood that He left at Calvary's cross for remission of our sins. And the only way we can receive this repair job is through faith and sometimes in confession before our brothers and sisters in Christ. I John 1:9 tells us, "If we confess our sins,

he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

I am sorry to say, but I'm afraid there are many beautiful vessels that are made out of very thin metal. Although they are not easily cracked, because they are more beautiful to look at than to use, they will completely melt away when tried in a fervent heat. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (II Pet. 3:10).

Let us search ourselves. Are we a vessel that can be used of God every day, or are we a cracked one that needs a repair job, or are we so thin that we need to be completely remolded?

Mrs. Pastor

By ZELDA SAUNDERS
Washington, D. C.

There is an expression: "The man behind the man behind the gun." This is a secular expression, of course, and one perhaps to which you have never given much thought. However, we might change the wording in this and say: "The woman behind the man behind the pulpit." We, as Brethren, are blessed with men in our pulpits who give out the truth in its entirety. They are kept busy preaching, studying, making calls, and teaching. Did you ever stop to think of the helpmates of these our pastors, and how they, in a large measure, "hold up the hands" of these men.

As pastors' wives their lives are full and their work never ceases—keeping the home, bearing and rearing the children, in many cases being secretary, etc. for their husbands, helping in the church, and oftentimes being head of one or more organizations. Many, many times she is weary, sometimes even sick in body or in heart but she must go to church, or about her work, with a smile on her face.

Do you as a layman or lay woman always remember your pastor's wife,

as well as your pastor, before the throne of grace. Do you, as a member of your church, ever speak a word of encouragement to let her know you appreciate her faithfulness. Or do we too quickly criticize her; too often ignore her; much too often just take her for granted?

These women, called of God, should never be forgotten. Help them whenever possible. Always remember to say a few kind words, but above all, pray earnestly for your pastor's wife that the Lord may richly bless and strengthen her as she goes about her daily tasks—"The woman behind the man behind the pulpit."

GOD'S WILL

I asked the New Year for some motto sweet,
Some rule of life by which to guide my feet;
I asked and paused. It answered soft and low:

"God's will to know."

"Will knowledge then suffice, New Year?"
I cried;

But ere the question into silence died,
The answer came: "Nay, this remember, too:
God's will to do."

"To know, to do; can this be all we give
To Him in whom we are, and move and live?"

No more, New Year?" "This, too, must be
your care:
God's will to bear."

Once more I asked: "Is there still more
to tell?"

And once again the answer sweetly fell:
"Yea, this one thing, all other things above,
God's will to love." —Unknown



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By RUSSELL WILLIAMS

Pastor, Grace Brethren Church
Cheyenne, Wyo.



Many Christians feel a lack in their life. Some to satisfy this lack are attracted to those who appear to have deep spirituality, only to discover it is a form of self-righteous fleshly emotionalism. Others become satisfied with a subnormal spiritual experience which they come to look upon as normal; yet which is really little more than using Jesus as a fire escape from hell.

Much of this lack of power is due to confusion over the person and work of the Holy Spirit. On the one hand there are those who build up what amounts to nothing more than an emotional hysteria in order that they may receive the second blessing of the baptism of the Holy Spirit. At the opposite extreme we find those who give almost no place to the person and work of the Holy Spirit and rule out all emotions.

Part of this confusion is due to a failure to be clear in the use of words. Two different men may speak on the same subject; yet one will speak of the second blessing of baptism while the other correctly speaks of the filling of the Spirit. We need to be clear on our use of words, but it is even more important to be correct in our relationship to the Lord. I may be clear in my thinking as to the difference between the baptism of the Spirit and the filling of the Spirit. That is very important; yet of even more importance is the answer to this question, *"Am I filled with the Spirit?"*

In John 16:7 Jesus promises to send the Holy Spirit as Comforter,

in John 20:22 we read of His private empowerment of the disciples, while in Acts 2 we have the record of the public official appearance of the Holy Spirit. On the day of Pentecost three things occurred: The Holy Spirit came upon the disciples, they were baptized with the Holy Spirit and they were filled with the Spirit. We turn to Acts 8 and there see the Holy Spirit demonstrating that the Samaritans are on the same plane as the Jews, and in Acts 10 the gentiles are officially accepted on an equality with the Jews. In other words, the Holy Spirit came to the Jews at Jerusalem on the Day of Pentecost, in order that they might not limit this wonderful message and life to their own nation as they had in former generations; later He came officially to the Samaritans and the gentiles. In each case, in keeping with Christ's promise to Peter that He would give him the "keys of the kingdom," Peter was the official leader when the Holy Spirit appeared. Having come, the Holy Spirit never needs to come again, nor do we need to pray for His coming.

We do not need to pray for the coming of the Holy Spirit, for EVERY born-again believer receives the Holy Spirit the very moment he is saved. In every verse which presents the plan of salvation, salvation is based on simply believing in and receiving Christ as personal Saviour and Lord. Think of that precious verse John 3:16: "For God so loved the world, that he gave his only begot-

ten Son, that whosoever believeth in him should not perish, but have everlasting life." Or again in I John 5:12: "He that hath the Son hath life; and he that hath not the Son hath not life." We might mention many more, and in each one salvation is dependent upon, and only upon, receiving Christ, and the very moment a person receives Christ they have everlasting life.

Yet in I John 3:24 we find this statement: "And hereby we know that he abideth in us, by the Spirit which he hath given us." This is followed by an almost similar statement in I John 4:13: "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." While in Roman 8:9 we have the flat statement: "Now if any man have not the Spirit of Christ, he is none of his." From these and similar passages we have the truth set forth that no one can be saved without receiving the Holy Spirit; yet salvation itself is only upon a basis of receiving Christ. Therefore, we may state that each one who receives Christ also at the same time receives the Holy Spirit without waiting for a second blessing.

After all, the new life we receive in Christ is spiritual life and is dependent upon the indwelling Holy Spirit. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." Or again, in I Corinthians 6:19 we have the same truth set forth: "What? know ye not that your body is the temple of the Holy Ghost which is in you,

which ye have of God, and ye are not your own?" Even if we refer this to the invisible church as a whole, the truth is the same.

Perhaps the best verse in setting forth this truth that we receive the Holy Spirit at the very same time we receive Christ is John 7:39: "(But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)"

But not only does the Holy Spirit come to indwell believers the very moment they believe, He also baptizes them at that same time. In Galatians 3:27 we read: "For as many of you as have been baptized into Christ have put on Christ." This verse could never refer to water baptism, for then it would teach that water baptism and water baptism alone can save—a thing I am certain the most extreme baptismal regenerationist would never claim—therefore it must refer to Spirit baptism. Salvation is always on a basis of believing as we have already pointed out; yet if a person has not been baptized into Christ, they do not have Christ.

The same truth is set forth in Romans 6:5: "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." But that it is the Spirit who baptizes us into the body—and we must be in that body to be saved—is most clearly set forth in I Corinthians 12:13: "For by one Spirit are we all baptized into one body, whether we be Jew or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." Our only conclusion from these passages is that the baptism of the Spirit occurs at the very same time we are saved by receiving Christ.

While every believer is indwelt with the Holy Spirit and has been baptized with the Holy Spirit, not every believer is filled with the Holy Spirit—*empowerment of the life is only by filling*. On the Day of Pentecost as recorded in Acts 2:4 we read: "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." As this verse plainly states, it was the *filling* of the Spirit, not the *baptism* of the Spirit which was exercised on the Day of Pentecost. But more than this, we find that a person must be filled more than one time.

In Acts 3:10 the same word is used referring to the people where it says: ". . . they were filled with wonder and amazement." Certainly this was not a permanent filling. So of Peter we read that he was filled with the Spirit on the Day of Pentecost; yet in Acts 4:8 it states: "Then Peter, filled with the Holy Ghost, said unto them. . . ." The same truth is presented in the case of Paul. When he was chosen "he was full of the Holy Spirit"; yet later we read: "He was filled with the Holy Spirit." This fullness of the Spirit which gave Peter and Paul such power should be a part of every believer's life according to Ephesians 5:18 for we are admonished to "be filled with the Spirit."

These, and many other passages, set forth certain great spiritual truths. First of all, the *normal* experience of every child of God is not only to be baptized with the Holy Spirit and indwelt with the Holy Spirit but also to be filled with the Spirit. *And it is the filling which gives power and victory in the life*. But then filling is for service, and as we serve the Lord there is a constant need for that closeness of walk which results in a continuous filling. I say this can and should be the normal experience of every child of God; yet there are those who are constantly going about to be filled because they never serve and thus become stagnant and cold in their spiritual life. They are filled, perhaps not so much with the Holy Spirit as with Bible teaching and prophecy, but they have never given of themselves to their Lord in service and are like a person who eats heartily every day, yet never exercises until they become spiritually floundered.

While the fullness of the Spirit ought to be the normal experience of every child of God, there are reasons why so many are not filled and as a result have an unsatisfied longing in the life. Certainly no one can enjoy the fullness of the Spirit when there is known sin in the life, for the Holy Spirit cannot work freely through an unclean vessel nor will He fill and overflow it. Then many times the lack of the fullness of the Spirit is due to the fact that a person has held back or reserved part of their heart for their own desires and plans and ambitions. Remember, even though He indwells a person, the Holy Spirit will never force His way into all of our being.

We must open to Him. Still again, as we notice in I Thessalonians 5:19 it is possible for us to "quench the Spirit." How? At least one way is to fail to follow His leading.

How can *any* believer have power in their life? Not by creating an emotional hysteria. Not surely by seeking the baptism of the Spirit as a second blessing when they have already received it. How then? The answer is simple, so simple many stumble over it. *We must be filled with the Holy Spirit*. But HOW? Here again we so often stumble over the answer in its simplicity. We can be filled with the Spirit simply by the complete surrender and dedication of self to Him. Read Romans chapter 6 for the answer. We must surrender every member of our body, every ambition, every desire, every thought unto His will and walk under His direction and leading. One simple fact so hard for all of us to learn is that it cannot be completed by a single act, for there must be a daily surrender. The thought is expressed from the lips of our Lord in these words: "If any man will come after me, let him deny himself, and take up his cross *daily*, and follow me."

Perhaps I could do nothing better than to quote from a great minister of a former generation. Writing on the subject of holiness, and holiness and the Spirit's fullness are inseparably connected, he says: "Holiness is consecration, that is to say, holiness is giving myself up to Him to do what He will with. 'I am holy' is not the declaration of the fact 'I am pure,' but the declaration of the fact, 'I am thine, O Lord.'"

Daily as we make this surrender to the blessed indwelling Holy Spirit, we will find all dissatisfaction and lack in our life is gone. In its place will be joy and victory and power. The fullness of the Spirit manifest in our life.



Portrait of a Home!

For some 19 years the family under this roof has been "accumulating" babies; nine of them. Just about every other year we had to adjust ideas and make plans for the addition of another. We "moved over" literally, and in our hearts. The knowledge of one more in the family was at once frightening and thrilling. The fright came when we forgot that God had a hand in the situation, and thought the entire responsibility for care and supply was up to us. The thrill came in those sane and satisfying moments when we said: "Yes; Lord, we gladly accept Thy will in this matter, too."

Now after years of diligent care, hard work and purposeful discipline (this latter for both parents and children), the picture is beginning to change. Our first born left the nest for halls of higher learning in September. That he should be away at school is a miracle of the Lord, for about two years ago we thought the only graduation he'd ever have would be that which would take him from earth into the presence of his Lord. Truly, "God works in mysterious ways His wonder to perform."

A large family runs the gamut of every stage of life's developments. While Bob fights the pangs of homesickness several hundred miles away, eight-year-old Paul Kent threatens to run away from home because he has to dry dinner dishes! After Mother volunteered to pack his suitcase the little fellow wasn't so sure he wanted to leave. To him, home is a necessary evil. But Mother isn't too alarmed. Bob went through the same "growing pains," although he only threatened to leave home once. We've lost count of Kent's threats.

Our high-school senior, Bill, takes home in stride. The general heart-throb of the home doesn't affect him too deeply. That's how teen-agers are built. Bill is very busy with studies, diligently trying to maintain high scholarship. Basketball and a job after school; activities in BYF

and the local Youth for Christ rule out too much active participation in family affairs.

David, our ninth grader, still needs much loving supervision as his personality traits and talents develop. Sisters are a definite deterrent to his peace of mind, and having to scrub the front porch once in awhile on a Saturday is really annoying. Piano and violin lessons and practice coupled with a paper route and some BYF activities keep him from being swallowed up in the home.

Dortheann is a warm and vital part of the home scene. At the age of 12 she hasn't yet felt that home is restricting her life. She takes her



music seriously and is progressing satisfactorily, to the utter delight of her daddy. She is learning the delights of homemaking and has lavished love on the babies.

Bubbling effervescence describes Sharon to the letter. She sees all and tells everything (to the complete disgust of her family). She takes nothing seriously. Life and this world are a great big wonderful experience where you learn something new every day. She tells us she feels led to be a medical doctor and missionary when she is a lady. She tried to understand how Daddy put Mother's kneecap back into place when it slipped out the other evening. She's a first-class missionary at the age of just-about-10. She has covered the apartments across the street and is always bringing children to church, Sunday school and prayer meeting. If she can't get them to come to Sunday school any other way than by inviting them to stay overnight, we have a dinner and breakfast guest! No one is bored around Sharon.

The entire world of the three babies is the home. Althea, Ardyth, and Mark are the constant source of love, consternation, and delight to the entire family. Every one enters into their development by teaching them to read, write, and talk. They simply adore their older brothers and sisters and feel safe in their company.

A cute little full-blooded Cocker Spaniel named Taffy is now part of the family life. Friends in the Covington (Va.) church gave him to us. Mother just *knows* he is going to wave his back legs right off some day so hard does he wag his stump of a tail. How the children (and their parents) like that pup.

The portrait of a home which is loaded with the most precious investment in all this world,—Life. HOME, where there are joys and trials, tears and laughter, temper and quiet nature, disappointments and fulfillment, defeats and victories.

Mother often thinks of another Home beyond the skies where she's planning to go some glad day. The one purpose she has engraved in her heart in the rearing of nine precious children is that she and Daddy will lead them to that most glorious Home "where all is joy and perfect peace." This earthly home, for all its blessedness has much and constant need from improvement. The flesh is here, and nearly always there is one who is not willing to put it to death. But in that Home with God the Father, which Christ the Son is preparing for those who love Him, there will be no taint or trace of sin. We'll never make any mistakes there. Hearts broken by disappointments in friends or work will be unknown there. God shall wipe away all tears and there will be no night there. This Mother's heart longs for that Home.

Are you ready for that Home, dear Friend? Your earthly home may be ever-so-sweet, or bitterly disappointing, but it still leaves much to be desired. But over in that glory land nothing is lacking, for the center of heaven is the "Desire of nations," Jesus Christ, God's Son. Are you prepared for heaven? The only preparation you can make which is acceptable to God is believing that you are a sinner with nothing to commend you before God. Then acknowledge that Christ "died for (your) sin" and He will take you to be with himself if you accept Him into your heart.

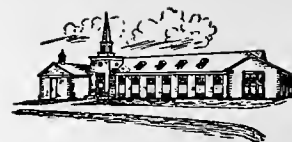


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EDITORIALS



By Dr. Homer A. Kent, Registrar

Since Dr. Paul Bauman, who usually writes the editorials for this page, is on the west coast with Dr. Herman Hoyt visiting the churches in the interest of Grace Seminary and College, the editorials this month and next will be written by Dr. Homer A. Kent. Doctors Bauman and Hoyt left Winona Lake early on the morning of Tues., Dec. 27, for the west, traveling in Dr. Bauman's DeSoto. They expect to be gone until Feb. 6. While on this trip the two men are planning as far as possible to visit all of the Brethren churches on the west coast and as many of the churches between there and Winona Lake as time will permit.

The purpose of these visits is to better acquaint our constituency with the work and needs of Grace Seminary and College. In addition to the extended trip of Dr. Bauman and Dr. Hoyt, the other members of the faculty will be visiting many of the churches in the east on the weekends of January. The college choir will also make a few visits during this period. By these various contacts it is hoped that our Brotherhood will be ready on Jan. 29 to respond with the best offering ever to meet the growing needs of the seminary and college. The date mentioned has been selected for the lifting of the annual offering for our school.

The Outlook for 1956

As we write the material for this first Educational Number of the Missionary Herald for the new year we are prone to wonder, what will be the experiences of the new year? What is the outlook for the Lord's work in 1956? Many conditions in the world are far from encouraging, but it is good to reflect upon the fact that God is still upon His throne and He will be with His people in all of the days which are ahead. During a time of severe testing before Adoniran Judson was permitted to undertake his greatest work as a missionary in Burma, he was asked as to his opinion about the outlook. He replied, in words of courage and faith: "It is as bright as the promises of God." So it is with the year 1956. No matter what the surrounding conditions may be, the uplook is bright. God will be in all the coming days, and He has promised to sustain those who put their trust in Him.

The Second Semester and Related Events

Ere the next Educational issue comes your way, the second semester in the seminary and college will have begun. Registration Day is scheduled for Jan. 23 with convocation and classes convening the following day. While not many new students usually enroll at the middle of the year, yet several applications for both the seminary and the college have been accepted for the second semester. Therefore, we are looking for a slight increase in the total enrollment at that time. The annual Day of Prayer is scheduled for Friday, the 27th, the last day of the first week of the new semester. This day always helps the second semester to start off on a high spiritual tone.

Then during the following week, beginning Tues.,

Jan. 31, the annual Grace Bible Conference will be held, during which time the second in the series of Louis S. Bauman Memorial Lectures will be delivered by Dr. Wilbur M. Smith, of Fuller Theological Seminary. Elsewhere in these pages further information will be found as to these lectures, as well as to the other parts of the Bible Conference which is sponsored by the Alumni Association. Busy days are just ahead of us here at Grace Seminary and College.

A Real Friend of Christian Education

A few days ago the seminary received a gift of \$500 from a schoolteacher for the work of Grace Seminary and College. This schoolteacher does not happen to be a member of the Brethren Church but she believes in what the Brethren Church is endeavoring to do for its young people. We hope that the example of this teacher will serve to make many of us stop and think whether or not we are doing our best in supporting this school which God has raised up for the purpose of training the leadership of our church.

Another Grace First

A seven-day art exhibit featuring several local artists is now successful history for Grace College. The exhibit of about 40 paintings by nine artists was held in the lounge. On Fri., Dec. 2, these artists were honored at a reception given under the direction of the art department. The exhibit stimulated considerable interest in the community of Winona Lake and Warsaw and brought to the school campus a number of people who had not visited before. The college looks forward to other such affairs which contribute toward the cultural development of our young people.

An Investment in Life

A Student Sponsorship Plan is being launched by the seminary as a means of aiding in the support of the school. We think the idea is a good one, for it emphasizes giving to the seminary and the college as an investment in lives destined to endure for eternity. Some folks do not realize the increasing costs of maintaining such a school as ours. The tuitions and fees paid by the students care for only a fraction of the total cost of their education. The Student Sponsorship Plan is an endeavor to get interested folk to contribute toward making up the difference between what the students pay in fees and tuitions and the total cost of their education. In accordance with this plan a gift of \$450 will pay for the training of a student in the seminary for one year; \$300 will pay for the training of a student in the college for one year; \$225 will pay for the training of a student in the seminary for one semester; and \$150 will pay for the training of a student in the college for one semester. When one considers the value of a young life trained for years of service for Christ in this land or in other lands, what investment can offer greater spiritual returns? Be watching for special literature on the above plan.

They Are Worth All You Can Give



The graduating class of Grace College, the spring of 1955, the most of which (18) is now enrolled in the seminary. Bottom row, l to r., Walter Blackwell, Mary Ringler, Nancy Placeway, Helen Stees, Leroy Hawkins; 2d row, John Watts, Glen Lockwood, Kenneth Kueppers,

Larry Lawlor, Paul Stagg, Robert Clinton, Milton Ryerson, Peter Quiring; back row, William Snell, Thomas Gossard, Norbert Darr, James Hoffmeyer, John Sheley, Walter Claeys, Paul Lauster, and Robert Horne.

BUT YOU SHOULD KNOW----

It costs \$160,000 to operate the seminary and college for one year. This is big business.

\$80,000 of the above amount is provided by tuitions, fees and other income.

\$80,000 therefore is needed in gift income to keep the school out of the red.

\$40,000 is the goal which has been set for the Annual Offering to be received in December and January with the focal date Jan. 29.

\$40,000 remains then to be raised through the monthly plan offerings provided the previous goal is reached.

The fulfillment of the above financial goals will enable the school to liquidate the present \$16,000 deficit under which it is now operating and finish the 1955-56 fiscal year in the black. What investment will you make in the future leadership of the church?

THE BRETHREN MISSIONARY HERALD

VOLUME 18, NUMBER 3

Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, \$2.00 a year; 100-percent churches, \$1.50; foreign, \$3.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; Ord Gehman, treasurer; Bryson Fettes, member-at-large to Executive Committee; Walter Lepp, S. W. Link, Mark Malles, Robert E. A. Miller, True Hunt, Thomas Hammers; Arnold R. Kritebaum, ex officio.

January 21, 1956

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CAMPUS ACTIVITIES

By ALVA STEFFLER

CHAPEL PROGRAM FEATURES "MESSIAH"

Excerpts from Handel's "Messiah" were featured at the combined chapel on Dec. 21. The choir, directed by Professor Ogden, was assisted by Miss Schnittjer's speech class for this presentation.

The well-known "Hallelujah Chorus" climaxed the program which included: "And the Glory of the Lord," "For Unto Us a Child is Born," and "Glory to God." The speech class presented choral readings of the parts not sung by the choir.

The solos were sung by Ruth Steffler, soprano; Ava Schnittjer, alto; Bob Zimmer, tenor; and Glen Lockwood, bass.

Two numbers, "Overture" and "Pastoral Symphony" were played by Dona Beam and Nancy Weber at the organ and piano.

Many students and friends commented that this program was the outstanding one of the semester.

GO EAST YOUNG MEN! GO EAST!

With cheers from all the students, the Grace Ambassadors will soon venture to the East to rack up some more victories for Grace Seminary and College. The schedule for the dribblers is as follows:

Jan. 28 Findlay College "B"Findlay, Ohio

Jan. 30 Shelton CollegeRingwood, N. J.

Jan. 31 Princeton SeminaryPrinceton, N. J.

Feb. 1 Philadelphia Bible Inst.Philadelphia, Pa.

Feb. 2 Eastern Baptist Seminary ..Philadelphia, Pa.

Feb. 4 Geneva CollegeBeaver Falls, Pa.

Our hats are off to the Philadelphia churches who are learning Grace's cheers to back the fellows in their Philadelphia games.



After all college students do have to study! Extra-curricular activities dare not consume too much of their time. In the above pictures we have scenes taken in the college dormitories. On the left Robert Messner and Rus-

STUDENTS GET WORLD VIEW FROM WMF

One of the highpoints in Grace's campus activities is the weekly meeting of the World Mission Fellowship. The WMF is an organization that is really doing things of eternal value for the far-off places of the world. Their daily prayer meetings, inspired by prayer requests from our home and foreign missionaries, are supplemented by individual prayers in the prayer tower of Grace.

Jake Kliever, a recent speaker, stated that not all learning takes place in the classroom, but that some extra-curricular activities, such as WMF, are as much a part of education as the classes.

SPRING PLAY AND CONCERT PLANNED

"There will very probably be another college play in the spring," says Miss Schnittjer, director of last month's production. The possible choice of the next play may be Oscar Wilde's, "The Importance of Being Earnest."

Professor Don Ogden also announced that the Brass Quintette from the Chicago Symphony will give a concert sometime in April.

A MESSAGE FROM OUR HEARTS

As the first semester of this school year closes, we as students would like to thank you for your prayers and your financial support which has made our education possible. We ask you to please continue this ministry of intercession and giving which is so important to our future and the future of our church.

May the Lord bless and use you in the coming year to glorify His name.



sell Yoder are hard at work. On the right Carole Sue Quartz and Willa Leidy are meditating in their room. The college dormitories are located in the Westminster Hotel close by the school campus.

They Came, They Saw, and Now They Say:

(Testimonies About Grace Seminary and College)

"I'm Glad I Came to Grace"

Mary Jane Keyser, College Freshman, Albany Oreg. I'm glad I came to Grace College because it was here I found an answer to a lifelong search for real assurance of salvation. Through God's Word and a fellow student here, I found the peace that only can come through knowing for sure I am included in the Beloved. Praise God the doubts have been settled and I know its real! Because being here at Grace has been the means of attaining this, I wouldn't trade the time I've been here for anything in the world.

"What I Appreciate About Grace College"

Nancy Weber, College Freshman, Hagerstown, Md. What I appreciate most about Grace is the guidance, both socially and spiritually, that is mine through the dedicated teachers at the college. What a difference from high school there is as we begin each day with chapel and also begin each class period with prayer! No matter what subject we may be studying, be it history, English, or a Bible study, there is always a spiritual application, which gives an incentive to study and serve the Lord.

"I Am Rejoicing With Its Testimony"

Robert Le Fevre, College Sophomore, Clayton, Ohio. As a sophomore at Grace College, I am rejoicing with its testimony. If other colleges would teach half the Bible Grace does, this world would be a lot different from what it is now. For instance, last year I attended Miami University at Oxford, Ohio. The year went slow and I never received a blessing from college. I knew something was wrong. Finally, in the middle of the summer, I decided to come to Grace. Since then it has really been a blessing, and I know the Lord wants me here. I am enjoying the fellowship with many other Christian students.

"I Have Been Led to Thanksgiving"

Alva Conner, Seminary Junior, Roanoke, Va. Having known of Grace Seminary most of my life, I have often wondered what the seminary would really be like. I have concluded that one must have a direct association with the school to fully understand and appreciate the work of Grace Seminary. I have been led to thanksgiving daily for the sincere godliness and humility of the faculty. Their capability and singleness of devotion to the Lord and to His Word have been a genuine source of inspiration. The impact of this qualified leadership and instruction has been felt all over the world. May our Brethren people grow in their appreciation of the great contribution that Grace Seminary is making.

"I Appreciate Grace Seminary"

Tom Julien, Seminary Middler, Fort Wayne, Ind. I appreciate Grace Seminary because of its sound emphasis on the systematic study of the Word. Recently in talking to a friend attending another seminary, I dis-



The Prayer Tower is in constant use by the students during every school day.

covered that out of all the courses he was taking, not one had to do with an exegetical study of the Bible. Though realizing the value of pastoral psychology and the many related subjects, I came to seminary primarily to study the Bible. I appreciate the fact that I have not been disappointed in this.

"Grace Seminary Has Informed Me"

Norman Rohrer, Seminary Senior, Lancaster, Pa. If we are to be "strong in the grace that is in Christ Jesus," I believe it is necessary to have information about that grace. Here at seminary I have received not only exact teachings on fine points of the Scriptures, but also the Greek and Hebrew languages, which will help me in the future to know more fully the revelation of God to men.

"What I Appreciate Most About Grace"

John Evans, Seminary Senior, Dayton, Ohio. What I appreciate most about Grace Seminary is its unapologetic and unswerving stand on the divinely inspired Book as the only Book "profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16). I have gained much more confidence in the "Thus said the Lord" of Scripture as a result of my years in this institution, and I am sure that my message will be more authoritative, and hence, more fruitful. Truly, these semesters have been most profitable to my ministry, and I shall always be indebted to the Brethren Church for their prayers and offerings which have made them possible.



Mr. and Mrs. Clark Miller

WE SOLD OUT FOR CHRISTIAN SERVICE

By MRS. EUNICE MILLER

Waynesboro, Pa.

I had awaited this moment for months. My husband labored so earnestly through the long weary months, laying the foundation, setting up the structure, nailing on the roofing, putting on shingles, setting in windows, keeping after the brick masons and the plasterers, and many other tasks. Finally our new home was completed to the point where my work began on the interior.

First I painted all the woodwork. This involved sanding the wood, applying the flat white coat, resanding and applying the top coat of enamel. Then I varnished the doors, all 13 of them.

I had been looking forward with great anticipation to the day when I would have the pleasure of shopping for draperies. For the picture windows I chose, with the consent of my husband, the "Grandma Moses" print showing maple sugar time in New England. Our kitchen had knotty pine cupboards with antique hinges and green and yellow tile. For this room I chose a dark green material with cubes of white in which were colored antique designs. When the materials were all chosen, my mother did a beautiful piece of work, making and lining all the drapes.

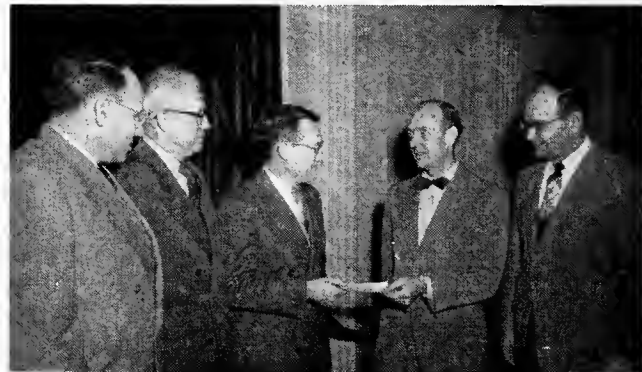
Our labors finally ended, we moved into our home; we felt so cozy and satisfied sitting by our own fireplace. Then, the Lord spoke to us. Was it His will that we should sit here in comfort, both of us working for things not lasting? What was our aim in life? We were busy in the church activities, but during our fall Bible conference we came to the place in our devotions when we were willing to ask the Lord unreservedly to have His will in our lives. It is amazing to see how the Lord has led us step by step. People have asked us if we

This is What the Students Did

Some weeks ago the student body of the seminary and college learned about the financial deficit under which the school is operating. Its officers approached the Administrative Committee letting it be known that they wanted to do something definite in the way of alleviating the situation. They stated that the students had it in their minds to set a goal of \$1500 to be raised in about four weeks provided the Administration was agreeable to the plan.

You can pretty well imagine the extent of our agreement! And so upon two occasions each week for four weeks offerings were taken at the chapel period. Then, on Fri. Dec. 9, in a combined chapel service the president of the student body, Donald Locke, presented the Administrative Committee a check for \$1500.05. The students had gone over the top! Our hearts were deeply moved, not only by the magnificent gift, but even more by the spirit that prompted it. Most of our students have to work outside of class hours to make money to keep them in school. And yet so great is their appreciation of the school which is giving them their education that they felt a compelling urge to give this fine offering.

The school deeply appreciates the loyalty of its students as manifested by this generous gift and trusts that it may be used of God to stimulate others who are more able to give than are the students to share liberally in the support of the school. Thank you, students, for your thoughtfulness!



The scene on the chapel platform of Donald Locke, president of the student body, presenting a check for \$1500.05 to Dr. James L. Boyer, financial secretary, to aid in the maintenance of the school. Appearing from left to right are: Dean Herman A. Hoyt, Dr. Homer A. Kent, registrar, Dr. Boyer, Donald Locke, and Dr. Paul R. Bauman, vice president.

didn't mind selling out. I can honestly say that we could not be happy otherwise. In the words of the song: "I have a house not made with hands; eternal in the heavens it stands."

GIVE TO GRACE SEMINARY AND COLLEGE JANUARY 29

The Most Unforgettable Character I've Met

By SHERWOOD DURKEE

Lake Odessa, Mich.

(Editor's note: This article by Sherwood Durkee, a freshman in the college, is another of the interesting and true stories written for a class in composition, taught by Miss Ava Schnittjer. It is your privilege to have a part in the development of such talent by a financial investment in Grace College and Seminary.)

My sister, Lucile, was a victim of infantile paralysis at the age of one and one-half years. She has demonstrated to me a true picture of courage, perseverance, and success. This impression that she has left with me is the reason that I have chosen her as "The Most Unforgettable Character I've Met."



Sherwood Durkee

This disease paralyzed both of her legs. I can often remember my mother telling me of the feeling that engulfed her when she realized what had happened to her only daughter. Lucile was as healthy and normal as any youngster could be, and to fall victim to this disease seemed almost impossible. It must have struck terror into the heart of my mother to realize that after six boys in the family, she might lose her only daughter.

I cannot remember the day of our formal meeting, for, you see, my sister is five years older than I. My first faint memories were of seeing the casts which ran from her hips to her toes. It really pulls at your heart when you realize that she spent two complete summers in those casts. The next period in her recovery was when she had to become accustomed to wearing braces on her legs, and at the tender age of 10 years she had to learn to walk with them.

I remember very vividly the time when I hit my sister with a ball bat. It sounds brutal, but it was really an accident. Lucile was sitting in my wagon, and in boyhood fashion I threw up a ball and was going to hit it with my bat. I was standing too close to her, and the swing of the bat struck her on the knee.

This injury plus her own physical handicap made it absolutely impossible for her to walk. The task of taking her to school became mine, and I pulled Lucile there in my wagon for more days than I care to remember. The parental punishment which I received was not necessary, for I believe that was one time that my own grief overshadowed the moments that I stood trembling before my father.

One of the wonderful features of Lucile's life was that her education never suffered as a result of this extreme crisis. The first few years were spent in a special school. Each morning a taxi would stop in front of the house to take her to school and return her in the afternoon. I can only remember one time that she let down in her studies. This came during her high-school days. It seems there was a period of time when Lucile thought she had been dealt the wrong cards in this game of life, but she won a victory over this

tremendous obstacle and went forth with more determination than ever.

I think that a vote of thanks would come from Lucile's lips to her parents. They realized that she now needed something that would help her stabilize her life. Music seemed to be the answer. The piano proved to be one of the links between her small world and the large outside world. The same special persuasion had to be given to encourage her as it has been given to hundreds of other young children in her circumstances. The harvest of those moments spent at the piano has been very great, and precious memories have come from the times the family spent around the piano.

After graduating from high school with high academic standings, Lucile faced the possibility of college. This was just another step up the ladder in her desperate struggle to be a success. One of the difficulties she encountered in campus life was getting from one class to another. Special permission had to be granted to her by the instructors, so she could arrive at classes late without penalty. After four years of joy and sorrow, merriment and heartache, the wonderful June day came. Lucile graduated from Michigan State University prepared to become a high-school English teacher. During the five years of teaching that followed, I found myself turning to none other than my sister for much needed help and advice. I then realized as never before the closeness that prevailed between us. Usually in a large family, brothers confide in one another but not in this case. Perhaps being able to be the conqueror rather than the conquered gave to her the ability to be a good counselor.

Last summer when she walked around the sloping fairways of a golf course in the Pocono Mountains, it seemed almost incredible that Lucile could be playing a game of golf. As my wife and I, along with Lucile and her husband, walked up and down the many hills of the course, the facts of Lucile's actual physical condition raced through my mind. Her left leg is approximately one-half-inch shorter than the other, the left foot is smaller than the right one by one and one-half shoe sizes, making it necessary to buy special made shoes. In executing a golf swing, she relies almost entirely on the muscles of her body from the hips up. The point I'm getting at is not the perfection of her golf game, but the determination with which she attacks it. This absolute refusal to be counted out of the routine of life is remarkable and inspiring.

The same determination which Lucile had in her physical activities, schooling, and in her music, she also had in her home life. Determined to have all things as normal as possible, she also wanted children. You can very easily see the gleam that comes into her eyes when she calls to her two children. She admits very freely that God has been good in giving to her a fine husband and two healthy children.

On our last visit to Lucile's home in Philadelphia, Pa., it certainly was a joy to see her play the Hammond organ, and to once again relive the past as our two families joined in singing the same hymns that were sung so many years ago. I couldn't help thinking

(Continued on Page 40)

BARON BOOKS TO SEMINARY LIBRARY

By BENJAMIN HAMILTON

Research Librarian

(The writer thanks Dr. Herman Centz for loaning reference materials.)

Thanks to the generosity of Dr. A. B. Machlin, and others, of the American Association for Jewish Evangelism, Winona Lake, Ind., Grace Seminary library now has some of David Baron's very excellent writings. His expositions on Zechariah and Isaiah chapter 53 are of real merit in providing an understanding of important Old Testament prophecies that is very helpful in contacting Jews.

The Servant of Jehovah

The four copies of this book which the American Association for Jewish Evangelism has presented to the seminary represent one of David Baron's finest examples of exposition of a vital Old Testament prophecy: Isaiah chapter 53. Baron's treatment has sufficient Jewish background and understanding to enrich the Christian's understanding of this passage from the Old Testament angle. At the same time the Jewish considerations in Baron's book are of such a nature as to attract the appreciation of Jews.

Every Christian who is interested in dealing with representatives of Israel should have a copy of Baron's, "The Servant of Jehovah." Who owns a copy of this work possesses a treasure which will greatly reward the reader by providing many fine suggestions for reaching the Jew. Of course, what is said of "The Servant of Jehovah" is true of Baron's, "The Visions and Prophecies of Zechariah"—a companion book that ought not to be missing from any Christian worker's personal library.

"True prince of the Davidic house"

So Dr. A. T. Pierson once described David Baron. This great leader in Jewish evangelism was born in Russia in 1855. He "was taken to be with Christ on Oct. 26, 1926."

He was one of seven children. When four years old he attended a Jewish school, reading "Hebrew well in six months." Two and a half years in the local school provided Baron with all the religion and Hebrew available there. After a year of instruction in the Talmud, Baron returned home seriously ill. Upon recovery, he was placed under the personal instruction of a severe rabbi. Following Baron's recovery from a later severe accident, he was given private instruction in Polish and Russian. Baron entered rabbinical college at the age of 10, winning a special prize but 18 months later! Baron made extensive additional studies in Jewish fields.

In 1877 Baron arrived in Hull, England. He made the acquaintance of Rev. John Wilkinson of the Mildmay Mission to the Jews. Later in 1877, after receiving instruction, David Baron accepted Jesus Christ as Messiah. On Oct. 17, 1877 Baron was baptized. This was followed by his receiving a letter from his father addressed to "My lost son David." In 1884, however, it was pos-

sible for David Baron to cross the border of Russian Poland where he spent a night with his father and reconciliation was brought about. The last words of Baron's father were: "I see, my son, that you serve the One God; there is but one God."

David Baron met Charles Andrew Schonberger in Europe in 1887. Mr. Schonberger had been associated with the Free Church of Scotland Mission to Jews. David Baron had been on the staff of the Mildmay Mission to the Jews. These two saints of God freed themselves from the missions they represented and started out to testify to Jews on their own. In 1893 they founded in England the Hebrew Christian Testimony to Israel. This work has grown into an extensive program for reaching Jews. In the light of this thumbnail sketch of David Baron it is easy to see how his books are of significance as reference works for Christian workers seeking to deal with Jews.

It is a pleasure at this time to extend sincere thanks to the American Association for Jewish Evangelism for its gracious gift of some of David Baron's books. It is hoped that readers of these works will be sufficiently interested in the field of Old Testament prophecy from the standpoint of leading Jews to Christ that they will have a desire to own some of Baron's books.

THE MOST UNFORGETTABLE CHARACTER I'VE MET

(Continued From Page 39)

of the truth and power of the verse of Scripture which could easily be Lucile's motto for living: "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

REPORT OF GIFTS TO GRACE SEMINARY

December 31, 1955

Aleppo, Pa.	\$2.00	Philadelphia, Pa. (First)	157.00
Alexandria, Va.	14.00	Portland, Oreg.	6.00
Allentown, Pa.	19.25	Radford, Va.	20.50
Altoona, Pa. (First) ..	9.50	Rittman, Ohio	54.50
Altoona, Pa. (Grace) ..	6.00	Roanoke, Va. (Ghent)	250.00
Ankentytown, Ohio	20.00	Roanoke, Va. (W. Hgts.)	15.80
Ashland, Ohio	35.00	San Diego, Calif.	14.00
Beaumont, Calif.	32.00	Seattle, Wash.	383.00
Berne, Ind.	37.00	Sidney, Ind.	58.80
Camden, Ohio	28.57	South Bend, Ind.	62.00
Cheyenne, Wyo.	4.00	South Pasadena, Calif.	13.25
Chico, Calif.	73.85	Spokane, Wash.	53.90
Clay City, Ind.	120.00	Summit Mills, Pa.	20.00
Cleveland, Ohio	9.50	Temple City, Calif.	45.26
Conemaugh, Pa.	10.68	Washington, Pa.	20.00
Cuyahoga Falls, Ohio ..	39.00	Waterloo, Iowa	118.25
Danville, Ohio	16.00	Waynesboro, Pa.	38.00
Dayton, Ohio (First) ..	187.50	Whittier, Calif. (First)	135.00
Englewood, Ohio	145.17	Winona, Minn.	35.00
Everett, Pa.	19.00	Winona Lake, Ind.	823.05
Flora, Ind.	21.00	Winona Lake, Ind.	500.00
Fort Wayne, Ind.	10.00	(Mtc. Gift)	280.00
Goshen, Ind.	26.50	Wooster, Ohio	3.00
Hagerstown, Md.	381.00	Yellow Creek, Pa.	15.50
Harrisburg, Pa.	50.00	Isolated Brethren	684.00
Ingleswood, Calif.	67.00	Non-Brethren	29.00
Jenners, Pa.	29.00	Home Missions Council	500.00
Johnstown, Pa. (First)	20.00	(Mtc. Gift)	399.96
Kittanning, Pa. (First)	111.25	Student Body Offering ..	87.32
LaVerne, Calif.	59.00	Not Designated by Church	7.80
Leamersville, Pa.	7.80		
Limestone, Tenn.	6.00	Total General Fund Gifts	7,377.21
Long Beach, Calif. (First)	20.00		
Martinsburg, Pa.	100.00	Designated Gifts:	
Meyersdale, Pa.	342.54	Ashland, Ohio	10.00
Mundy's Corner, Pa.	121.08	Winona Lake, Ind.	508.00
New Troy, Mich.	45.00	Non-Brethren	285.00
Oseola, Ind.	273.79	Alumni Association	250.00
Ozark, Mich.	6.00	Bldg. Fund	1,127.00
Paramount, Calif.	9.00		
Peru, Ind.	51.00	Total Designated Gifts	2,180.00

THE FIFTH ANNUAL GRACE BIBLE CONFERENCE

By JOHN C. WHITCOMB, JR.

Alumni Secretary

As we recall the many blessings experienced during the past four years as alumni, and friends have gathered in the halls of the seminary for the Grace Bible Conference, so now we are anticipating God's blessing upon us once again, during the week of Jan. 31—Feb. 3. Sponsored by the Grace Seminary Alumni Association, but open to all friends of the school, this conference promises to be the finest one yet. A varied and interesting program has been planned for all of our alumni and friends who are able to wend their way to Winona Lake for the four days of that week.

Alumni Messages

Each of the four mornings, Tuesday through Friday, at 10:30 a. m., there will be brief testimonies and messages from our alumni, some of whom have not been back to their "Alma Mater" for several years. In addition to these 10:30 hours, there will be messages from alumni at 9:00 a. m. on Tuesday and Wednesday, and at 1:00 p. m. on Tuesday and Wednesday. The Midwinter Business Meeting of the Alumni Association will be held on Wednesday afternoon at 3:00, and the Alumni Banquet will be held on Thursday evening at 5:00, at the Westminster Hotel.

Evening Services

On Tuesday evening, Jan. 31, Rev. J. Paul Dowdy, veteran missionary to Argentina under the Brethren Church, will bring the message. Rev. Dowdy, who has just returned from the field on furlough, graduated from the seminary in 1936, magna cum laude. His eldest son, J. Paul Dowdy, Jr., is now attending Grace College. On the following three evenings at 7:30, Wednesday, Thursday, and Friday, our guest speaker will be Dr. Wilbur M. Smith, professor of English Bible at Fuller Theological Seminary, Pasadena, Calif. Dr. Smith is internationally known as a Christian bibliographer, writer and editor of *Peloubet's Select Notes* on the International Sunday School Lessons, and author of several important books.

The Bauman Memorial Lectures

Perhaps the highlight of the entire conference will be the four Bauman Memorial Lectures which will be delivered this year by Dr. Smith. Those who heard the first series of these lectures delivered by Dr. Charles W. Mayes last January will be expecting another rich experience this year, as Dr. Smith lectures on the subject: Four studies in the Book of Revelation. The Alumni Association is very happy to include these annual lectures in its Grace Bible Conference, and trusts

that God's rich blessings might rest upon the speaker and the listeners. In this connection, we would like to call your attention to the word of explanation provided by our president, Dr. Alva J. McClain, in the following section.

Alumni Projects

In conclusion, we would like to share with you our joy in the fact that the Alumni Association has surpassed its 1955 goal of \$1,000. This money has been given to the seminary for two purposes: (1) \$250 to be used for a scholarship to Grace College; (2) \$750 to be used for the purchase of permanent athletic equipment. In 1953 and 1954 over \$1450 was given by the Alumni Association to the seminary for the paving of the entire roadway and parking area around the main building. We are now trusting the Lord for an even more substantial gift in the year 1956.

The Louis S. Bauman Memorial Lectureship

By DR. ALVA J. McCLAIN

At the 1952 conference of the National Fellowship of Brethren Churches, acting upon the recommendations of a special committee, the conference decided to establish in Grace Theological Seminary an annual lectureship for 15 years to be known as "The Louis S. Bauman Memorial Lectureship," for the purpose of giving recognition to the great contribution made by his ministry in the Brethren Church over a period of 57 years. Some of the conditions to this lectureship are as follows:

(1) Each course of annual lectures shall consist of not less than four lectures.

(2) The lecturers are to be chosen by Grace Theological Seminary, and at least eight of the fifteen are to be selected from members of the Brethren Church.

(3) The subjects are to be chosen within the range of the late Louis S. Bauman's personal interests and ministry, particularly in the fields of foreign missions, Biblical prophecy, denominational history, and theological education.

(4) Those lectures which are deemed of permanent value are to be published in book form, and all others shall be bound and catalogued for the seminary library.

The seminary is glad to announce that the second series of these lectures will be delivered by Dr. Wilbur M. Smith, professor of English Bible at Fuller Theological Seminary, Pasadena, Calif., during the week of the Grace Bible Conference, Jan. 31—Feb. 3.



NEWS

WINONA LAKE, IND. Sunday school quarterlies should be ordered for the April-June quarter within the next two weeks to be guaranteed speedy, accurate service. Forward your order soon to the Missionary Herald.

MIDDLEBRANCH, OHIO. Mr. and Mrs. John Royer celebrated their 50th wedding anniversary on Dec. 18. They are members of the First Brethren Church.

HOLLINS, VA. An overnight youth rally for the Southeast District was held at the Patterson Memorial Brethren Church on Jan. 7. Archie Lynn was host pastor.

WAYNESBORO, PA. An overnight youth rally for the Atlantic District will be held at the First Brethren Church on Jan. 27-28. Wm. Gray will be host pastor.

HAGERSTOWN, MD. The Atlantic District laymen will meet at the Grace Brethren Church on Jan. 28. Russell Weber will be host pastor.

LONDON, ENGLAND. George Hocking, a member of the First Brethren Church of Long Beach, Calif., arrived here Dec. 24 aboard a TWA Constellation. While in Europe he expects to visit his son and daughter-in-law, Don and Betty Hocking, missionaries in France doing language study, his mother and other relatives. He anticipated surprising Mrs. Myranna Coon, also from the First Brethren Church of Long Beach, who is spending several months in her land of birth, England.

LONG BEACH, CALIF. The Torrey Memorial Bible Conference will be held at the North Long Beach Brethren Church Jan. 22-29. George Peek is pastor.

WINONA LAKE, IND. The National Fellowship of Brethren Churches will convene at Winona Lake Aug. 21-27 for the 1956 conference.

WINONA LAKE, IND. Brethren church bulletin No. 10 can be secured from the Missionary Herald. Numbers 7, 8, 9 are being printed and will be ready for distribution soon. The message on bulletin 10 was written by Glenn O'Neal, pastor of the First Brethren Church of Inglewood, Calif., and contains a message on the ordinance of foot-washing. These retail for 95 cents per hundred.

CLAYTON, OHIO. For some 40 years Stella Rohrer served as pianist at the First Brethren Church. At her own request she was recently relieved of her duties.

FORT WAYNE, IND. The correct address of Mark Malles is 3310 S. Webster. Please change Annual.

SPOKANE, WASH. Rev. and Mrs. Jesse Hall celebrated their 32nd wedding anniversary on Jan. 1. Forty members of the First Brethren Church gathered at the parsonage for the occasion.

WINONA LAKE, IND. The erection of the new denominational office building is progressing nicely and completion is expected in April or June. The present Missionary Herald Building is for sale, and any interested party should contact the Missionary Herald, or Bryson Fetter, Berne, Ind.

HAGERSTOWN, MD. A missionary Bible conference, including both foreign and home missionaries was conducted by the Grace Brethren Church Jan. 11-15. Sessions were conducted morning, afternoon and evening with 10 foreign missionaries and Rev. Clyde Landrum, and 3 home mission workers and Rev. Lester Pifer as the speakers. The missionary speakers were: Miss Marie Mishler, Miss Ruth Kent, Rev. and Mrs. Paul Dowdy, Rev. and Mrs. James Marshall, Rev. and Mrs. John Zielasko, Rev. and Mrs. Fred Fogle, Rev. Sewell Landrum, Rev. Evan Adams and Rev. Sam Horney.

NEW TROY, MICH. The New Troy Brethren Church has purchased a new tape recorder to take down worship services, later to be played for those who are ill or unable to attend the services. Richard Jackson is pastor.

EDITORIAL STAFF

Editor and Bus. Mgr. Arnold R. Kriegbaum
Winona Lake, Ind.
Foreign Missions R. D. Barnard
Winona Lake, Ind.
WMC Mrs. Benjamin Hamilton
Winona Lake, Ind.
Home Missions Luther L. Grubb
Winona Lake, Ind.
Grace Seminary Paul R. Bauman
Winona Lake, Ind.

CHAMBERSBURG, PA. The Sunday school of the Grace Brethren Church (Pond Bank) reports increased attendance.

WINONA LAKE, IND. Feb. 26 is the day set by our National Fellowship of Brethren Churches to receive an offering for the Board of Evangelism. Material will be mailed to the pastors soon, which can be used on this day of special emphasis on evangelism throughout our brotherhood.

JOHNSTOWN, PA. Clyde Caes, assistant pastor at the First Brethren Church, underwent minor surgery on the spine in a New York hospital.

WINONA LAKE, IND. The Winona Lake Brethren Church is now sponsoring two branch Sunday schools, with one located in North Manchester and the other in Warsaw, Ind. Dr. Herman Koontz is pastor.

CHICAGO, ILL. The 50th annual Founder's Week of Moody Memorial Bible Institute will convene here Jan. 30-Feb. 5.

NEW YORK. The Avis Rent-a-Car System will henceforth grant a 10 percent discount to clergymen.

RELIGIOUS SPOTLIGHT



HUNDREDS OF WORKERS IN A WESTERN AIRCRAFT PLANT CONTRIBUTED THEIR TIME TO BUILD A CHAPEL FOR THEIR OWN DEVOTIONAL USE.



USE OF THE ROSARY

In Newsweek (Jan. 2, 1956) Rev. Robert Reeves, Jr., chaplain at the Presbyterian Hospital in the city of New York, is quoted as having written: "Why shouldn't we who are Protestants recover the use of devotional practices like saying the Rosary . . . I wonder whether there is much point in trying to be so 'spiritual' as to rule out visible, physical aids to devotion . . . Suppose you are sleepless, or in pain, or in a spot where there seems to be no answer . . . If a cross will help, if beads will help . . . why shouldn't they be used?"

Extending proper courtesy to the chaplain, it must nevertheless be said that such chattering evidences Biblical ignorance and a spirituality that is nebulous. Dare any minister of the Gospel misrepresent the facts of the Word of God? Yet Chaplain Reeves would admonish patients, perhaps some nigh unto death, to grasp a cross "if" it will help. The fact is that grasping the head of the bed would bring just as much relief or help as clinging to a cross, so far as genuine spiritual help is concerned.

IDOLATRY

Idolatry has characterized man's worship wheresoever he has sought to worship God according to his own unspiritual desires. Once each year the chief goddess of Peru, the revered image of Our Lady of Mercy, is carried through the streets of Lima. The image bears the rank of Grand Marshal of the Armies of Peru, and as it is carried through the streets detachments of all the armed services, policemen, and firemen follow. It is claimed that the image has performed many miracles over the past four centuries. This is idolatry.

The Psalmist David evaluated such

idolatry as the worship of images or the use of beads, crosses, etc., declaring: "Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not: eyes have they, but they see not: they have ears, but they hear not: noses have they, but they smell not: they have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat. They that make them are like unto them; so is every one that trusteth in them" (Ps. 115:4-8). Of this we are certain, *David and Robert* are not in agreement. Of yet another thing we are certain, David spoke under the inspiration of the Holy Spirit, whereas Chaplain Robert Reeves spoke as an uninformed man.

An idol is an idol though it be an image carried through the streets on the shoulders of men, or be it a little charm fingered during an indistinct mumbling of a formally recited prayer. The Apostle Paul declared that one of the supreme evidences of a living faith in God, and His Son Jesus Christ, was that once a man was a Christian he immediately turned away from idols (I Thess. 1:9).

SUBSTITUTES

From the Creation, man instinctively turns to God, or a god, in a moment or hour of distress or need. At such times as this man becomes supremely conscious of his own inadequacy, and although he may be a stranger to God, still he conceives the idea that somewhere there must be a *god* that can help in some magical or mystical manner. This was in the mind of Plato when he declared: "Every man of sense before beginning any important work will ask help of the gods." Actually it is superstition or ignorance of God that causes man to turn to trinkets or substitutes in his endeavor to find some comfort or an answer to his dilemma. Man desires the blessings of God while refusing to do the will of God which is the confession of personal son, and the acknowledgement of Jesus Christ as personal Saviour.

Why employ a useless substitute? It is not a cross in the hand that is the answer to man's quest for help, rather it is the message of the cross in the heart, and a living faith in God's Son that gives to man the courage to face any catastrophe, the

comfort to endure any heartache, and guidance in every problem of life. Paul admonishes all believers to "... flee from idolatry."

APOSTATES

The suggestion of Chaplain Reeves concerning "a cross" and "beads" is not only idolatry, it is spiritual fornication. In Revelation 17:1-6 we have the "great harlot that sitteth on many waters." It is commonly accepted among Bible students that (apostate Christianity) which shall represent the religious world at the end time. There seems to be little question but that Roman Catholicism will dominate this great world movement, and will caress in her bosom apostate Protestantism. Rome has contended for centuries that all churches originally came from her ranks, *which claim cannot be substantiated by history*, and she anticipates the day when as a prodigal son, Protestantism will come on bended knee asking to be taken back into the graces of "the original church." When any church (or individual) walks arm in arm with the world, even in the religious sphere, she commits spiritual fornication; she has lost her saltiness, she has reached the state of spiritual debauchery.

Ecumenical forces have apostatized to the degree that she has only a short step to take until she will have every earmark of Roman harlotry. Revelation 17:4 declares: "The woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hands full of abominations and filthiness of her fornication." In its final form apostate Christianity, which includes the liberals, legalists and modernists, will dazzle with an outward glory and ritualistic trappings that will allure men and women into a religious system that is, and will be, as lifeless as a cemetery. This religious system will actually be a cesspool of all that is spiritually corrupt and ignoble. Modernism already bears the mark "upon her forehead . . . MOTHER OF HARLOTS. . . ."—A. R. K.

REMEMBER GRACE SEMINARY
IN YOUR PRAYERS AND GIFTS

JANUARY 29



A Momentous Decision

By R. WAYNE SNIDER

Dean of Men

Grace College



The momentous decision of Abraham, as recorded in the Book of Genesis, has given to him one of the most important places in sacred and secular history. On the surface, it appears that it was of little matter for him to obey the voice of Jehovah when the words came to him: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." Yet, in our day the world would call a man a fool who would make such a step as this without any visible security or assurance that the one who had made these promises had the ability to perform all that he said.

It is not known how the revelation of the true God came to Abraham, or to his family. This is not mentioned in the Genesis account. From a study of the religious life of the inhabitants of the city-state of Ur of Chaldees, it is discovered that their religion was that of the worship of many gods and idols. There was no room in their minds and hearts for the knowledge of Jehovah. It is seen then that there was everything in the environment of Abraham that was opposed to the worship of Jehovah God. Yet, the voice of God spoke to his heart and he knew from the unmistakable words that he was faced with a decision that would decide his destiny for time and eternity. We need not be concerned as to how he received this revelation. That is not in the least degree important. The important matter to notice is the man-

ner in which he reacted to the command. The next verses in Genesis chapter 12 state that he departed as the Lord had spoken unto him; he went forth into the land of Canaan; he went through the land and removed himself to the city of Bethel. Here he built an altar and worshiped Jehovah. This was his reaction to the voice of God. This was faith stepping out on only some verbal promises. But, back of these promises was the faithful God. Abraham knew something of the character and nature of Jehovah. On the basis of this knowledge, he acted, and history has recorded the result of such a decision. Believers are and always have been, the recipients of the blessings that have attended this momentous decision.

The faith of Abraham appears in an even more favorable light as the excavator's spade has uncovered a remarkable culture and civilization in this area at this time. About the time that Abraham left this city-state, it had just been able to assume control over the other warring city-states in this territory just north of the Persian Gulf. Graves have been unearthed which reveal that these people had the ability to work precious metals into exquisite beads and other types of ornaments that would be the envy of any modern-day lady. Many of these graves have been plundered, but that which remains is mute testimony of the civilization that was enjoyed here. There were harps with individual ranges so that when they were played together the result may well have been the music of a primitive orchestra according to Dr. Sir Leonard Woolley. The houses of the upper class were well constructed with walls as high as 10 feet, some of them still standing. In their business

affairs, detailed records were kept and reports were made that today would rival many businesses in this country. Efficient dairies were operated. Even tools and weapons of gold have been discovered. So you see, humanly speaking, Abraham apparently had everything to lose and not too much to gain when he received the call from Jehovah to leave his home, family, and friends. Materially speaking, Ur of Chaldees was much above other sections of the world at this time.

Again it should be emphasized that he made his decision on the basis of the knowledge that he had of God and the command that now was ringing in his heart. His choice has affected the entire course of history. It has touched millions, yes even billions, of people. It is assured that he did not know all that was involved in this order and his resultant determination to heed it.

As we face this new year of 1956, we too will be called upon to make many decisions. They may not be of the magnitude of that which was involved in Abraham's, but they will affect our lives and others around us. These choices will be either the right ones or they will be the wrong ones. They will benefit or blight our individual lives, as well as others. Can we not, as Abraham, choose for God even though we do not understand completely His plan and purpose for our lives? As He speaks to us from His Word, through the Spirit, it will be clearly spoken. Make your decision in the light of God's promise found in His Word. You will not be disappointed even as Abraham was not. If it is a decision for salvation or for service, make it now and it will be a momentous decision for it will affect your destiny and others.

THE IMPORTANCE OF INSPIRATION

Dr. KENNETH S. KANTZER

Wheaton, Illinois



In II Timothy 3:14-17 we read: "But continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them, and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

In his recent thought-provoking volume, *Faith and Reason*, Nels Ferre says his students are constantly coming to him [in the way that I wish mine would come to me] about the matter of what one should believe in a day like ours. One student in particular, he says, came to him and confessed: "When I just accept everything that I have been taught, believe all that is expected of me in my home, I find that I have a very neat, lovely little package of faith. But, unfortunately, I discover that I have nothing to say to anyone who believes differently and refuses to examine his faith [I would add, nor can I pacify my own conscience with respect to what I believe]." On the other hand, the student declared: "When I try conscientiously to think through the

reasons for my acceptance of this doctrine or that doctrine, I discover that the more deeply I think, the more clearly I see that, as a matter of fact, there are no foundations for my doctrine."

The predicament of that student is the predicament of many, many students throughout the world. For anyone who has lost faith in the authority of the Bible, this predicament is inevitable. Such a person must always be asking, what is the truth? What shall I believe? How can I know whether this doctrine is true or the opposite doctrine is true? Even he who has found a tentative conclusion must admit: "This is the best answer I have found thus far, but after all, my solution is based simply upon the evidence to which I, as a finite man, have had access. I must maintain an open mind, however, because tomorrow I may discover new facts. And new facts may shed new light upon the truth. Thus I shall have to change my mind, if I am honest with myself."

In answer to these uncertainties of man, Christians down through the centuries have pointed to the Bible. The Bible alone, they testify, points man unerringly to Jesus Christ as Saviour. The Bible alone is the infallible rule of faith and practice. It alone can speak with the authority of the omniscient God

himself. It alone can tell man what he ought to believe and what he ought to do. And in it alone can man find full assurance for his faith, so that he dares affirm: "I know what I believe. These things are most certainly true."

Long ago Augustine, searching desperately for truth to lighten the gloom of his skepticism, turned to the Scriptures and read and found peace of mind and heart. Of this Book he exclaimed: "All the fathers may err, but Holy Scripture cannot err." Centuries later at the time of the Protestant reformation, Martin Luther declared: "I have learned to ascribe this honor [infallibility] only to books which are termed canonical, so that I confidently believe that not one of their authors erred." John Calvin added his testimony: "The Scriptures are the School of the Holy Spirit, in which nothing is omitted which it is necessary and useful to know, and nothing is taught except what it is of advantage to know." The Bible is the "infallible" and "inerrant Word of God." It is "blasphemous" to suggest that a book which gives us the very written words of God could make one least mistake.

In the nominal Christian church, the rejection of the inerrancy of the Word of God has been a very modern development. In the United States, the first departure from an

orthodox view of Scriptures, as far as I know, came in the year 1738. A young minister near Boston declared that no longer could he believe in the full authority of the Bible. The ministers gathered about him and scratched their heads. They did not know whether to ordain him or not. Finally they decided that they could not recommend him to any church. But a church in Gloucester, Mass. (perhaps some of you have seen that church; it is a Unitarian church today; then it was a Congregational church) said: "We do not object to such a petty deviation from the truth. If this man really believes the essential Gospel of Christianity, we shall be glad to take him as our pastor." And they did.

In 1792, Harvard University called a man named Henry Ware to join its faculty as professor of Bible and theology. There were some doubts as to his position on certain doctrinal issues. Apparently he did not believe in the full authority of Scripture. Ware said that he *did* believe in the deity of Christ, although some had doubts as to whether or not he really did. A few years later, that same man, Henry Ware, wrote a book against the deity of Christ, and became one of the leaders in the Unitarian movement throughout the 19th century.

It was not long until the institution that had permitted a professor who doubted the inspiration of Scripture, and who came to doubt the deity of Christ, became an institution that no longer stood for Christianity or even for mere theism. Harvard today is a secular institution, tolerating Christianity, but certainly not propagating it.

The pattern seems very clear: The first doctrinal deviation from an orthodox Christian faith on the part of an individual or an institution is almost without exception a denial of the verbal inerrancy of the Scripture. Certainly in colleges and universities across the length and breadth of America that pattern is inescapably clear. Those institutions which formerly stood for orthodoxy, and now have departed from that faith, have begun their departure at the point of the verbal inerrancy of the Bible.

Where do we find a college which has rejected the verbal inspiration of the Bible but which has, nevertheless, preserved its orthodox faith on all other points? Where do we

find a denial of faith in the verbal inerrancy of Scripture and yet a flaming missionary zeal for spreading the Gospel of Christ crucified, buried, and risen again? Where but in institutions standing for the full inspiration of Scripture do we find the historical person, Jesus Christ, exalted as God (not in some nebulous sense but as the second person of the triune God)? Where but in institutions standing for a high view of inspiration do we find a Christian faith which insists rigorously that Christian living must extend down into the practical details of the Christian life? Where but in churches which set forth the Bible as the inerrant Word of God do we find laymen (I am not speaking now of ministers, of professional theologians, but of laymen), where do we find laymen who know they are Christians and can give an unequivocal testimony to the saving power of Jesus Christ?



History has made this issue very clear. Orthodox Christianity is like a towering mountain surrounded on all sides by precipitous rocks. Its summit levels off into a broad and spacious plateau. He who accepts the doctrine of the inerrancy of Scripture stands safely and firmly upon this plateau. Those who reject verbal inspiration may think they are standing firmly upon the mountain of orthodoxy, but actually they have slipped over the edge of the broad plateau and its safety; they are clinging to the steep and rocky sides which defy all attempts to secure a foothold. Inevitably they fall down the hazardous incline until they are crushed on the rocks below, having given up the whole of orthodox Christian faith.

Where this doctrine has been held, institutions have stood for Christ. Where this doctrine has fallen, institutions have fallen from Christ. And that is not an accident. There is an inner logic as to why that should be so. Some shortsighted people may say: "Well, let us accept the doctrines of the Scripture, but not hold to the inerrancy of Scripture." But how can that be done? The doctrinal authority of the apostles and inerrant inspiration stand together. Emil Brunner, a neo-orthodox theologian of some repute, declares that in his judgment, it is unquestionable that the Apostle Paul held to a very high view of inspiration. Certainly, so Brunner is convinced, any fair-minded scholar must see that the Apostle Paul held to the view of inspiration commonly accepted by the Jews of his own day. Notice the dilemma into which anyone who takes that view must fall. Paul's doctrine of Scripture, on the testimony of men such as Brunner, is a doctrine of the verbal inerrancy of the Bible. Is the Apostle Paul, then, in his writings of Scripture, an authority in doctrine or is he not an authority? If he is an authority for doctrine, then let us accept his doctrine of the Scripture. If we reject his doctrine of Scripture, then let us admit that he is not an authority for doctrine; we do not believe the doctrines which he teaches because he teaches them, but rather, we pick and choose among his doctrines, selecting only those doctrines of the apostle which we choose to accept and no others. It is impossible, therefore, to accept the doctrinal authority of the apostles without accepting also the full inspiration of Scripture.

This same logic, like a good sword, can be driven still more deeply into the opponent of verbal inerrancy. The Lordship of Christ and the inerrant inspiration of Scripture likewise stand or fall together. Jesus said: "Scripture cannot be broken" (John 10:35). He also said: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled" (Matt. 5:18). "Not one tittle of the law" can be set aside as vain (Luke 16:17). For our Lord, "It is written," settled every question of the day. The words of the written Scripture are the words of the Holy Spirit of God (Matt. 19:4). The apostles were "fools and slow of heart not to be-

lieve *all* that the prophets had spoken." Recent scholarship—radical, modernistic, neo-orthodoxy, liberal-evangelical—has tended more and more to agree that Jesus, the Man of history, believed unequivocally in the ordinary view of inspiration held by the orthodox Jews of His day. Hence, the dilemma stands. Is Jesus now Lord? Or is He not Lord? If Jesus is Lord, then let us not equivocate. Let us accept Jesus' Lordship when it comes to His teaching with respect to the Bible. If Jesus is not really Lord, then again, let us not equivocate. Let us not pretend to accept His Lordship. Let us not give Him an empty title and mockingly place upon His head another crown of thorns.

The real issue regarding inspiration has become abundantly clear. History has showed us unmistakably what is the central issue, and logic has shown us why history reads as it does. The question comes down to this: Do we take the Bible seriously, or do we not? For those who accept only parts of the Bible, the Bible cannot really be an authority at all. He who picks and chooses among the doctrines of the Bible does not really accept the Bible as an authority. For him, rather, the Bible becomes only a sourcebook for ideas each of which is accepted as true for some other reason than that the Bible teaches it.

Such a person slips consciously or unconsciously into a form of rationalism. He accepts those parts of the Bible that can be rationally defended. He accepts those parts that approve themselves to him historically. Each doctrine, if he is consistent, must be defended at the bar of reason or must be rejected as unproved. Only the philosopher and the archaeologist can determine what parts of the Bible may rightfully be accepted and what parts must not be accepted. The average man, not professionally trained, is lost and bewildered. He cannot find his way through these abstract philosophical arguments and this array of historical facts; and he never discovers the truth that makes men free.

There is, however, another alternative. Some theologians turn to subjectivism. "Yes," they say, "I, too, accept only parts of Scripture; I receive all those parts of Scrip-

ture in which the Spirit of God speaks to my soul, enabling me individually and personally to see that this is His voice." Not long ago a car traveling down the lake shore drive in Chicago suddenly swerved off the avenue and plunged into Lake Michigan. A bather whom the car had barely missed jumped into the water, and opened the car door to rescue its driver. Later, the police asked the driver what had happened. "Oh," he replied, "the Spirit of God told me to drive into Lake Michigan." I don't believe that the Spirit of God told him to drive into Lake Michigan! Two women in the South proclaimed that the Spirit of God ordered them to take snakes and to walk out into a river, holding those serpents over their heads. While their followers stood horrified on the shore, the two women walked out into the water, holding the snakes over their heads, and singing hymns. They drowned! I don't believe the Spirit of God was speaking to them, bidding them to go out into the water.

The *reductio ad absurdum* of this subjectivism was revealed in a recent article in *Time* magazine. One of the subjectivists, a neo-orthodox thinker, Karl Barth, rebuked in scathing tones another subjectivist neo-orthodox thinker, Reinhold Niebuhr. Reinhold Niebuhr, Karl Barth charged, does not take the authority of the Bible seriously. When he finds that the Bible agrees with him, he accepts the Bible, but when he finds that the Bible does not agree with him, he rejects it. I, myself, so he affirmed, repudiated this hit-and-miss attitude toward the Bible. With a hearty *amen* I concur in what Karl Barth said—but in my next breath I add, "Et tu, Brute?" For Karl Barth himself does not take the whole Bible seriously. As long as both he and Niebuhr refuse to take

the Bible really seriously, and receive only that in it which happens individually and personally to strike home to their hearts and minds as they read it, how can they come to any other conclusion but to this basic subjectivism to which they both hold?

As orthodox Christians we believe that the Bible is true. We believe that it is an authority. We receive what it declares not because it appeals to us, but because it says so. We believe that the written Scriptures say, God says; and therefore the Scriptures are completely trustworthy. And in this view we find that the living Word of God, Jesus Christ our Saviour, and the written Word of God, the Bible, are joined in a harmonious unity. For the living Word said of the written Word: "Search the scriptures, for they are they which testify of me." Our Lord himself accepted the authority of Scripture; He rebuked those who would not receive the authority of Scripture; He urged all men to receive the authority of Scripture; and we do not accept His Lordship unless we follow His bidding. The judgment of history has showed, and logic confirms this judgment, that we cannot long *retain* the divine Christ and His true Lordship, unless with His Lordship we are willing also to accept the authority of the Bible.

As far as I know (no doubt there are many exceptions to what I am going to say, for I do not know a great deal about this) there is no college or university in America over 100 years old which has successfully preserved an orthodox Christian faith in its faculty and students. And the invariable point of departure from that orthodoxy, in institution after institution throughout America, has been the verbal inerrancy of Scripture.

PRAY FOR THESE MEETINGS

Church	Dates	Pastor	Speaker
Temple City, Calif.	Jan. 16-29	John Aeby	Bill Smith.
Kittanning, Pa. .	Jan. 15-29	Wm. Schaffer	Dean Fetterhoff.
Waynesboro, Pa. .	Jan. 18-Feb. 5	Wm. Gray	Harold Etling.
Inglewood, Calif.	Jan. 22-27	Glenn O'Neal	Bern'rd Schneider.
Wooster, Ohio. .	Jan. 29-Feb. 12	Kenneth Ashman	L. L. Grubb.
Fillmore, Calif. .	Feb. 5-10	Max Brenneman	R. I. Humbert.
Modesto, Calif. .	Feb. 5-19		Bill Smith.
Compton, Calif. .	Feb. 12-15	Dennis Holliday	R. I. Humbert.

"AS I SEE IT"

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Selected by the Editor from
Contemporary Thought and Opinion



GRIPING

(Editor: The writer of this short article is a well-known, highly respected individual in the Brethren Church, who desires to remain anonymous.

I have a permanent gripe, and I wish to air it. It's against gripers and griping!

Permit me first of all to disclaim all credit for not being a regular member of the Gripers' Union; at least, I am not considered in good standing. By no merit of my own, I was raised in a family that never discussed anyone in disparaging terms. Think of *never* hearing the preacher or the schoolteacher criticized nor a neighbor picked to pieces! When the parents judged that the schoolteacher was making a serious mistake, the matter was discussed privately with her without my hearing of it until I was an adult. As I look back on it now, what a fortunate child I was to think that the teacher was a good one, and that the preacher was above reproach.

Oh, of course, I later picked up the popular pastime of delicately dissecting others. But to this day if I indulge in it in the presence of my older brother, he silently reproves me for it by not responding. Once when I tried to get his reaction to a rather peculiar character, he replied: "Doubtless he is one of the Lord's chosen ones."

"What?" I gasped, not that I had not heard the answer. He slowly repeated the same words: "Doubtless he is one of the Lord's chosen ones."

Needless to say, the words have lingered in my memory. Does not a still small voice say unto us when we are criticizing the preacher, "He is the Lord's anointed"? Likewise is not our fellow worker in the vineyard answerable to the Lord? "What doest thou judging another's servant"? Could it be that in griping against others we are committing

a worse sin than those we are condemning? How does my Master look upon my critical spirit?

Some of you have already rushed to the defense of griping. Has it not been said that griping is a national institution, and that it is well known that our GI boys must gripe in order to blow off steam? Even if this were true, which I doubt, yet we as Christians must not do it. Others may, but we may not if we wish the Lord's Spirit to possess us wholly.

But how shall we accomplish what we see needs correcting? Are we never to speak up against abuses? Yes; there are times when one should speak—after a great deal of praying so that it is done in the right spirit. Matthew 18:15-17 gives one such occasion. It does not say, however, that we should go around telling everyone else what our brother has done to us, but that we should go to him with the matter, first of all. What a blow this is to most of our spicy conversation! What shall we ever find to talk about half as spellbinding as our brother's defects? But let us reflect. Could it be that part of our desire to be interesting talkers accounts for our addiction to the criticism of others? Let us check ourselves up short on this habit: we might not like the record when it is played back to us.

Even when we are griping in behalf of a cause, as I am doing now, let us first examine ourselves with fear and trembling, so that he who is guilty need not do his stone throwing anonymously, as mine is done. Let us be sure after much serious prayer that our cause is the Lord's cause, and that we are manifesting His love and wisdom in our remarks. Lord, keep Thou the door of my lips.

Mrs. Don (Gladys) Van Buskirk went to be with the Lord on December 21, following an illness of many months. She was born May 20, 1904 in Long Beach, Calif. Mrs. Van Buskirk was a charter member of the Carson Avenue Brethren Church, Artesia, Calif., and a loyal servant of the Lord.—Adam Rager, pastor.

George Kaffengarger, 80, was "taken home" Tuesday afternoon Dec. 13 with a heart attack. He was a faithful member of the First Brethren Church, Clayton, Ohio and gave unsparingly of his time to help in many ways around the church. He was responsible for mixing all the mortar for our new addition during its time of erection.—Clair Brickel, pastor.

Mrs. Lettie Hulliberger, 68, a faithful member of the Grace Brethren Church, Lake Odessa, Mich., for 33 years went on to be with the Lord on Nov. 28, 1955.—Homer Miller, pastor.

Edmund C. Wilson, who came to Christ in September, 1913, at the First Brethren Church of Long Beach, Calif., Fifth and Cherry as a barroom entertainer completely defeated by alcohol, and who subsequently served the Lord for 42 years thereafter, departed to be with Christ on November 29 at the age of 78 years.

Brother Wilson came to be a real student of the Word and used his talent in preaching in missions, jails and many churches so that his life and testimony became a blessing to many thousands. Ed assisted what was then the Second Brethren Church of Long Beach in its early days, also was pastor of the First Brethren Church of Fillmore, Calif., for a time.

Those who remember Ed will recall that one of his favorite passages of Scripture was "For I know whom I have believed, and am persuaded that he was able to keep that which I have committed unto him against that day."—Dr. C. W. Mayes.

Lester E. Bechtel, departed to be with the Lord on Dec. 20, 1955. He was literally snatched away from this life. Employed as a repairman at the Pennsylvania Railroad Shops in Canton, Ohio, he was repairing a coupling on a freight car, and was jammed between two cars, suffering a crushed chest. He died 11 hours later.—John . Dilling, pastor, First Brethren Church, Canton, Ohio.

Hugh Eugene Bender, 22, went to be with the Lord on Dec. 26. Death was the result of an accidental shooting. He was a member of the Grace Brethren Church, Chambersburg, Pa.

The BRETHREN HERALD MISSIONARY



HOME MISSION NUMBER

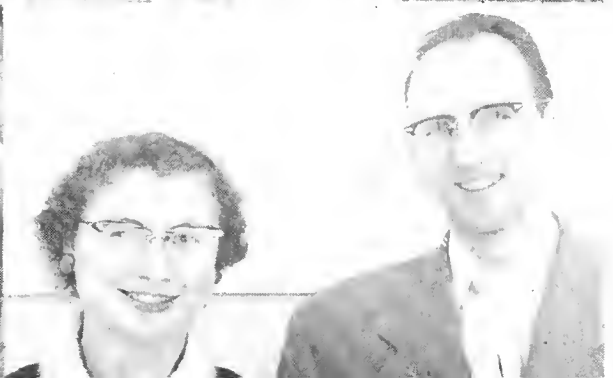
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Editorials

By L. L. Grubb



A Great American Tragedy—150,000 New Unwed Mothers Annually

Shall I tell my parents? What shall I do with my baby? Where shall I go? What does the future hold for me? Can I ever face society and my friends again?

These and many other questions just as baffling race through the minds of an increasing number of unwed mothers in America each year. How many of them find satisfying answers? Listed among our suicides annually are many of these young and older women as well who have been caught in the mesh of sin.

Sociology and education have not even begun to solve this problem. In fact, they have not even arrived at the basic reason for this physical sin and heartbreak.

Further, what will the illegitimate child do? He is an outcast from society. It is almost impossible to evade his past. Constantly it keeps cropping up in his social life and even in business in later years.

The social, physiological, educational and even religious problems produced for this mother and child are legion.

Strangely enough the very society which frowns on this condition produces in its own economy the circumstances which foster and develop immorality.

A long list of widely used agencies which are patronized by the average American all contribute to this tragedy. Movies, television, radio, newspapers, magazines, advertising, and sometimes even the church, prepare the way for immorality. Moral standards are gradually broken down in the human mind until sin takes over. However, it is typical of society to lure its own members into a pitfall and then condemn them for falling.

In 1938 some 88,000 illegitimate births were reported. During the war the number rose very sharply. Let us say that was due in part to a period of national chaos. But after the war the figure did not diminish. They increased even at a faster rate until in 1950 about 142,000 illegitimate births were reported. And this number has been increasing ever since. Remember, that there are no doubt at least as many unreported illegitimate births.

Indeed it is not difficult to see that the greater this number the closer this matter comes to home. Such problems formerly were found only in homes of the "down-and-outers," the so-called social outcasts. Now it happens to people right across the street, to close family acquaintances and friends. It cannot be ignored. America is now moving toward the same condition which existed in old Pompeii when God rained fire on that city from Mount Vesuvius.

What is being done about the problem?

The most dangerous aspect of the whole picture is the fact that it is received as something rather in-

evitable with little emphasis on striking at the heart of the matter and actually decreasing the number of unwed mothers and illegitimate babies. But, the emphasis is placed on how the stain and stigma can be lifted from these people and how they can be established as normal members of our society. This means that the problem will gradually become more acute. More and more unwed mothers will be counted each year. This would be the way of all flesh. However, it is typical of the world to approach its problems on a purely worldly and carnal basis.

There are about 200 public and private maternity homes over America where a girl can wait out her time in secrecy. However, very seldom in any of these homes is her problem approached from a spiritual point of view. Usually it is completely sociological.

How can we control this awful sin which has been with the human race since the day of Adam's sin?

The powerhouse in this case is the home. Boys and girls must be faced with the facts and issues of life before learning on the streets. There is only one way to control the tendencies, appetites and lusts of the flesh, and that is through the grace of God in Christ. The trouble is too many parents have little if any Christian knowledge or convictions. Therefore, they have nothing of such value to impart to their children. Legislation alone will not often produce the desired results. However, a vital interest in children, and the lavishing of great parental love upon them will erect a barrier against breaking over the line morally. Many parents pay very little attention to their children beyond the necessities of life.

At this point the church faces a tremendous responsibility. Its influence upon the home and young people must be spiritual, powerful and unending. There is no other way to stem the tide of immorality which is sweeping across our nation and bringing us ever closer to the hot judgment of God.

But when one thinks of the church in these days, he is again faced with a picture of defeat because the average church in America is more of a social club than it is a powerhouse for God. The reason is not far afield. The church has left the Word of God and therefore is shorn of power.

Thus in America today there is *only one real source* of spiritual help for those fighting the battles of the flesh. It is the body of true believers scattered over our nation in local assemblies and denominations. Upon those of us who still hold to the "faith once delivered unto the saints" rests one of the greatest responsibilities in all of the church's history. We must tell mothers and

(Continued on Page 54)

THE BRETHREN MISSIONARY HERALD

VOLUME 18, NUMBER 4

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A New Church Born January First in Fort Wayne, Ind.

By TOM JULIAN, Pastor

Jan. 1, 1956, was not only the birthday of a new year—it was also the birthday of a new church, the Second Brethren Church in Fort Wayne. The birth of some churches is a long and difficult process. For the Second Brethren Church, however, it was comparatively short and very easy.

Although the church came into existence quickly, the circumstances which produced it have been at work many years. Almost as quickly as the First Brethren Church gained its footing, there were some in the church whose eyes were open to other fields in the city. For years several of the members along with former pastors have prayed for open doors to establish new testimonies here.

During this time Fort Wayne has been growing. Foundations have been poured and homes have been built until the growth has burst the boundaries of the city and spilled out onto the adjoining areas. Today, driving in almost any direction one will pass through suburban housing developments containing hundreds of dwellings.

One of these suburban areas is the northeast section. To this locality about a year ago moved the Bert Leiters, a Brethren family who had been away from the city for a few years. The particular home which the Lord seemed to direct them to purchase was right

in the middle of one of the fastest growing areas to be found in Fort Wayne. Moreover, it had a full basement, and the Leiters had a vision of a new church.

From that time things have moved quickly. The burden of the Leiters and of others in the north part of the city was intensified by the vision of Mark Malles, pastor of the First Brethren Church. In October of this past year definite steps were taken toward organization of some type of testimony to meet in the Leiter basement. A canvass was made of the immediate vicinity. Several meetings for prayer were held by the interested Christians. By this time the group felt the only procedure which would meet with immediate success would be morning services conducted in the usual manner.

On the morning of Dec. 11, 27 people met together for the first time in northeast Fort Wayne. A week later Dr. L. L. Grubb of the Brethren Home Missions Council met with us and presented the procedure for becoming a home-missions church. Then on Jan. 1, the day chosen for official organization, the charter membership roll was opened.

Thus has the Lord answered the prayers of many people over a period of many years. And we who are members of the Second Brethren Church are confident that this is only the beginning. Pray with us for the blessing of God.

White Harvest Fields in Fort Wayne, Ind.

By MARK MALLES

Pastor, First Brethren Church,
Fort Wayne, Ind.

Jesus said: "Say not ye, There are yet four months, and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35). He was talking about Fort Wayne, Ind., when He said that. Oh, He was not talking about our city *alone*; but it was included.

What would you think of some of our foreign missionaries who would go into an area with a population of over 150,000 and start just one gospel testimony, and then stop there. If any were contented to do only that, and the people of the one church they would start would be contented, we would want to call those missionaries home in a hurry, wouldn't we? If it would be wrong for our missionaries to start only one testimony in such a large population center, it is wrong for us at home to do the same thing.

Because of this conviction in my heart, when we moved to Fort Wayne one year ago, I began to dream of the establishment of other Brethren testimonies here. I have prayed about it, and have talked up the idea in the First Brethren Church. Soon it became evident that others were concerned also, and had been praying

for a long time that the Lord would expand the Brethren testimony in the city. Our dream has become a reality in the starting of the Second Brethren Church in the Bert Leiter home.

Are there not already many churches in Fort Wayne? Yes; but so few of them are preaching the Gospel. According to generally recognized statistics less than one-third of the people of our city are in any Sunday school on Sunday morning. This gives us a prospect list of over 100,000! I believe we can reach a few hundred of these and established Brethren churches in various sections of the city.

The starting of this new church is a work of faith. The little group of people starting the work are leaving a church they have been in for years, a church which struggled through lean years of the early days, but which has been experiencing rich blessings from the Lord in recent years. But they are leaving because God has given them a vision of what can be done in other needy sections.

The folks who are left in the established church see some of our finest leadership leaving, and some of our most generous contributors. But already the Lord is beginning to make up the "loss."

Brethren, I am persuaded that a much more rapid expansion of the Brethren Church could be experienced if more and more of our established churches would be willing to branch out and start new fires burning in the needy areas of our land!

"If ye have faith as a grain of mustard seed . . . nothing shall be impossible unto you" (Matt. 17:20). These words of our Lord have been a challenge to Christians throughout the ages. Again and again a working faith has accomplished the humanly impossible. So it has been in the establishing of the Norwalk Brethren Church. Had it not been for a dogged determination and an indomitable faith by both pastor and people, this new work might never have been launched. Of course, we believe in the sovereignty of God and that He works all things after the counsel of His own will; nevertheless, since faith without works is dead, God be praised for a people who had a mind to work. Consequently, a new Brethren testimony was reared in one of the fastest growing areas of America today. We report to the glory of God briefly the relocation of the former Second Brethren Church of Los Angeles to Norwalk, Calif. (Details of this may be read in a "History of the Second Brethren Church" a free copy of which will be mailed upon request.)

THE CHALLENGE OF FAITH. Since the year 1945 it was felt that sooner or later it would be necessary to relocate the old Second Brethren Church in order to preserve its testimony. It was not, however, until 1953 that this foreseen necessity became a reality. It was in that year that the old property was sold, and the congregation plus the equity was moved to Norwalk. The town of Norwalk had a population of about 9,000 in 1942, and today the population is estimated and reported at 85,000. After much prayer and deliberation a three-acre plot was purchased, located at the northeast corner of Foster and Studebaker Roads. On Dec. 6, 1953, at 2:30 p. m. 400 people gathered for the groundbreaking ceremony, Dr. C. W. Mayes delivered the message of the hour; then charter members, assisted by some 12 Brethren elders, actively engaged in the turning of the first sod. The little group of local Brethren left with high hopes of soon starting building operations.

FAITH TESTED. Weekly worship services began one week later in a local elementary school. By the turn of the year, building plans were approved, the property paid for, but no construction loan was in sight. That vigorous faith, which had moved forward so determinately, was now to be tested. The trustee board tried banks, lending institutions and insurance companies, but no loan was to be secured. Five long months rolled by and still no loan was in sight.

FAITH IN ACTION. In the meantime, services continued under the blessing of God with much prayer that He might direct the congregation what course to take. On a given Lord's Day the membership met, and upon recommendation it was voted to launch out by faith and start construction as "Owner Builder." From that day on things began to happen. A builder was engaged, all volunteer help was enlisted, and in six months the first unit was ready for occupancy. Space does not permit here to report of how God by faith provided money, materials, Christian carpenters, donated labor, and all else needed for the erection of the building. On Dec. 31, 1954, the congregation met in the new chapel for the watchnight services. Many notes of praise were uttered that night in testimony to the faithfulness of God when His people moved forward by faith.

FAITH REWARDED. The year of 1955 marked a year of numerical growth. Due to the faithful efforts of teachers and workers, the Sunday-school attendance reached an all-time high in that the average attendance of April was 228 per Sunday. This church was one of the many which competed in the Brethren National Sunday School Attendance Contest and carried off the plaque for division "D" when the honors were awarded in Portland during national conference. Besides the increase in attendance, there was a steady growth in church membership. Many decisions were made of various kinds which resulted in an increase of membership by letter and by baptism of 57 during the first two years.

NEW VENTURE OF FAITH. From the very inception of the new work, provision had been made for the opening of a Christian Day School. By July of 1955, 100 children were enrolled for work in September. This necessitated the erection of the second unit to accommodate the school. Again faith went to work, and in 10 weeks the additional unit was completed, covering a floor-space area of close to 6,300 square feet. On Sept. 12, 1955, the school opened with a capacity enrollment of 148 boys and girls. The school accommodates children from kindergarten through grade five. The Lord provided five excellent and well-qualified teachers both academically and spiritually. Already 26 of the boys and girls have confessed Christ as Saviour. Already the school has made many friends for the local church. Much publicity goes forth into Christian and non-Christian homes through the activities of the school. Briefly the following are some of the major advantages of a Christian day school: (1) Utilization of expensive buildings, not only once but six days per week; (2) bringing the Gospel to our youth; (3) indoctrination of our youth; (4) many new contacts for the church (at least 50 percent of our children come from unchurched homes).

FAITH AND MUSIC. A school of music was opened last fall. Private lessons are being offered in voice, piano, organ, violin and piano accordion. Four fine Christian music teachers carry out this program. Why should not the church train its own musicians? This congregation does and believes in offering the highest type of music; namely, sacred music. (For those who are interested, let it be known that the schools are wholly self-supporting financially.)

FAITH AND THANKSGIVING. The Norwalk Brethren are truly grateful to their Heavenly Father for His goodness so freely bestowed upon them. In less than 16 months the first two units of the over-all building plan, representing an investment of approximately \$100,000 was completed. The entire building covers an area of over 12,000 square feet, and was constructed at an average cost of \$4.45 per square foot. The buildings include an auditorium seating 250, a study, four offices, and classrooms to accommodate a day school of 200, besides facilities for a Sunday school of 450. The words of the psalmist express the feeling of this congregation: "The Lord hath done great things for us; whereof we are glad" (Ps. 126:3). The several auxiliaries of the church include: Two WMC groups, two SMM groups, three C.E. groups, a boys' work (BBC) and a men's fellowship.

NORWALK BRETHREN REWARDED FOR THEIR FAITH



Top down: New Norwalk Brethren Church; record-breaking Sunday school; Christian Day School staff as follows: l. to r., Henry G. Remple, pastor; Mrs. Charlotte Kruis, Miss Retha Breeze, Mrs. Opal Peiper, Mrs. Myrna Baker, and Miss Dorothy Marshall, teachers; Mrs. Ruth Sisson, secretary. Pastor Henry G. Remple and Mrs. Remple.

Home Missions Victory in Glendale

—By J. KEITH ALTIG, Pastor

In a former issue of the Herald we read with great interest the account of the victory won by the Cherry Valley Brethren as they set and reached a goal in their foreign-missions offering last year. This inspired some of the Brethren in Glendale to attempt the same thing in our home-missions offering this year.

A charter member of the Glendale church, Mr. Remus Dunn, made the motion in a business meeting that we adopted the goal of \$2,000 for our home-mission offering this year. This was substantially more than twice the amount given in 1954, over three times the 1953 offering and almost four times the 1952 offering. If we met the goal, it would mean a 152 percent increase over the previous year.

Refrigerator jars were provided by Mr. Dunn, and each family was urged to take one and put in one penny the first day, doubling the amount each day for a week, then starting over again. Home-missions promotional material was used. One of the large maps was placed in a prominent place in the auditorium and for each increase of \$40 one of the home-missions points was covered with a piece of reflector tape. The idea was that when our goal was reached, each home-mission church would be provided with its proportionate share of our offering.

By faith a Home Missions Victory Service was scheduled for Dec. 28 at which time all the jars would be brought in and the money counted. A chicken dinner was provided by the families of the church and the victory service was arranged with Brother Lewis Hohenstein, of Whittier, as the special speaker. He was accompanied by Brother and Sister Thompson, of Whittier. "Uncle Walt," as Brother Thompson is known, gave two readings during the program. A large chest labeled "Chest of Joash" was provided into which were placed the gifts and offerings.

After the chicken had been dealt with in the proper way, the committee counted the money. They reported a total of over \$1,600. There was real rejoicing because this was a wonderful offering for so small a group, but there was a note of sadness, too. The goal had not been met.

It remained for our financial secretary, Miss Dorcas Beam, to give the push we needed to set the ball rolling toward real victory. She said: "We have set a goal of \$2,000, and we have set the time limit of Dec. 31. I think we ought to see if we can't raise what is lacking right now and I will give 10 dollars."

OUR COVER PAGE

Top: Rev. Mark Malles and the First Brethren Church of which he is pastor. Center: The Bert Leiter home and birthplace of the Second Brethren Church, Fort Wayne. Also shown is the sign announcing the event and the witnesses present. Bottom: The cake that was baked for the glorious occasion and Rev. and Mrs. Tom Julian, who will pastor the new church. Mr. Julian is still in Grace Seminary and will be commuting until after graduation.

This started the hilarious giving which carried us to our goal and beyond. "I'll give 10." "I'll give 25." "I'll give five." So it went until only about \$100 dollars was lacking. At this point the offer was made of 50 dollars in one gift if the other 50 could be raised. "Twenty-five, 10, 10, five," and the goal had been reached.

In faith, the pastor had provided enough strips of reflector tape to cover all the home-mission points on the map. These were quickly placed and the entire congregation joined in singing the doxology. There was real joy and victory in Glendale that night. Following this, the group was divided into smaller units, and we united our hearts and voices in prayers of praise and thanksgiving with the request that many precious souls might be saved through the Spirit-directed use of this money.

This was a real blessing in our own church, and every church could profit by using the same system. It provides a stimulus for prayer. It unifies the church in working for a common goal. It provides for a time of real fellowship in the Lord and at the same time places in the hands of those who have the responsibility of building new Brethren churches the means to accomplish this important work. Try it for foreign missions.

EDITORIALS

(Continued From Page 50)

fathers and their children of the power of Christ to save, keep, and give absolute victory in the life. We must preach the Gospel with all the fervor and earnestness God can give us. We must sacrifice in order that the means will be available to send preachers and missionaries to those in spiritual need.

The only assurance of victory in meeting the onslaughts of this horrible chronic sin of the flesh is to do it through the one who alone has power over all flesh—our Lord Jesus Christ.

Make Him known! Prescribe sin's remedy clearly from God's Word. And remember that the big job of witnessing is done by the Christian masses and not by Christian leaders. YOU are a witness!

FORT WAYNE CHURCH SETS THE PACE FOR '56

The Brethren Home Missions Council congratulates the pastor and congregation of the First Brethren Church of Fort Wayne, Ind., for making possible the first new Brethren church of 1956. This takes vision on the part of both pastor and people. It also takes sacrifice on the part of both. The pastor must sacrifice some of his best people and face a loss in his own work numerically. The people must sacrifice financially and sometimes convenience, but we believe it is pleasing to our Lord and He will more than make up the difference to both pastor and people. The example of this church should cause every church to pray about the possibility of doing the same thing sometime during this year of 1956.

Year "One" Registered at Fort Lauderdale, Fla.

January ~ 1955



January ~ 1956



Rev. and Mrs. Ralph J. Colburn arrived at Fort Lauderdale, Fla., for the first service on Jan. 7, 1955. There were 29 present as shown above in the upper left corner with Mr. James Snyder the Sunday-school superintendent. Property had just been purchased and the sign at the upper right occupied the place where the new church is under construction one year later. On Sun. Jan. 1, 1956, there were 79 present for Sunday

school, but a picture was not available in time for printing. In other words, it was 29 to 79 in one year and a building within two months of being finished for occupancy. The new building is needed at once as the original meeting place is being replaced with a larger building and it is necessary for the church to find another temporary place of worship.



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NEW YEAR BEGINS WITH NEW VICTORIES

By EVAN M. ADAMS

Greetings in the Lord's name! It is a new year here in New Mexico and the same everywhere I suppose. We didn't see much of celebration in this area. I think that most of us went to bed on Saturday night without thinking that it was New Year's Eve.

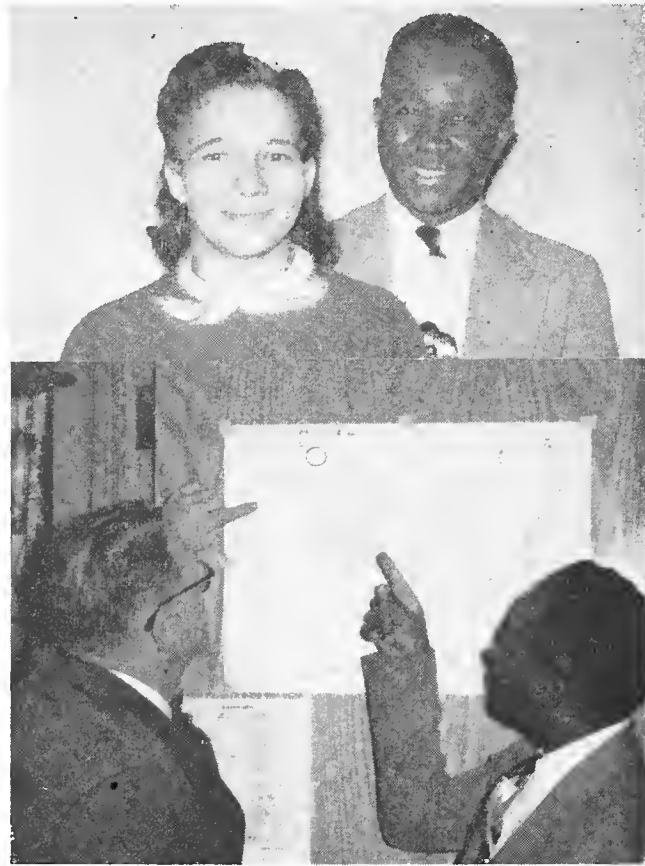
Yesterday we had a fine service to begin the new year. The attendance was up to 80 and there was a true spirit of revival among the Christians. We have had much carnal trouble among the Christians in recent weeks. There had been much bickering, etc. I prepared Lee Trujillo to preach by himself so that there would be no loss in the train of thought on the part of the hearers. He used the story of Israel's defeat at Ai, following their victory at Jericho, as an illustration of how hidden sin in the lives of the Christians can bring trouble into the whole group. Lee has grown to the point that he can preach with conviction. There were many Christians in tears and much confession of sin. There were 18 at the altar for confession of sin, including three first-time public decisions. There were Christians who spoke to their families and people by way of exhortation for 5 to 10 minutes. The service lasted about three hours.

Edward Sala has recently begun to show real growth in his Christian life. The past two Sundays he has stood before his people and spoken without fear. A week ago his mother and father were in the service, ridiculing and snickering about the Christians. He stood up and gave a testimony and publicly rebuked them for their way of life (drunkenness). His mother has been one of the outspoken antagonists of the mission work. Today Edward told us that his mother now says that she is glad to see Edward be a Christian so that he won't be like his other brothers, all drunkards. The defeats of the past few months have been the strengthening of many of the Christians.

For many months we have been thinking and praying about going into new territories to open up opportunities for the Christian Navajos to do practical work. In some cases it is very difficult for them to do too much among their own people ("a prophet in his own country"). Today Lee Trujillo and I drove to the area of White Horse, about 40 miles southwest of the mission on the back road to Crown Point. We visited a hogan group and had a fine opportunity to witness and teach the Word. We found the people very receptive and eager to hear the Word. I think they were especially captivated by the fact that Lee could read to them out of their own Bible translation. He read and expounded John 3 for them. He is getting to be a good reader and a good expository teacher. They told us to be sure to come back often, which is our desire and intent if the Lord so permits.

I am hoping that we can give this area to Lee as his "parish" and that in time we can see him going there about once a week as a native preacher. The Christians need such work outlets with a sense of responsibility to keep them from getting into trouble with each other. I think a regular Gospel witness from the local Christians can have quite an impact on the people of

DISTRICT PLANS OFFERING FOR FREMONT LOTS



Top: Rev. and Mrs. Granville Tucker. Bottom: Rev. Gordon Bracker and Rev. Granville Tucker looking at the new location for the Brethren Chapel (colored).

The Northern Ohio District churches plan to take a special offering on Sun. Feb. 12, to help purchase lots in Fremont, Ohio, for the colored work. The cost of the lots is \$1,050, and they are located on the corner of Dickinson and North Streets in the northwestern section of the city. This work among the colored people of Fremont was first started by the Grace Brethren Church and is now a joint district and national home-mission project.

Many of you will recall that Brother Granville Tucker, the pastor, gave a very challenging appeal for his people at our 1955 national conference in Portland, Oreg. We know you will be interested in learning that a location has been obtained and that it is the plan of the Brethren Construction Company to erect a small chapel on the location this spring.

The pastor, Gordon Bracker, and people of the Grace Brethren Church, Fremont, Ohio, are vitally interested in this missionary venture and would appreciate your prayers on its behalf. Any gifts or communications for the colored work may be sent to Brother Bracker or Brother Tucker.

another area such as that one. I have had this area on my heart much in recent months. There have been two cases of murder there in the past month, due to drunken brawls. I feel that our reception in the camp today was God's token to us that this is an area we should not forget.

FEAR AND ITS CURE

By BRUCE L. BUTTON

Fear of the opinion of family and friends has been the cause of countless lost opportunities. Because of fear many people have failed to grasp the opportunities which have been placed before them by the Lord. This is particularly true among Jewish people who have been impressed with the claims of Jesus, the Messiah. And while there is a heart yearning for Him and what He stands for and offers, they make all sorts of excuses for passing up these opportunities He gives them. And when you talk to them and break through the barrier of their reserve, you find they yearn for the courage which does not fear to follow the "right way" rather than the "expedient way."

Mr. F— is a man about 50 years old. I first contacted him some three years ago. He invited me into his home, permitted me to open the Scriptures, and allowed me to speak to him about Jesus. The first contact lasted about two hours and ended at his request. As I was leaving he stopped me and with tears in his eyes said: "This would be wonderful to believe, but how can I know it is true." I pointed him to two passages in John's Gospel: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7:17); and, "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that everyone which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day" (John 6:39-40).

Since that time I have contacted Mr. F— regularly. I have never been refused an audience except when other Jewish people are present. At such times he asks me to return later. You see, he is fearful of what people might say and do if they thought he was listening to the missionary. While he will accept any literature I offer him and read it, he will not discuss it with anyone who is Jewish for fear of their action. He refuses to come to our meetings. His excuse, "No time."

Each time I try to encourage him to attend Wednesday evening Bible class he responds by saying: "Even if I had the time, you have no idea of what could happen if it were known that I attend your meeting. I will not now attend; perhaps later." Mr. F— is in need of peace of mind and soul. He needs the assurance that only the Lord Jesus can bring. But in his fear of men and their opinions, he is permitting countless opportunities to gain this assurance to slip away from him. When I think of Mr. F—, I am mindful of: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip" (Heb. 2:1).

I very frequently deal with another Jewish man by the name of Mr. C—, who is a man of about 42 years. I have known him for about two years. I'm permitted to come into his home when his wife is not there. We have had many long talks about the Holy Scriptures and the Messiah. We have read many of the prophecies and discussed them. This has been done when Mrs. C— is not at home. Under no circumstances

will he talk with me, to say nothing of permitting me to come into the house, when she is home. You see, he is fearful of what she will say and do if she knows he is reading and talking about Jesus. This man will not take literature into his home. If he is to read it, he will do so away from home. He does, however, take his Gospel of Matthew and his New Testament into the house. However, he makes sure his wife does not find them, and I doubt very much if she knows he has them.

As we have discussed Jesus, the Messiah, he has given every indication that he will someday take his stand for Him. His planning is always in the future. His hopes and dreams are always phrased in the future tense. His attendance at our Bible class is always future! i.e., "next week." What is the basis of this reluctance to take an immediate stand for the Lord Jesus? It is fear! Fear of one whom he holds dear, his wife. To this question, "What can I do?" I can only answer with "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life" (Matt. 19:29).

Mr. C— needs to realize that which we fear is many times a creature of our imagination. If he were to step out for the Lord Jesus, it is very possible his wife might follow him. How I wish he might know the full meaning of "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus, the author and finisher of our faith" (Heb. 12:1-2).

The third person who comes to mind when I think of fear is Mrs. K—. Mrs. K— is a young Jewess who came to the mission about two years ago on a matter of business. When her business was finished, Mrs. Button and I began witnessing to her regarding the Messiahship of Jesus. We touched on many of the prophecies of the Old Testament, and we pointed to their fulfillment in the New Testament. Of the passages we touched on, three seemed to command her intense interest. These were Jeremiah 31:31-33, Zechariah 12:10, and Isaiah 53. "These," she said, "speak of a New Testament, a Messiah, and of A-de-shem (designating the name 'Jehovah') being pierced by His chosen ones. Can it be that we Jews are mistaken regarding Jesus and the New Testament?" Again we briefly explained the passages in question. We pressed her to take a New Testament and to read it. "But," she said, "you do not know what my husband would say if he knew I had it. And my father, a rabbi, he would not call me his daughter."

We encouraged her to take it and read the New Testament in the privacy of her room. And when she reluctantly took it, we pressed her to come to our meetings. This she refused to do. She was fearful of what might happen if she were found out. Pray that fear will be driven out by the Holy Spirit, who will woo these and countless others into the arms of the Lord Jesus.

Newspage



ALTOONA, PA. The young people of the Pike Brethren Church were guests of the First Brethren Church BYF during the Christmas vacation. Ralph Burns was the host pastor.

SYDNEY, IND. The Sydney Brethren Church went over the top on Jan. 15 when 104 were present for Sunday school. The goal of 101 had been set. Archie Keffer is pastor.

CONEMAUGH, PA. The entire congregation of the Conemaugh Brethren Church was invited to a "venison fellowship supper" on Friday, Jan. 13. This indicates some hunter had good "shootin'." Guest speaker for the supper was Frederick Crawford of the Everett Grace Brethren Church, Everett, Pa. Stanley Hauser is pastor.

SEATTLE, WASH. The young people of the View Ridge Brethren Church enjoyed a snow party Jan. 21. Thomas Hammers is pastor.

WEST COVINA, CALIF. A special ground-breaking service will be conducted Jan. 29 at 3:00 p. m. on the site of the new church building. Henry Remple, pastor of the Norwalk Brethren Church, will be the guest speaker. The new church will be located at Lark Ellen and Puente Streets. Dr. Charles Ashman is the pastor.

CLEVELAND, OHIO. The Northern Ohio District young people enjoyed a snow (less) retreat Dec. 26-28 at Camp Raider, near here. Speakers at the retreat included John Balyo, Bernard Schneider, Eddie Cashman, Bill Eakin, and Kenneth Ashman.

WINONA LAKE, IND. Dr. Wilbur Smith, guest speaker for the Grace Bible Conference, will speak Feb. 1-3 on the subjects: "The Conflict of the Ages," "Growing in the Knowl-

edge of Christ," and "Paul's Ideal for Preaching."

WINONA LAKE, IND. Brethren church bulletins 7 and 8 are now off the press and are being distributed to the regular subscribers. These bulletins are being well received by pastors across the nation. If any church desires that their name be placed on the list of regular users, or if samples should be desired, write the Missionary Herald today and indicate same. Each bulletin contains a Brethren message written by one of our pastors.

CHANGE OF ADDRESS. The new address of Chaplain Lee Jenkins is: 4843 Rolando Blvd., San Diego, Calif.

WEST COVINA, CALIF. Dr. Charles Ashman, pastor of the West Covina Brethren Church, underwent surgery the third week of January. Prayer is requested for his speedy recovery.

AKRON, OHIO. A special attraction at the First Brethren Church on Jan. 15 was the appearance of Charles Sheet, superintendent of the Sunday school, and Pastor M. L. Myers, wearing toupees.

FLORA, IND. Charles Turner resigned Jan. 22 as pastor of the Grace Brethren Church, effective Apr. 15. Brother Turner has accepted the call of the First Brethren Church of Rittman, Ohio, and will assume the pastorate there the last of April.

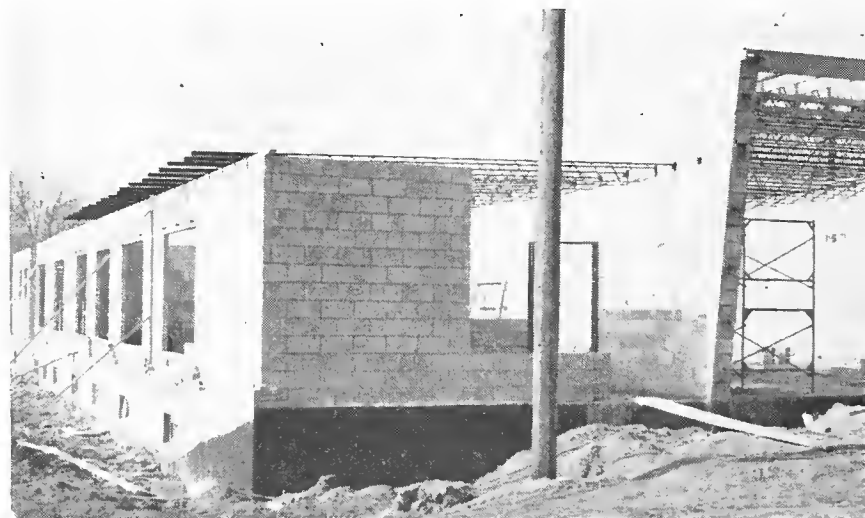
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Winona Lake, Ind.
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Winona Lake, Ind.

COVINGTON, OHIO. The First Brethren Church held a mortgage-burning service on Jan. 8. Attendance at all services has so increased that the congregation is considering whether a Sunday-school annex should be built or an entire new church building. James Young is pastor.



WINONA LAKE, IND. Pictured above is a partial view of the bookstore in the new denominational office building. The roofing will all be laid within another week.



WINONA LAKE, IND. Pictured above is the section of the new denominational office building which will be occupied by the Brethren Home Missions Council. The section of the building is 20 by 80, and

has a suite of three private offices and a large general office, plus lounge and storage room in the basement. Each office will be well lighted and commodious.

BILLY SUNDAY

"Billy Sunday Was His Real Name," by William G. McLoughlin, Jr.,
[University of Chicago Press, Indexed, 325 pages, \$5.50].

Reviewed by NOEL SMITH
Editor of Baptist Bible Tribune

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It is a singular tribute to the power and influence of Billy Sunday that 20 years after his death a professor of American civilization and political science in one of the leading universities of the United States (Brown) should write the kind of book about him that Mr. McLoughlin has written. The life and work of no other American evangelist has been the subject of such an able, thorough, comprehensive and extensive biography as we have here.

Mr. McLoughlin's book is a combination of biography and social history. "It is the purpose of this book," he tells us, "to show that Billy Sunday's career, considered as a whole, represents a significant religious movement in America which cannot be measured in terms of either mob psychology or of a declension and growth in church membership. Furthermore, this book tries to demonstrate that this religious movement was essentially different from the other major revival movements in our history because it represented an emotional upheaval growing out of special circumstances peculiar to Sunday's day and age."

Sunday's widow, Mrs. Helen A. Sunday, generously cooperated with the author in the preparation of his book, making available to him the large collection of sermon notes, letters and personal papers in her Winona Lake, Ind. home. A traveling fellowship from Harvard University enabled him to collect material in towns and cities throughout the nation. He had scores of interviews with those who had known Sunday, friends and enemies, and he exchanged as many letters with others.

This book is neither an "expose" nor an eulogy. It is about as fair, detached and objective as anybody is likely to write on such a theme. I doubt if anybody could have done a better job. The success and failures, the good and the bad, it seems to me, are judicially balanced. The general tone of the book makes the impression on the reader's mind that

Mr. McLoughlin has knowingly kept back no material facts on one side or the other. An example of the respect with which he deals with Sunday is found in his preface: "Billy Sunday's revivals were not simply the sensational machinations of an itinerant evangelist who, by studied manipulation of mob psychology, was able to induce waves of mass hysteria whenever he preached. If this had been so, Sunday would have been uniformly successful throughout his 40-year career, instead of reaching a peak of success in the years 1908-1918 which he never again equalled."

An honest reader can ask for no fairer book than we have here.

I

Briefly, Billy Sunday was born on a little farm near Ames, Iowa, Nov. 19, 1862. He never saw his father; his father had enlisted in the Union Army the previous August, and he died of pneumonia a month after the son was born. The child was christened William Ashley. There were two children besides William: Albert, 4, and Edward, 2.

After six years, Sunday's mother married again. Two more children were born. A depression came on. In the midst of it her husband left her and he was never again heard from. She returned to the farm home of her parents, with her five children. The struggle was too great; after a while Billy and his brother Ed were sent to an orphan's home near Davenport, Iowa. They remained there until they were 16, the age limit. They then returned to the home of their grandparents.

Both Billy and his grandfather were hot-tempered. One day the old man cursed him out for some minor thing. Billy borrowed a horse and rode to Nevada, Iowa, eight miles away. From then on, he was on his own. He did odd jobs, at which he generally made good. He loved to play baseball, and he was fast on the diamond. In 1883 his team won the

state championship. This brought his playing to the attention of A. C. ("Pop") Anson, manager of the Chicago Whittestocks. Thus began Billy Sunday's big league baseball career—at \$60 a month.

He was converted in Chicago on a Sunday afternoon, listening to an evangelistic group from Pacific Garden Mission, in an open-air service. He began attending a Presbyterian church, where he met Helen A. Thompson, daughter of a Chicago dairyman and ice cream manufacturer. She was active in Christian Endeavor work. He loved her from the time he saw her until he cried, "Ma, I'm getting dizzy," and died, more than half a hundred years later. Her love and influence were decisive—always decisive.

After his conversion Billy Sunday began giving Christian talks, mostly on Sundays. He became increasingly convinced that he should give his full time to Christian work. He had signed a contract with an eastern league. He told the Lord that if He wished him to go into Christian work to get him a release. The release came.

Sunday went to work for the Chicago YMCA. Later, he became assistant to D. J. Wilbur Chapman, one of the most elegant and successful evangelists of his times. His salary was \$40 a week. Chapman, after two or three years, decided to go back to the pastorate. He wrote a group of friends at Garner, Iowa, a town of 1,000, with three Protestant churches, suggesting they invite Sunday to hold a meeting. Sunday began the meeting in the opera house Jan. 9, 1896 (the year Bryan was first nominated, at Chicago, for President). The meeting lasted a week. There were around 100 conversions, and his "thank offering" was \$68.

That was the beginning. He conducted more than 300 separate revivals all over the United States. He is reputed to have spoken to 100 million people—in a day before radios and loudspeakers. It has been

estimated that more than one million people "hit the sawdust trail." He died of a heart attack Nov. 6, 1935, at his brother-in-law's home in Chicago. His funeral was held in Moody Memorial church.

II

Billy Sunday was a man of talent, not a man of genius. He could not, like the Greeks, originate; but with his superior intelligence he could, like the Romans, take what the Greeks had originated and put it to marvelous practical use. When he first started holding meetings on his own, he imitated the soft-spoken, dignified Chapman. Dr. Frank Beardsley, author of that classic, "American Revivals," once told me that he knew Sunday well in those days and that he imitated Chapman from head to foot. Sunday wore a white vest, stiff-front shirt, winged collar and white bow tie. He was very much on the correct side, in mannerisms and in dress. And he, even in those days, parted his hair in the middle, as he ever afterward did.

He not only imitated Chapman, but he tried out others. Finally, he leaned more and more toward the method of M. B. Williams. Dr. Beardsley told me that he never in his life saw such a knock-down-and-drag-out preacher as Williams was. More and more, Williams' ways were getting down Billy's alley. But more and more Billy was losing his own identity. He was becoming everything in general and nothing in particular.

But it wasn't long until the liquid stuff of his nature began to jell, and he became increasingly conscious of his own individuality and his actual and, most of all, potential powers. And that was a mark of high intelligence.

Say what they will about what he "had" and what he didn't have, Mr. McLoughlin has written this book about Billy Sunday, not about the others. Whatever it was, he had something that nobody else in his age had.

It was true that the body of his sermons was composed of material from other preachers. He was constantly criticized for this "borrowing." On one or two occasions he was deeply embarrassed. But even so objective a writer as Mr. McLoughlin thinks that the charges were out of all proportion and that the "bor-

rowings" were legitimate. "... most of Sunday's borrowings were, as he said, merely brief 'illustrations'—anecdotes, jokes, supposedly true stories—which he employed to point up some particular moral doctrine."

As a matter of plain fact, America and Europe borrowed from Rome; Rome borrowed from Greece; Greece borrowed from the Babylonian-Assyrian world, and that world got what it had from Nimrod. Once or twice in my life I have been elated that I had (I thought) hit on a brand new idea. I was really proud. And then, months later, reading an old book late at night, I found that some old fool thousands of years ago had beat me to it. As a matter of fact, ministers contemporary with Sunday, especially Chapman, felt honored that he could make such good use of their material. His use of it kept it working the year around.

III

We come now to the more serious criticisms.

The first one of course is the matter of the cost of his meetings. His enemies were constantly playing that up, and even the friends of his campaigns were often disturbed. His campaigns were thought of in terms of what sounded like huge sums. And then local preachers were constantly comparing what they got "for a whole year" with what Billy Sunday got for "just a few weeks." This was one of the most effective arguments the Modernists used to destroy evangelism when they began to muscle in on the American churches, behind the leadership of S. Parks Cadman and Harry Emerson Fosdick.

We don't have to be in any doubt at all about the money side. Mr. McLoughlin has produced figures showing that Sunday's campaigns from 1906 to 1918 did not often cost over \$50,000. Prior to 1914 none of his campaigns cost over \$25,000. His expenses from 1912 to 1918 averaged almost \$10,000 a week. His five most expensive campaigns were as follows:

New York (10 weeks)	..\$200,168.87
Chicago (10 weeks)	... 135,000.00
Philadelphia (11 weeks)	105,889.95
Boston (10 weeks) 93,000.00
Buffalo (10 weeks)	... 66,795.90

Total\$600,854.72
That is the cost of 51 weeks of

meetings in five of the largest cities of the country.

In reflecting on the costs of Billy Sunday's meetings I decided that I would do some investigating of my own. I went and got my old faded copy of the 1945 World Almanac, published by the New York World-Telegram, and turned to pages 761-63, where I found complete statistical information regarding prize fighting for the years 1919-1935. That's only 16 years. And I am here referring to the heavyweight championship fights conducted by Jack Dempsey, Gene Tunney, Max Schmelling, Tom Heeny, Benny Leonard, Max Baer, Firpo, Jack Sharkey, Wills, Joe Louis, and Georges Carpentier.

I am not here referring to any lightweight fights, nor to any baseball games, nor to any circuses: only the heavyweight championship fight from 1919-1935—16 years.

The gate receipts for those fights totaled \$16,190,159.

The gate receipts for the Dempsey-Tunney fight in Philadelphia on Sept. 23, 1926, totaled \$1,895,723. Billy Sunday's 11-week revival in Philadelphia cost \$105,889.95.

The gate receipts for the Dempsey-Sharkey fight in New York on July 21, 1927 totaled \$1,083,529. Billy Sunday's 10-week revival in New York cost \$200,168.87.

The gate receipts for the Dempsey-Tunney fight in Chicago on Sept. 22, 1927, totaled \$2,650,000. Billy Sunday's 10-week Chicago campaign cost \$135,000.

Mr. McLoughlin shows that Billy Sunday's personal offerings from 1907-1918 amounted to \$1,139,315, which averaged around \$80,000 a year. His total offerings for all those years amounted to a little more (if any at all) than Jack Dempsey received for four prize fights.

And out of his personal offerings Billy Sunday paid a third of the salaries of his large staff.

Sunday's New York offering amounted to \$120,490. He gave every cent of it to the Red Cross, YMCA and the YWCA for war work.

Sunday's Chicago offering amounted to \$56,000. He gave every cent of it to the Pacific Garden Mission—an institution that is still a great and blessed lighthouse, not only close by Skid Row, but out over the ether waves for thousands of miles away.

* * *

The record, as Mr. McLoughlin

shows, is absolutely clear that Billy Sunday was certainly not an evangelist "for what he could get out of it." Money definitely was not decisive with him. Robert F. Glosup offered Sunday a contract for \$20,000 for chautauqua dates for July and August. There would be no revival details to worry about; no pouring out of sweat and energy trying to get men to accept Christ; no worries of any kind; everything would be set up, and the \$20,000 would be on the barrel head. Sunday refused the offer.

When he was in New York he was offered \$200,000 to make one movie. He refused. He had many other almost fabulous offers to make a movie. "They can't make a movie of my mug."

When Sunday quit baseball for the YMCA, the Cincinnati team offered him a contract calling for \$500 a month—a big sum in those days. He refused. His salary at the YMCA was \$83.33 a month. He went to work at 8 a. m., and worked until 10 p. m. He had to support a wife and one child, and he had to contribute to the support of an invalid brother. To save money he walked to and from work, he went without lunch, he dyed his old and worn clothes, he wore a celluloid collar.

Money-lovers don't do that sort of thing—not with a contract for \$500 a month dangling before their eyes.

The people who criticized Sunday about money were those who never gave him any. The people who criticized him about money for the most part, were never heard to open their mouths about the costs of American amusements—especially prize fights. You don't hear them criticizing the cost of those amusements today; only the comparatively handful of dollars that are given to keep this country from the hog wallow of pagan slop—only that!

IV

Sunday was constantly criticized about his "trail hitters." "How many of them were genuine?" "How many really united with churches?" "How many really stuck?" Wherever his name was mentioned these questions were hurled.

Billy Sunday never one time claimed that all the "trail hitters" were converted to Christ. Nobody else with any real sympathy with his work made such a claim. The claim was made by the newspapers; not so

much a claim, but the reports they gave were of the "trail hitters." So many thousands in this campaign as compared with so many thousands in another campaign. In no informed, intelligent mind did "trail hitting" equate with definite conversions to Christ.

But thousands of the "trail hitters" were genuinely converted. The "trail" led to Christ, not away from Him. If a man were going to Christ, the "sawdust trail" led that way. That "trail" never led one man to hell. You can bank on that. There are thousands of people all over this vast land, and on many foreign fields, who will thank God throughout eternity for Billy Sunday's "sawdust trail." Thousands of them are not ashamed of it. They have never forgotten it, nor will they ever forget it. Something happened to them on that trail that had never happened before; and what happened is still with them.

The genuine results varied according to locality, according to the zeal and earnestness of the follow-up work of the local churches. And in some cases, as was true with Christ and the apostles, the power of God was manifested more than in other places. The Des Moines (Iowa) Register made a survey of the Sunday campaign in Des Moines. Four thousand of the 10,200 trail hitters had been non-Christians. Twenty-five percent of those had joined churches. A thousand additions to the churches of Des Moines from one meeting is not bad!

* * *

In addition to the "trail hitters" and the genuine converts, Billy Sunday's meetings toned up the spiritual and moral life not only of the city where he was preaching, but for miles each way beyond that city. When he was preaching in Atlanta, I happen to know that his meeting was discussed from Evansville, Ind., to Jacksonville, Fla. A Billy Sunday meeting was a spiritual and moral cold bath.

Now here is an aspect of Billy Sunday's meetings that Mr. McLoughlin does not deal with. I have never heard anybody else deal with it: What would have happened in the lives of those multitude of "trail hitters" if they *hadn't* hit the trail? How many broken homes were saved on that trail? How many suicides were prevented? How many thousands were saved from drunkard's graves? How many thousands

completely reversed their manner of living?

What were the negative results achieved on that trail?

Nobody on earth knows. Billy Sunday never knew. Some of the greatest, most revolutionary and far-reaching results of that trail were never reported by newspapers or anybody else. Heaven alone knows about them. How many hundreds sat in those services, and without raising a hand, without speaking to anybody, without "hitting the trail," decided right there and then to completely change their manner of living? How many sat there in silence and definitely decided to preach the Gospel? I know of one who did. There must have been hundreds of others.

And what would have been the condition of the churches in America without Billy Sunday's meetings? Did you ever think of that? Mr. McLoughlin discussed this important question. He refers to what Ray Stannard Baker, Woodrow Wilson's official biographer, said about the condition of the churches when he, Baker, was doing research work for a book in 1910. He quotes Baker as saying: ". . . if it were possible to sum up in a few words the one thing that has most impressed me in visiting churches and talking with church leaders in various parts of the country, I think I should say: 'The utter confusion of counsel among the church leaders themselves.'"

Baker went on to say that everyone was aware of the seriousness of the churches' plight, but no two preachers could agree on what should be done about it. The influence of Moody's meetings had waned. Chapman and Torrey were not hitting the center of the cities.

What would have been the ultimate condition had not Billy Sunday come with his powerful campaigns?

* * *

Billy Sunday was criticized as being the tool of "big business" against the laboring classes. He was a "big business" man. And the reason he was so zealous for prohibition was because the big candy manufacturers were behind him; they wanted prohibition because they would sell more candy.

They never got very far with this. Mr. McLoughlin takes no stock at all in it. He shows that Sunday's meetings were arranged for from one to two years in advance, and

that where a meeting was held during a strike it was purely coincidental. And as for his being a "big business" man, his success was due to the fact that his campaigns stood between the Salvation Army and the aristocratic church people. Billy Sunday spoke to the great middle class of the United States. He was one of them. His whole life and thought were middle class—the backbone of any civilization.

The atmosphere of Billy Sunday's revivals never was what George Bellows' sensational drawings represented them to be. On the contrary, the Billy Sunday audiences were the most orderly of any meeting in town. Mr. McLoughlin is impressed with this. "In reality," he says, "Sunday's revivals were models of controlled mass response in which there was no place for idiosyncratic individual reactions." Billy Sunday appealed to the deepest and best in man.

To sum up the criticisms: Billy Sunday was not criticized about anything that every other evangelist, including Moody, Torrey and Chapman, was not criticized about. There was *more* criticism of him, because there was *more* of him and his meetings. It was wholly a question of degree.

V

The record shows, and shows from beginning to end, that the mistakes and failings of Billy Sunday (and there were many) were the mistakes and failings of a man of sincerity and character, not the mistakes and failings of a mountebank, mercenary or hypocrite. It has never been recorded in the history of the world that a charlatan has ever done what Billy Sunday did. Only genuine character can stand up against the strain of 40 years. George Creel was one of the leading newspaper reporters from 1915-18. He didn't like Billy Sunday in a good many ways. Creel said on one occasion that Sunday was the tool of "special privilege," and he called his meetings a "Salvation Circus." But here is what Creel said before it was all over: "To attack Billy Sunday as insincere and hypocritical is as false as it is unfair. The man has made too many sacrifices . . . Criticism of him on the score of cupidity is likewise without foundation. He has made money, to be sure, but not one-tenth of the

money he could make if he were greedy and self-seeking."

Sunday's real character was revealed when the crowds left him. He could have "saved face" by remaining at home and enjoying himself. He refused to do it. He preached wherever he could and as often as he could. He refused to water down his Gospel to please the Modernists and the compromisers. He denounced modernism and he denounced the Modernists. In Chattanooga, in 1918, he held one of the greatest meetings ever held in the South. A few years later he went back and preached for a week in the First Baptist church. On Sunday night there were empty seats all over the house. No matter, he preached with all the strength and earnestness that God gave him. He did it everywhere. In the middle of a sermon in the First Federated church of Des Moines in 1933, Sunday was seized with a heart attack. He thought it was his finish. Pointing to the crowd, he gasped at Harry Clark, his song leader: "Don't let them go. They're lost. Give them the invitation. I'd rather die on my feet seeing them come than quit. Harry, don't let the people go without me having at least one from this meeting to go into the presence of God with."

Mr. McLoughlin tells us that, as the choir struck up an invitation hymn, Clark put his hand in Sunday's. "He must have thought that somebody had taken his hand to make a decision for Christ," said Clark, "for he said, 'Thank God.'"

Charlatans don't act like that.

Had Billy Sunday not been a man of deep and genuine character, had his faith not been grounded in Christ, he never could have lived under the personal tragedies that were his in his last days. He was a lonely, brokenhearted, sad and wistful man. But still he went on—appealing to men everywhere to come to Christ.

Billy Sunday's personal life was pure and good. He loved one woman—the only one he ever loved. No enemy, however fanatical and bitter, ever did charge him with being unfaithful to his family. Billy Sunday never in his life had any "woman trouble." He lived in fellowship with Christ. He maintained that fellowship by prayer and the daily reading and study of the Bible. He spent most of his time away from his meetings in bed, where he did most of his work. He had a little

pocket Testament which he kept in the pocket of his pajamas. It was always getting lost in the bed, and Mrs. Sunday was always finding it for him. He was never without his little Testament.

I have a letter from Mrs. Sunday, written years ago, about the last afternoon and evening he spent on earth. They were living upstairs in her brother's Chicago home. She had left Mr. Sunday in bed; he had been ill for days. She was down in the greenhouse working with the flowers. It was on the afternoon of Nov. 6, 1935. After a while, Sunday came down. He had gotten up and shaved and dressed. Mrs. Sunday gently scolded him for doing so. "I just wanted to come down where you were." She got him a rocking chair, and spread a blanket over him. "I feel so comfortable now."

As evening came on, they went back upstairs to their room. He wanted a bowl of rice flakes and milk for his supper. She prepared it for him, and after eating, he lay his head down on his pillow. Mrs. Sunday went to the desk to attend to some mail. All was quiet. Suddenly he tried to raise his head, and cried, "Ma, I'm getting dizzy." When she reached him he had laid down his burden.

* * *

It so happens that Dr. F. S. Donnelson, the missions director of the Baptist Bible Fellowship, was converted in Billy Sunday's Marshalltown, Iowa meeting. From the day he "hit the trail" Dr. Donnelson turned his face to Christ and His service. The "trail" led him and his family to China, where they remained until they were driven out by the Japanese. He has preached the Gospel in many parts of the world. He is still on the "trail."

I was saved when I was 15. But in Chattanooga, three years later, I never could have convinced anybody that I had ever heard of religion. I had never known anything about real Christian living, and I had never heard it suggested by any human being that I would ever preach the Gospel. The thought had never occurred to me.

Sitting there in Billy Sunday's meeting one night, while he was closing the sermon with a prayer, I told the Lord that if He would help me back to shore I would preach the Gospel as long as I lived. I meant

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WHY CHRISTIAN EDUCATION IN ELEMENTARY SCHOOL AND IN HIGH SCHOOL?

Report of Christian Day School Committee, National Fellowship of Brethren Churches. Charles Mayes, Glen O'Neal, Ward Miller.

In recent years there has come to the people of America a revival of interest in Christian schools for elementary and high-school ages. Sometimes we have questions raised as to why Christians should be interested in such education.

Since the founding of our country Christian people have always been interested in Christian education for the college age. We are all very much aware of the fact that without Christian colleges the church would lose irreparably. It would be difficult to find any group of Protestants who are not interested in some Christian college. For generations churches have paid regularly to support these institutions.

However, today it is possible to receive almost any degree offered by Christian institutions in other schools supported and controlled by the State. If we are to ask why should we have Christian high schools, since the State makes provision for such education we ought to also ask why do we have Christian colleges, since the State makes provision for such education.

The case for or against Christian education stands or falls together at all age levels. Since we need Christian elementary schools and Christian high schools for the same reason that we need Christian colleges, the following principles should be considered very carefully:

1. Christian education is necessary to impart a definite set of facts. By the term "set of facts" we mean the great doctrines of the Christian faith which require long and careful study. The only way to learn is to learn. Joining the church at an early age or listening to the best pastor on the continent cannot impart to boys and girls the information they need concerning God, Christ, the Bible, salvation and daily living.

Is there any reason why boys and girls in the elementary school should not know why the Bible is the Word

of God? The day is past when everybody believes the Bible to be the Word of God. By the time the average child has finished the eighth grade he has already been subjected to a non-Christian system of education, and in most cases to an anti-Christian system of education.

Any parent who desires to do so may check the textbooks used in high school or in the grades to find not only the absence of Christian truth but oftentimes subtle denials, or the substitution of either a non-Christian or anti-Christian philosophy of life.

To think that our boys and girls must be subjected to such philosophies in the grades and in high school, in order to make them strong when they go to college, is like asking all the preachers to experience all the sins and unbelief of the world before they enter the ministry. Sometimes those converted from a life of drunkenness have made strong preachers, but certainly this is not God's ideal plan. Neither is it ideal for boys and girls to be taught unbelief five days a week for many years before they are given a positive reason for their faith in college.

2. Although up to the present moment the Sunday school has probably been the strongest arm of the church, yet the Sunday school is unable to perform the gigantic task which should be done in Christian education. Even if we had all our boys and girls in Sunday school every Sunday of the year, even if we did not lose the greater percentage of them before they get to high school (as in the case today), and even if our Sunday schools would operate at top efficiency, it would be impossible to counteract a worldly and secular philosophy of life to which the average boy and girl is subjected five days a week.

In the consideration of this principle it must be remembered that in America there has been a startling change take place. One hundred years ago even State education was very friendly toward Christian truth. Elementary schoolchildren were taught to reverence the Bible, believe in God, and honor the religious life of piety and morality. To prove this one only needs to read McGuffey's Readers, on which our grandfathers were reared, to see the basic views presented in the education of that day. Today State education is compelled to take another

view. The greater majority of parents today will not tolerate reverence for the Bible, and honor for God and Christ, which were generally accepted a century ago. In this the public school should not be blamed, for it is only the reflection of the great masses of our country. This definitely puts Christians in the place of the minority, and a small minority at that.

It is impossible, and, in fact, undemocratic, for us to expect to impose our Christian faith upon the children of the masses through the channel of education. Does this mean that we are to surrender to the education of the State and turn our children over to the State for those 12 formative years of their lives and then expect a few of them to go to a Christian college to be taught Christian truth? No; God's people must get interested in Christian education for precollege ages.

Every Bible-taught believer knows that we influence the world not by amalgamation but by separation. Our greatest influence comes through a separated system of education rather than a mingling of supernatural with the secular in a State-directed system.

3. There is a positive need for Christian education that Christians may fulfill the requirements of the Holy Scriptures. We are told: "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (I Pet. 3:15). It is impossible to give a reason for the hope that is in us without knowing for certain the teachings of the Scriptures. It is impossible to give a reason for the hope that is in us if our own thinking is muddy with a smattering of Bible truth, a few principles of community religion, and a tolerance toward secular and evolutionary philosophy which raises question marks around the Word of God.

There may be some who feel we do not need Christian schools, that somehow or other, through the influence of the church and home, we can overrule the influence of present-day secular education. This may be accomplished in a small percentage of Christian homes, but the greater percentage of even Christian homes will lose the children if we ignore the powerful and positive influence of the Christian day school.



CHEYENNE, WYO.

It was a real blessing to the First Brethren Church of Cheyenne and to the pastor to have Rev. Harold Painter with us for a two-week evangelistic meeting Nov. 6-20.

We think the Devil must have brought in special recruits for the occasion: snow, cold weather, high winds and sickness in addition to the conditions which must be overcome for any meeting. This is one of the reasons we are so certain the Lord has an extra need for the work in Cheyenne. We ask all in the churches to make this work a daily burden of prayer that every effort of Satan will be defeated, that they may rejoice together with us as we see the work of Christ advancing triumphantly.

There was an increased interest in the meeting each evening and some very precious results. There were three first-time decisions. One was a young airman who was shipped out for England before the meetings closed. Pray that we may be able to keep in contact with him to strengthen and build him up in the Lord. Then an air sergeant and his daughter also made first-time decisions for Christ. We are praying that this sergeant and his family of 11 may all come to Christ and come into the work. There were also a number of renewals of life and rededications for service.

As we have already mentioned, it was a blessing to have Bro. Painter in the pastor's home and work shoulder to shoulder with him during these two weeks—*Russell Williams, pastor.*

ALEPPO, PA.

In October the Lord led us in an evangelistic effort with Rev. Wm H.

Schaffer from Kittanning, Pa. as the speaker. One rededication was made the night before the meetings started! Brother Schaffer gave forth the Word with his characteristic forcefulness, and was untiring in his willingness to cooperate in visitation and personal work. The Lord blessed with souls coming to Christ. One family of four and the husband of one of our faithful ladies publicly confessed Christ as Saviour.

A week after these meetings the pastor held two weeks of meetings at the Sugar Grove Union Church to which he has ministered along with the Aleppo church. This was also a time of blessing with three rededications. In the midst of these meetings at the Union church one night was taken out as the Billy Graham Film "Oil Town USA" was shown at the Aleppo church. The Lord blessed with a good attendance of over 200, and 16 decisions.

The Lord has blessed in the financial status of the church as well. A special effort was put forth and the balance owed on the parsonage, which was purchased in June 1953 was paid.

The Lord has also richly blessed as He provided a pastor for the people of Aleppo. Rev. Wayne Baker has taken up the ministry there and is enjoying rich blessings as revival blessings continue. We thank Brother Schaffer for his ministry which was used of the Lord to bring such blessings.

As retiring pastor of the Aleppo Brethren Church we thank the Lord for the blessings of the almost 10 years we had the privilege of ministering there. The folks have moved forward and we look forward to greater blessings for them under the faithful ministry of Brother Wayne Baker and his family. The Aleppo folks held a farewell social meeting for us and presented us with a fine set of dishes—service for eight—and a flash bulb camera set, as well as cash gifts. We praise the Lord for the blessings of Christian fellowship—*Fred Wm. Walter, retiring pastor.*

It used to be I'd never know how I would feel next day.
I lived a normal, happy life in my own casual way.
But every now and then I'd find I'd just be so forlorn
That I would say to friends of mine,
"I wish I'd never been born!"

Then all day long it seemed that things would just go wrong for me,
There was no joy within my heart, no hope that I could see,
Not all my days were like this one, no, they were very few
When I would wake up in that "mood" and all day long be blue.

Then I met Christ, and what a thrill swept through my heart and soul,
"Come unto me," Christ Jesus said, "and I will make you whole."
I said "Yes; Lord, I'll come to Thee, for I need something sure!"
To Him I came, just as I was, He made my bad heart pure!

He saved my soul from endless hell and gave new life to me,
He put a song within my heart, from sadness set me free!
I now see that He took my sins when He died on the cross
And worldly gain in any way for Him I count but loss!

I'm never lonely anymore, for Jesus loves me so,
And when I have a problem, it is to Him I go,
My gloom and bitterness have gone, and I have peace within,
I hope you know my Jesus and have accepted Him!

If not, then let me ask you now to come to Him today,
He'll give you all you need in life and sorrow take away,
He'll give you that new birth you need to get through heaven's door,
And when you pass from life you'll be with Him forevermore!

Yes; come to Jesus, come right now, to-night may be too late,
If you refuse Him, you alone have chosen your own fate.
Yes; come to Jesus, as you are. He wants to save you friend.
Then thank Him for salvation free and trust Him to the end.

Hazel W. Albany
II Corinthians 5:17

BILLY SUNDAY

(Continued From Page 62)

it. I never raised my hand. I never spoke to anybody. Nobody spoke to me. I never went down the "trail."

And this is one promise I have kept, through sunshine and storm. I intend to keep it as long as I live. I have baptized a great throng of people. I had a letter this week from Detroit, from a man in one of Temple Baptist Church's Bible classes. He told me how he was saved in one of my meetings more than 25 years ago. I remember him; I had worked hard to land him. Had it not been for Billy Sunday, he wouldn't be saved, and he wouldn't be an active Christian in Detroit. I have the best of reasons, as he does, to believe that he would be in hell. Whatever contribution I have made by God's grace through The Tribune, is due to Billy Sunday.

The BRETHREN MISSIONARY

HERALD



FOREIGN MISSION NUMBER

FEBRUARY 4, 1956



o by Elling - Wooster, O.

starting
with this
issue —

something
for

**CHILDREN
ONLY**

(see page 67)

*CHILDREN are IMPORTANT
to Foreign Missions!*



Photo by
Richard Maycumber

Your Prayer Goal in Foreign Mission Giving

A prayer goal in foreign-mission giving is being recommended to you as to each member of a Brethren church. It is excellent also for Sunday schools, classes—in fact, for entire local congregations. What do we mean by *prayer goals*? Please read on.

YOUR PRAYER GOAL IS

A Covenant.

You ask God to whisper to you, in His own way, what He would have you do for Him in foreign-missionary giving, and then trust Him to enable you to do it. Probably only a small part will be in cash, but your prayer goal will be the total that He asks you to give to Him in this business throughout the year.

Not a Pledge.

Pledges are to men; this prayer goal is a covenant with God. Men may embarrass you when you pledge, but God never does with a prayer goal. He enables you to do what He has put into your heart, and your responsibility is to Him only. This is a privilege of spiritual blessing you cannot afford to miss.

An Encouragement.

You are convinced your prayer goal is higher than you can possibly attain in your own strength. But He gave it to you, and you accept it. You begin to ask the Lord to glorify himself by supplying the amount of your prayer goal for you. As the year's end comes, you see the goal being reached. Finally God provides the last dollar. Hallelujah, what a spiritual blessing!

Scriptural.

A prayer goal offering is a Scriptural offering. Paul encouraged this type of offerings. He wanted the churches not to be embarrassed by special drives at the times of his visit, hence the week-by-week basis was recommended, even when the offerings were gatherings for others. The offering was enough to care for the poor saints at Jerusalem because it was made in faith.

For 1956.

Foreign-missions needs come to us on a calendar-year

basis, and we operate on that basis. I am sure the prayer-goal plan is a good life plan, but we invite you to try it at least for 1956. "Prove me now herewith . . ." was the Lord's challenge in the Old Testament. He is no less a God whom we can trust to enable us in our support of His work today.

In Business with God.

It is a successful corporation when God is the senior partner and you have the happy privilege of being the junior partner. To see your stewardship of life and things in this light will safeguard you from self and selfishness. It is God who gives you the power to get wealth anyway, and you should therefore recognize that you are in business with God.

In Business for God.

The purpose in this corporation is not personal profit for the junior partner alone. He will need to use sufficient to care for the corporation and his immediate family, but the increase above absolute needs should be dedicated to the work of the Senior Partner. The Senior Partner has no greater business than getting His Gospel to a lost world.

A Venture of Faith.

To give money from the wallet or bank account requires no faith; it only requires a little victory over selfishness. There *should* be money given from what we have. But this prayer-goal giving requires faith to ask of God what He would have you do above what you can see as a possibility from regular channels. Then be willing to trust God to do this added glorious thing.

It Is for You!

You will receive the blessing if you enter into this covenant with the Lord. For its own planning, it will help your church to know of your purpose; hence, we have indicated a place to list your prayer goal on the foreign-mission offering envelope. But it is really for you, a matter between yourself and your Lord. No one will contact you about it, but the Lord will direct you. Remember, it is a covenant with God, with great possible blessings attached! What will *your* prayer goal be?—R. D. Barnard.

Notice These Items!

We praise the Lord for the largest foreign-mission offering in the history of our Society. Reports elsewhere in this issue will show a total for 1955 of \$233,263.47. The previous year it was \$212,690.04 and the year before that, \$233,611.57. Our personal thanks are hereby extended to all who helped in this great victory.

Four months equals one year!

How? Why? When? In foreign missions most of the money given for the support of our entire foreign-mission program for a whole year is given during the four months of February, March, April, and May. With 94 missionaries in six mission fields, all engaged in a successful and expanding program, you can know how great our foreign-mission needs are. As I write this a goal in our foreign-mission giving has not been set, but it is very evident that every dollar of \$300,000 will be needed before the current year of 1956 is over. Even with the largest offering in our history—\$233,263.47—for this current year, our expenditures will exceed our income by at least \$40,000. We will find some way to carry this without retrenching, but unless our current offering increases at least to fully meet our expenditures, there will need to be curtailment or retrenchment before the year ends. Please don't let the Lord down. Your giving is not to the Foreign Missionary Society but to the Lord!

Martyrs!

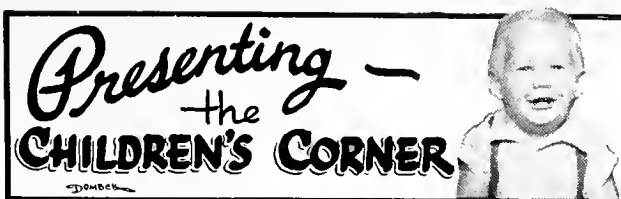
The whole world has been saddened by the murder of five fine young servants of the Lord. They were brethren Nate Saint, Edward McCully, Peter Fleming, James Elliot, and Roger Youderian, missionaries to the Indian tribes in the remote upper Amazon jungle in Ecuador. They were killed by a group of Auca Indians to whom they had gone with the Gospel. Our sympathies are extended to the sorrowing relatives and friends, and our commendation is to the excellent gospel preaching agencies with whom they served for the purpose of giving the Gospel to these benighted people. None of those who lost their lives shrank in the least from God's line of duty. They stood as true soldiers of the cross. So, like the One who served, were they; "they loved and gave." It was not loss but gain to them to be "loosed away upward"!

Greetings, Brethren Laymen!

You have a right to the attention of the Brethren Church. You are the bulwark of our Brethren churches. We commend you in your fine work, not the least of which is that having to do with the Brethren Evangelistic Crusade. We urge all Brethren everywhere to make liberal gifts to your work on Sun. Feb. 26. God bless you, laymen!

Returning to the field—

Rev. and Mrs. Fred Fogle and family plan to leave the United States on Jan. 28, returning to France. Rev. and Mrs. J. P. Kliever plan to leave this country about Feb. 22, returning to Africa via France. It is very probable that Rev. and Mrs. George Cone, Jr., who have studied in France for about 15 months—during the last few months have supplied for the Foglees in France—will accompany the Klievers to Africa.



Hello, boys and girls! At last the first missionary page especially for you children is ready. Hope you like it. Remember, there will be one each month in the future!

Say, kids, how do you like this boy at the top of "our" page? Can you guess who he is? Well, he is Jimmy Hocking. His daddy and mother are missionaries to Africa. They are now in France studying language. Pray for Jimmy and his parents.



VISCACHAS

Some of you may say you never heard of these animals. Well, viscachas are large, stocky animals between the size of a cat and a dog. Usually they live on the plains of Argentina, but are sometimes found in the mountains. They get together like a gang. One is always on guard to warn the rest when there is any danger. They like herbs and vegetables. They cut down any green things they can find and drag them to their holes. These animals have another strange habit—they go hunting or digging 'round burrows to find curious objects (and especially bright things) to take home. Articles lost by travelers, even whips or boots, may be found there.

Now these things were of no value to the animal. Boys and girls, this animal reminds me of the rich man of whom we read in Luke 12:16-21. After he had gathered many earthly things, we read in God's Word how pleased he was with himself. But God was not pleased with him, and the things which he had gathered did him no good, for he died suddenly. He had spent his life making money and getting things and failed to do the most important thing in life—to believe in the Lord Jesus Christ and obey Him. —Mrs. J. Paul Dowdy.

(Next month Mrs. J. P. Kliever will give us a thrilling story entitled "The Little Foxes." Watch for it!)

A Layman in the Needy Field of Puerto Rico



Mr. and Mrs. Emmitt Adams

By EMMITT D. ADAMS

When we came to Puerto Rico, little did my wife and I realize that the Lord would direct us to do missionary work. We couldn't understand why the Lord would permit us to leave our home, our loved ones, our church that really needs workers, and the work we loved and which was so dear to our heart—that work on skid row of Los Angeles—a work which has no end. The men of skid row have always been a burden to us since we found Christ as our Saviour. In the past 12 years we have ministered and had the privilege of leading hundreds to Jesus Christ.

Since coming here to work for Vard, Inc., of Pasadena, Calif., we have seen the need for the Gospel in a most shocking way. We have seen children and adults looking for food out of garbage cans; on many occasions we have seen children fight for a morsel of food that another has found. We have seen red light districts where one would not dare to venture alone. We have seen the worst kind of diseases in a most shocking way. Malnutrition is a terrible thing to see. Yet we have seen all this here in Puerto Rico, just a short distance from the coast of Florida. Yes; we have seen poverty of the kind that one does not like to talk about. On the other hand we have seen the world's most modern hotels, airports, homes, buildings, beaches, and the always-green beauty of the hills. Puerto Rico has many industries, those having to do with sugar, pineapples, coconuts, coffee, and many others.

When we arrived here we found immediately that the fields were white unto the harvest but the laborers were few. We had only been here a few days when we found ourselves wondering what we would do, or could do, in the Lord's service. This is strictly a Spanish-speaking people, and predominantly Catholic. We received a package of tracts and Gospels from our pastor, Rev. John Aeby, and we found the job the Lord wanted us to do was to give out the printed page. To this date, nine months later, we have given out sparingly over

25,000 tracts and Gospels. It has been a joy that will never have an end. One tract we know of caused a young man to give his heart to the Lord.

Just a few days ago I had the honor of speaking through an interpreter and three young men received Christ as their Saviour. On another occasion, five came to the Lord. Just last Sunday we invited a young sailor to come to the Christian Service Center, and through this invitation he too found the Lord. This is just a wee bit of what has happened since we have been here.

Many of the tracts we know have been put to good use, for we have seen people by the scores read them and then pass them on. I want to tell you of an incident that brought tears to our eyes. I have been burdened for a certain shack, so as my wife and I were passing out tracts I went to the door and knocked. A lady came to the door—she was perhaps 30 years old but looked 50. I greeted her in the best way I knew how and handed her a Gospel. She looked at it and read these words: "A MESSAGE FROM THE LORD TO YOU." Smiling, she thanked me. Already I had a chance to see the surroundings and observed the inside of the house where the only piece of furniture was a rocker. There were a few boxes and a five-gallon can with the top cut out for a stove; but there were no beds, and no rugs on the floor. Lying on the floor asleep was a small girl perhaps eight years old; she had on no clothes, which is a very common sight among children here. On the other side of the room was a little girl perhaps two years old who was crying as though she was hungry. In the rocker was a sight I do not want to see again—a very small, frail baby whose body looked like bones with skin pulled over them, and whose arms and legs were perhaps the size of my thumb.

Brethren, these are the kind of sights we have seen all over this island. Pray for these people, that they might find Christ through the printed page, for His Word says: "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." Surely we know that if these people will find the Lord, He will give them new natures.

Brethren, please pray that the laymen in our churches might get a vision of the lost souls upon the foreign fields and then do something about it. On this island there are countless thousands such as the ones I have told you about, who need someone to tell them that Christ died for them. We have had people run after us for blocks to get another tract. On many occasions we have run out of tracts, and people turning to us as though we were their long-lost relatives. Brethren, we cannot do the job alone; what are you going to do about it?

Before I came to Puerto Rico I had *heard* about foreign missions. Now I have *seen*. It does make a difference.

Here are a few things a layman can do: (1) When taking your vacation, make a trip to this island, or one of many others, from Miami by air for \$42 and see for yourself. (2) One of the greatest services for foreign missions is giving so others can take the Word to the lost millions; this year double your giving and see how much more you will have at the end of the year. (3)

(Continued on Page 73)

Our African Girls

By MARIE MISHLER

Missionary on furlough from Africa



"The girls in Africa . . . need Christ also"

"TEEN-AGE BABY SITTER ROBS EMPLOYER"—"POLICE SEEK RUNAWAY GIRL"—"GIRL AIDS BOY FRIEND IN ROBBERY." Headlines such as these are becoming common in the newspapers of the United States. Several weeks after returning from Africa I visited a juvenile delinquent home. Half of the inmates were girls. What is wrong with the girls of America? In a land where there are many churches, fine schools, conveniences of all kinds, in the land which we think is the greatest in the world, surely there is no reason for the crime wave among these—shall we say—fortunate girls.

Civilization is fine, but it does not meet the needs of the girls of America. The Bible says: "For all have sinned, and come short of the glory of God," and "Therefore if any man [girl] be in Christ, he [she] is a new creature: old things are passed away; behold, all things are become new." The girls need a change of heart. Yes; the need of the American girl is the Lord Jesus Christ.

Girls in civilized America need Christ, but how about those in pagan Africa? There are very few churches in French Equatorial Africa and even less schools. There are no electric lights, radios, television sets, and very few automobiles—no department stores, supermarkets, and so forth. Perhaps then, living such a simple life of blissful innocence, she is happy and carefree as she worships the gods of nature and is best left as she is. Those who say this do not know whereof they speak. This idea can be due only to ignorance or to tales told by those who visit Africa for a short time and see only the surface.

The African girl does not have a happy, carefree life. She has no dolls—in fact, no toys. She must, at a very early age, start caring for the younger brothers and sisters. She carries them on her hip although sometimes they are almost as large as she. She must work in the garden, prepare food, carry wood and water.

The African girl is not naturally stupid but only becomes so because of lack of opportunity to develop her mind and because of the dulling influence of sin. It is only the fortunate few who are permitted to stop work for a few hours of schooling each day. It's a joy to the missionary when the African girl can stand beside the African boy in reading the New Testament. But there are so few girls who can do so.

The African girl lives with a large family in a one-room hut where there is no such thing as privacy. Many tribes have heathen rites for the girls on the verge of womanhood. We visited an orphanage operated by the Swedish Mission. The two ladies were overworked because their girl helpers had run away to the bush for these rites. Why? The girls were afraid they would be barren or something would be wrong with their children.

The African girl *does* have a religion in fact, her life is guided by her religion. Why then, as some have said, should she not be left alone to enjoy her religion and not force a new one upon her? It is because her religion is the religion of Satan. She does not worship God as best she knows, nor does she seek God, but is driven by fear to conformity in body, soul, and spirit to Satan and his spirits. She must continually do things to appease the spirits. It is a religion of hopelessness. She does not have hope of much in this life and no hope at all of a future life. She has no hope of ever seeing her dead loved ones. No wonder her heathen mourning is so violent and hopeless.

Does this brief picture of the African girl show that she is innocent, carefree, happy? No; the simple life in pagan Africa does not meet the need of the girl of Africa. She too has sinned and come short of the glory of God. She too must become a new creature in Christ.

It is sad but true that it is too late for most of the old women in Africa. They cannot understand that the Gospel is for them. They have been in heathendom and under the sway of Satan too long.

Many of the younger women have believed. However, it is a long, slow process getting them to read the Bible so they can grow spiritually. For some it is an impossibility. One such woman at Yaloke has been attending the reading class for years and yet is unable to read. It is a slow process getting them to realize that they have a responsibility to witness for their Lord.

But for the African girl, should the Lord tarry, there can be a bright future. Teaching her to read God's Word and to grow in Christian living—training her how to care for herself and her future, hoped-for children—showing her that the Lord wants to be, and should be, the head of each home. Then Africa, because her girls have become Christian mothers in Christian homes, will start to advance.

Pray for the girls in civilized America, for they need Christ. Pray for the girls in dark, pagan Africa—they need Christ also.

Waiting on the Lord

By MISS ESTELLA MYERS

(Third in a series on the history of our African Mission)

"Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord" (Ps. 27:14).

"Let not them that wait on thee, O Lord God of hosts, be ashamed" (Ps. 69:6).

Very early in the morning of March 3, 1918, we crossed Stanley Pool with Brother Haas, and arrived in Brazzaville, the capital of French Equatorial Africa. The French were friendly to us. We had no customs to pay on the baggage that we had with us. We were directed to the chief of police and the mayor of the city. We were told that the Governor General of the colony was out of town but would be back in a few days. Mr. Sedar, the dentist of the Swedish Mission, was very kind to us and gave us a place to stay. When our men arrived with the rest of the baggage and the Governor General returned home, we requested an audience with him. After some weeks Brother Gribble and Brother Haas received permission to appear before him. When they told him our reasons for coming to their territory and asked permission to start missionary work, he said he was not able to grant this but would write to Paris in our behalf. In the meantime we could wait at Brazzaville, but if we left we would not be permitted to return.

When the men returned from the Governor General's office and reported his reply, we began to seek a place to live while waiting. We moved from one place to another, and finally were given a dilapidated house about a mile from town—its walls were eaten by white ants. We pitched our tents on the wide veranda under the roof. When it rained, the water swept under our tents. Our dining room was the space between the tents. Our kitchen was some distance from the house. A warehouse with sheet iron roofing stood near us. We could hear the babbling of a little stream flowing to the Congo River through the woods to our right.

The Congo was near us and we loved to sit on the stone cliff near the rapids and watch the beautiful sunsets. The birds of all colors sang for us in the trees; flocks of parrots flew over our heads, making their strange noises. The doves cooed for us early in the morning. The monkeys played in the branches of the trees. On the ground large armies of driver ants in a column two or three inches wide scurried across our path. The soldiers of the army traveled on the outside of the company in search of food, mostly flesh or anything alive. Their attacks were very painful as the whole host climbed on one to bite. One application of a torch caused the quick retreat of the marching army of ants. Termites that ate wood, paper, and cloth lived in the ground everywhere and destroyed whatever they could find to eat. All baggage had to be placed up on stones to keep the termites from ruining it. Strange flowers in gorgeous colors and all shapes peeped through the underbrush; scorpions and centipedes lived under our trunks; snakes and lizards were also our visitors. One day the natives killed a boa constrictor near the Congo and brought it for us to see. It was a good meal for them. We bought our food at the market and could get vegetables, fish, meat, fruit, and bread. We always



Bro. Rollier with his daughters, Marguerite Gribble (Dunning), and two African children of educated parents.

had bananas. We had brought oatmeal, canned milk, and salt with us in our outfit. Our need was supplied.

The missionary societies in the Belgian Congo wrote to us that they intended to take the responsibility of evangelizing all the unreached fields on the Belgian side and refused our entrance. We took this as from the Lord. The door on the Belgian side was closed to us. However, later on these same societies invited us to come over and help them in their missionary work but not to start a new work. Mr. Bragg felt called to help the Baptists on the Belgian side and Miss Snyder the Plymouth Brethren, and both left us. The four of us who were left felt our place was to patiently wait on the French side until we received permission. We could not compromise. Only those who had faith that the door would be opened believed our wait necessary—otherwise we were wasting God's money and losing time in unhealthy living conditions. As we looked at the field knowing multitudes were going to Christless graves, our hearts longed to go to the living with the Good News.

In the fall of 1918 the Spanish influenza broke out in the town. The French people were dying. Dr. Gribble and I offered our services and soon we were both busy night and day with the sick. God was good to us, but soon Dr. Gribble and I also had an attack of the disease. From then on the French doctor in the town asked me to nurse for him, and I was often in the French homes caring for new babies and their mothers.

The French officials thought we were spies and watched us closely. When the Governor General and the Governor visited the sick, they asked me what our

(Continued on Page 74)

2226 Randolph Street, N. E.
Washington 18, D. C.



Dear Brethren,

Our first years in gospel work in France came to an end in June of last year. Those years were difficult but blessed. Indeed the Lord was real to us as we endeavored for His glory to establish the first permanent Brethren testimony on the continent.

Our first furlough began this past July when we arrived in the United States. We have had a wonderful time visiting with our loved ones and friends. We have made many new friends because everywhere we have gone, you Brethren have given us a most warm welcome. For this we are very grateful.

During our deputation work in summer camps, conferences, and the visitation of churches, our lives have been enriched in fellowship with you people and in listening to the messages of God's ministers.

Marrita and I have been encouraged because of the interest that you members of Brethren churches have shown in the work in France. It is quite a help to know that, because of your interest in the souls of the French people, you will continue to pray and support the work.

As we go back, we do so with great expectations because we are being "sent forth by the Holy Ghost." We can count on God to lead us and bless our efforts. We are anxious to return and continue what has been begun. We have missed France during our stay in America.

Continue to follow us with your prayers.

Sincerely in His fellowship,
For the Fogle family -

P. Fred Fogle
P. Fred Fogle

France address:
86 Chemin de Vassieux
Caluire et Cuire
Rhone, France

January, 1956



OPERATION DODGE

(Another story from Africa)

Did you ever see a little bush chapel with a grass roof? We just spent the weekend visiting the one at Zaouoloyanga. It is 40 miles from Yaloke on the road toward Carnot.

Did I say road? It is just one series of bumps and holes and hair-raising bridges. But we got there, and got back, so I guess if we could make that trip there is not much to be afraid of from here on out.

Allan Bennett went along with us. You all know he is my boss's 12-year-old son. He is named after the Allan Bennett who lies buried at Gazeli. Allan and I are already good pals. He and a couple of little black boys wash me and rub me and make me shine, so I was really tickled to have him go along with us. I could see that his dad was, too. We left Yaloke right after noon and got to Zaouoloyanga in time for supper. What a 40 miles!

Before setting up camp we went down to see the big river, the Lobaye, but I could not get close enough to see it very well—only a big flat swamp, with trees in the distance where the river was supposed to be. But I was glad enough not to go any closer, for if I had gone on the corduroy road that crosses the swamp I would have got stuck sure in trying to turn around, and I did not want to wait for the ferry to take me across the river so I could turn around on the other side.

Allan and his dad went on down to the edge of the river on foot, and I saw his dad get into a dugout canoe with some Africans and disappear among the trees. Pretty soon I heard some shots of a .22 rifle, and after a while they came back with some water birds.

By the time we got back to the chapel it looked like rain and was getting dark. There was a guest house there built by the African Christians for the missionaries, but the palm leaf roof was more off than on, so it would be no protection against the rain. But the local pastor, whose name is Zaccheus, invited them to stay in the chapel.

I went right up to the back door and let my lights shine in so they could see to have supper. Then a few of the Christians gathered and had prayer with them before going to bed. Before they turned in for the night my boss barricaded the door with a trunk and folding table, but I could not see how much good that did, for the wall was less than four feet high all the way around and any leopard who could not jump over that is too decrepit to hurt a mouse anyway. I know that lions and leopards will not touch a person inside a mosquito net, but I wonder if all the Zaouoloyanga lions and leopards know it. Anyway, I kept one eye open all night watching Allan and his dad sleeping, and I breathed a deep sigh of relief when the first streaks of dawn appeared.

After breakfast many willing hands loaded the camping equipment and thus transformed the bedroom and dining room into a sanctuary again. The benches were strips taken from trunks of palm trees laid across forked sticks driven in the ground. The rostrum was beaten earth about six inches higher than the rest of the floor. The pulpit was a piece of board nailed on top of a stick driven in the ground. But anyone who attended the service that morning knows that the presence of God



was just as real as in the most hallowed cathedral.

One hundred people could be crowded into the chapel, but because of the rain there were only about 80 present. The men sat on one side, the women on the other, with the boys and girls on the two sides of the rostrum. Those boys and girls raised the roof when they got a chance to sing: "Jesus loves the little children of the world, Red and yellow, black and white, all are precious in His sight." You should have heard their memory verses. They went on and on and on, until I began to be afraid there would be no time left for the sermon. But there was. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."

It seems strange to be in a land where you have to encourage people to learn how to read so they will be able to enjoy the happiness that comes from reading the Bible. Out here the people who know how to read spend more time reading the Bible than do those at home. But so many have not yet learned to read. I never thought before how important it is out here to have Christian day schools so people can learn how to read the Bible and be stable Christians.

Another thing I never thought about before—the multiplied happiness that comes from reading the Bible out loud so other people can hear. People at home and out here both need to be urged to do that. A man is not really a 100 percent Christian until he does. Blessed are the ones who read out loud, and the ones who hear, and the ones who keep the Word of God. It is urgent to do it now, for the time is at hand.

At the close of the service, 12 come forward for confession, three for the first time. As usual, the church members sit and listen to them all and give an answer to each one.

One is the wife of Chief Pondo. She had never be-

(Continued on Page 74)

They Do

Receive the Gospel!

By WALTER HAAG

Missionary to Mexico

From our most recent experiences in Mexico we feel that a new day is dawning in Mexico for the Gospel. The people are becoming dissatisfied with the form of religion they have known for so long, and are looking to something that offers hope and life. The Gospel offers them this hope and eternal life, so many are ready to hear and receive it. Yes; they do receive the Gospel in Mexico.

First, they do receive the Gospel because God has chosen some of them to hear and receive the Word. It has been our experience, as it has been yours, that some people hear the Gospel time after time for years and never seem to grasp the plan of salvation—to take hold of it and personally make it their own. However, others hear, and by the working of the Holy Spirit almost immediately know that this is what they have been waiting for. They accept the Lord and, cost what it may (and it does cost the Mexicans socially, and sometimes it costs physical persecution), they serve the Lord. We are confident that the Lord has a great group of these chosen ones just waiting for the opportunity to hear the plan of salvation by grace. God has a number of Mexicans chosen for the Brethren Church. We do not know how many. Really, we might be surprised to see what a great number the Lord has given to us if we are faithful in sending forth the Gospel. It is our desire to find as many of these as possible by the preaching of the Word. Yes; they do receive the Gospel in Mexico because God has chosen them to be His own.

Second, they do receive the Gospel because it is being sent to them. This is *your* part in the program of world evangelism. "How shall they hear without a preacher? And how shall they preach, except they be sent?" I am sure that there would be more Mexican believers if more missionaries were being sent with the Gospel to Mexico. It has been our privilege several times to be the first ones to tell the Good News to Mexican people in the more isolated places, and even to some in centers of population where they are totally ignorant of God's plan for redeeming a lost sinner. Usually they are not able to grasp quickly the reality of free salvation, as all that they have heard before is doing this and that for the pardon of their sins. It is a joy to tell these people who are so eager to know our Lord. Yes; they do receive the Gospel because it is being sent to them, so let us continue and even enlarge this ministry of sending the Gospel.

Third, they do receive the Gospel because of *prayer*. This is another aspect of your ministry in the program of world evangelism. "Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full." It is very probable



"They do receive the Gospel!"

that the lack of fruit in our Christian ministry is due to lack of earnest, fervent prayer for the salvation of souls. The lack of prayer results in lack of growth of the saints in their spiritual life too. On the other hand, what results we have seen at the hand of the Lord are due to the prayers of His children for the work of our Lord in all parts of the world. According to the promise in the Word, more prayer would have given us more fruit to behold and a greater joy, but we thank Him for what blessings we have received. Mexico has shared in this blessing. The Brethren Church in Mexico has shared in this blessing from God's hand, and you have had a part in it by prayer. We do thank you for your prayers, for they do receive the Gospel in Mexico because of your prayers.

As a new day is dawning in Mexico for the Gospel, let us enlarge our field of labor, for they do receive the Gospel because God has chosen them, because missionaries are being sent with the Gospel, and because you are praying.

A LAYMAN IN THE NEEDY FIELD OF PUERTO RICO

(Continued from Page 68)

Start a tract committee in your church. (4) Set aside at least one day a month in your meetings for a foreign missionary to speak. (5) Always have a goal for foreign missions. And

PRAY, PRAY, PRAY—for foreign missions.

(Editor's note: Brother Adams recently came to the States for a brief vacation and has now returned to Puerto Rico. It is his plan to start a Brethren Sunday school when he is settled again. Pray for the salvation of souls in that needy field.)

People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paid back as a small part of the great debt owing to our God, which we can never repay? Is that a sacrifice which brings its own reward in healthful activity, the consciousness of doing good, peace of mind, and a bright hope of a glorious destiny hereafter?

Away with such a word, such a view, and such a thought! It is emphatically no sacrifice. Say rather it is a privilege. Anxiety, sickness, suffering or danger now and then, with a foregoing of the common conveniences and charities of this life, may make us pause and cause the spirit to waver and sink; but let this only be for a moment. All these are nothing when compared with the glory which shall hereafter be revealed in and for us. I never made a sacrifice. Of this we ought not to talk when we remember the great sacrifice which He made who left His Father's throne on high to give himself for us.—*David Livingstone.*

OPERATION DODGE

(Continued from Page 72)

lieved, but recently she made her first trip to Bangui and arrived at night. There she was alone in the big city after dark and did not know what to do. She remembered that the Christians pray, so she thought to herself: "I will just pray the way they do, and see if it helps." A man came up and asked if she wanted something. Yes; she wanted to go to see her daughter. It "just happened" that this man was from near her home village and knew how to take her right to her daughter's house. So she wants to be a Christian.

A man confessed to "stealing an auto." What he really did was to steal a ride in the back of my pickup and then lie to me about it, so the church properly admonished him.

A woman showed a swollen hand and asked for prayer because her husband suspects her of committing adultery every time she comes to church, and last night he bit her hand.

Another woman wants to thank the Lord because her husband always used to beat her when she came to church, but now he lets her come willingly and says he will come with her sometime.

A girl about 10 years old says her mother always tries to keep her from coming and refuses to let her accept the Lord, but she can't stand it any longer and wants to accept the Lord anyway. And she breaks down crying.

I have forgotten some of them, but one little girl about six says her father has two wives. One day when she and her half-sister were sitting together, this girl dropped asleep and fell over against the other one. Soon afterward the half-sister died. The bereaved mother said it was because this girl fell against her and that she must die in the place of the other. Her mother sent her away to stay with some relative in safety for a while, but now she has come home and wants to receive the Lord and to ask Him to protect her. Won't you join me in praying for her?

(Dr. Floyd W. Taber, Yaloke, Africa)

government wanted to know about their colony that they sent us there. I replied that our government did not send us but that we were led there by our Lord to tell the Good News of salvation to the natives. Another question would be asked that revealed they did not believe me. They thought Mohammedanism was good enough for the black people. The officials seemed to come often to quiz me, not only of our intention but concerning what kind of outfit we had, and so forth. I needed to be much in prayer among the French people, not only for what I should say to them but how to say it in their language. They seemed not to understand that our government did not control the religious thinking of its people.

We received word that the Rolliers were coming, and humanly speaking we thought, "Now we will receive permission." French was his language. What joy we had as we looked forward to their coming. Marguerite was delighted that she would have some little girls with whom to play. The night before they arrived in Brazzaville we had a dreadful tropical storm. The rain came down in torrents and the wind blew furiously, lifting the iron sheeting from the warehouse and scattering it over our yard. Water was everywhere. After the storm was over we sought dry blankets from our duffle bags for our beds.

Then the time came for Brother Rollier to meet the Governor General in our behalf. The men went to the office, and Brother Rollier was told by the Governor General to go out and wait with the other Americans. When the men came back from this visit to report to us, they were crushed. Words cannot express the aching of our hearts that day. Oh, the tears that were shed that would not be stayed, not especially because we did not receive permission that day but because the Devil was inserting doubt in our midst. Our hearts throbbed as we looked to God for deliverance and spent days in prayer. It was very plain that that vast unreached field should have the Gospel and that God was able to open the door. And what a great privilege it would be for the Brethren and Baptist churches to evangelize the multitudes. God had opened the prison doors for Peter that he might preach the Word—would He not break down the barriers for us as well? Though we wrestle not against flesh and blood but against the power of darkness—and we needed to put on the whole armor of God and stand. The Devil had overstepped himself—we were again in unity and harmony and in peace, leaning upon the Lord's righteousness, and had victory.

Not long after this our house fell down. I was not there at the time. No one was hurt and very little damage was done to our things. They heard the roof cracking and ran out. Dr. Gribble said the first thing she saw as she ran was a tract on the ground, entitled "The Last Days of Foreign Missions." She laughed in spite of the tribulation they were experiencing at that time.

The men at once had natives clear a space in the woods to pitch our tents and built a grass roof over them. We felt that we were being sifted but knew Jesus was praying for us as He did for Peter when He said to him: "I have prayed for thee that thy faith fail not"—and we moved to CAMP-WAIT-SOME-MORE.

Resume of Board Meeting Decisions

JANUARY 16-20, 1956

The entire membership of the Board of Trustees of The Foreign Missionary Society of the Brethren Church was present for the meeting concluded on the afternoon of Jan. 20 at Winona Lake, Ind. The members of the Board are Dr. Charles W. Mayes, president; Dr. Bernard N. Schneider, vice president; Rev. Kenneth B. Ashman, recording secretary; Dr. Homer A. Kent, treasurer; Dr. Alva J. McClain, Dr. W. A. Ogden, Dr. Herman W. Koontz, Rev. Ward A. Miller, Rev. Glenn O'Neal, and Dr. Russell D. Barnard, general secretary.

The entire work of the six fields—Africa, Argentina, Brazil, France, Hawaii, and Mexico—was reviewed, and the following matters have been planned:

FIELD SUPERINTENDENT IN AFRICA—The Board was happy to approve the recommendation of the Africa Field Council and appoint Rev. J. P. Kliever as Field Superintendent in Africa to assume his responsibilities at the time Dr. Orville D. Jobson returns to the United States for furlough. Dr. Jobson will continue as the superintendent until furlough time.

RETURNING TO THE FIELD—Those missionaries in attendance at the annual meeting at Portland, Oreg., were approved for return at that time. At this meeting the following were approved for return in the late summer: Rev. and Mrs. Donald Miller to Africa, Rev. and Mrs. Robert W. Hill to Africa, and Rev. and Mrs. John W. Zielasko to Brazil. Also, Miss Estella Myers, who was with the pioneer missionary party when it sailed for our field in 1918, was approved for return to Africa. Retirement would be in order for Miss Myers now, but because of the very important work of translation in which she is engaged, she is being returned by special arrangements, health being satisfactory at the time to return.

APPROVAL OF FURLOUGH—

May—	Dr. and Mrs. Orville D. Jobson—Africa
	Rev. and Mrs. Robert S. Williams—Africa
June—	Dr. and Mrs. Harold A. Mason—Africa
	Rev. and Mrs. Carson E. Rottler—Argentina
August—	Rev. and Mrs. Charles R. Taber—Africa
	Rev. and Mrs. Lester W. Kennedy—Africa
	Mrs. Minnie Kennedy—Africa
	Rev. and Mrs. Martin M. Garber—Africa
September—	Miss Gail Jones—Africa
	Miss Mary Ann Habegger—Africa
	Miss Edith Geske—Africa
	Miss Marian Thurston—Africa

LITERATURE FOR AFRICA—A new printing of the Sango songbook, 6,000 Sango New Testaments, 5,000 Kabba New Testaments, 4,000 Gbea songbooks, 7,000 translations of the booklet, "Everyday Life," and 15,000 Bible verse booklets have been authorized for printing or purchase. This will cost between \$5,000 and \$10,000.

AN OFFSET PRESS—Because of the tremendous need for printed materials, at the recommendation of the Field Council we purpose to purchase offset printing equipment for Africa—the cost delivered to the field being between \$7,500 and \$10,000. This is to be purchased when there are sufficient designated gifts to pay for it.

MISSIONARY CHILDREN'S SCHOOL BUILDINGS—Buildings are greatly needed for the Missionary Children's School in Africa. It is hoped that these may be erected in 1957. The cost for the buildings and equipment may reach \$10,000, and this is to be cared for by specially designated gifts.

NEW AUTOMOBILES—Three new automobiles will be needed in our fields this year—one for Brazil and two for Africa. Delivered on the field these will cost \$10,000, since one of them is a two-ton truck. If import regulations are changed, sufficiently new cars will also be needed in Argentina.

MEDICAL CENTER IN AFRICA—The Field Council has been authorized to ask for a grant of land for a new medical center in Africa. It is hoped that buildings on this may be erected as quickly as possible. At least \$12,500 will be needed for the first unit of this center. The field has over \$6,000 on hand and it is our desire to loan them about \$6,000 more when we have the funds to do it. We greatly desire to complete the first unit this year.

NEW BUILDINGS IN AFRICA—The Board has authorized the expenditure of \$8,034.85 for the building of a new missionary residence in the growing city of Bossangoa, a smaller residence at Bouca, some extra rooms at the Bible Institute, and a large amount of re-roofing and repair work.

MISSIONARY RESIDENCES IN FRANCE—Our Board is seriously investigating the possibilities of purchasing residence-apartment property in Lyon, France. The very high rents we are now paying for our missionary families would go far toward the purchase of property. The total cost of what we need will be between \$10,000 and \$18,000, and it will take from \$3,000 to \$6,000 to begin the project, paying the balance out as rent. Anyone want to help?

SUMMARY—A moment with pencil and pad will show you that between \$56,000 and \$72,000 will be needed to complete the above mentioned items. And these are all in addition to current operating expenses. Pray that the One who owns the cattle on a thousand hills will supply all of our foreign-mission needs.

REPORT OF GIFTS

To The Foreign Missionary Society of the Brethren Church—January 1, 1955, to December 31, 1955

ATLANTIC DISTRICT

Alexandria, Va.	\$596.98
Allentown, Pa.	758.36
Chambersburg, Pa. (Pond Bank) ..	24.88
Hagerstown, Md.	3,893.98
Harrisburg, Pa.	2,137.71
Martinsburg, W. Va.	949.00
Philadelphia, Pa. (First)	5,297.62
Philadelphia, Pa. (Third)	3,801.85
Seven Fountains, Va.	79.61
Washington, D. C.	2,009.97
Waynesboro, Pa.	3,411.55
Winchester, Va.	1,789.93
York, Pa.	532.46
Atlantic District, Misc.	130.37
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	25,414.27

Commonwealth Avenue Brethren Church, Alexandria, Va.

General Fund	\$443.65
African General Fund ..	3.00
Argentina General Fund ..	3.00
Brazil General Fund ..	3.00
France General Fund ..	3.00
Hawaii General Fund ..	3.00
Mexico General Fund ..	10.00
Mexico Special Funds ..	75.44
Churchill Funds	9.72
Edmiston Funds	20.17
Fogle Funds	5.00
Hocking Funds	18.00
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	\$596.98

First Brethren Church, Allentown, Pa.

General Fund	\$30.01
F. Taber Funds	728.35
	<hr/>
	\$758.36

Grace Brethren Church of Pond Bank, Chambersburg, Pa.

General Fund	\$24.88
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Grace Brethren Church, Hagerstown, Md.

General Fund	\$3,526.74
Africa General Fund ..	25.00
Africa—Bekoro—BYF ..	
Project	10.00
Edmiston Funds	47.20
Hocking Funds	88.65
Kliever Funds	49.20
Munn Funds	47.19
Rottler Funds	100.00
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	\$3,893.98

Melrose Gardens Brethren Church, Harrisburg, Pa.

General Fund	\$1,800.45
Burk Funds	187.26
Hocking Funds	150.00
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	\$2,137.71

Rosemont Brethren Church, Martinsburg, W. Va.

General Fund	\$880.00
Africa General Fund ..	20.00
Argentina Special Funds ..	25.00
Hocking Funds	24.00
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	\$949.00

First Brethren Church, Philadelphia, Pa.

General Fund	\$2,674.33
General Fund—Missionary Residence ..	25.00
Africa General Fund ..	47.50
Africa Special Funds ..	320.02
Argentina General Fund ..	37.50
Edmiston Funds	20.00
Foster Funds	40.00
Jobson Funds	85.00
L. Kennedy Funds	157.50
M. Kennedy Funds	153.49
Kliever Funds	10.00
Maconaghy Funds	40.00
E. Miller Funds	30.00
Schwartz Funds	657.56
Roy Snyder Funds	229.25
Sumey Funds	10.00
Tresise Funds	5.00
Tyson Funds	737.47
Zielasko Funds	18.00
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	\$5,297.62

Third Brethren Church, Philadelphia, Pa. Africa—Bekoro—BYF

General Fund	\$85.00
Africa General Fund ..	40.00
Africa Special Funds ..	10.00
Hawaii General Fund ..	5.00
Mexico General Fund ..	10.00
Edmiston Funds	1.00
Hocking Funds	29.50
Maconaghy Funds	3,581.80
Munn Funds	1.00
Tyson Funds	15.00
Zielasko Funds	23.55
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	\$3,801.85

Trinity Brethren Church, Seven Fountains, Va.

General Fund	\$79.61
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First Brethren Church, Washington, D. C.

General Fund	\$1,628.97
Africa General Fund ..	75.00
Argentina General Fund ..	40.00
France Special Funds ..	40.00
Cone Funds	6.00
Dowdy Funds	85.00
Fogle Funds	11.00
Geske Funds	90.00
Hocking Funds	34.00
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	\$2,009.97

First Brethren Church, Waynesboro, Pa.

General Fund	\$3,227.55
Africa Special Funds ..	95.00
Brazil General Fund ..	25.00
Hocking Funds	44.00
Williams Funds	20.00
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	\$3,411.55

First Brethren Church, Winchester, Va.

General Fund	\$1,789.93
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Grace Brethren Church, York, Pa.

General Fund	\$499.84
Cone Funds	3.00
Edmiston Funds	8.86
Kliever Funds	8.62
Munn Funds	12.14
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	\$532.46

Atlantic District

General Fund	\$53.37
Africa Special Funds ..	50.00
Argentina Special Funds ..	2.00
Jobson Funds	15.00
Rottler Funds	10.00
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	\$130.37

CALIFORNIA DISTRICT

Artesia	\$228.92
Beaumont	3,306.75
Bell	406.95
Bellflower	976.95
Chico	679.33
Compton	834.82
East Los Angeles	2,078.84
Fillmore	431.05
Glendale	1,422.69
Inglewood	5,488.11
La Crescenta	108.92
La Verne	2,039.94
Long Beach (First)	25,351.13
Long Beach (Los Altos)	274.04
Modesto (La Loma)	1,487.11
Modesto (McHenry Avenue)	540.37
North Long Beach	5,044.15
Norwalk	4,243.72
Paramount	708.26
Phoenix, Ariz.	328.11
San Bernardino	727.01
San Diego	566.36
Seal Beach	292.06
South Gate	2,532.05
South Pasadena	761.11
Temple City	1,125.15
Tracy	770.27
West Covina	413.72
Whittier (Community)	1,634.21
Whittier (First)	7,225.03
California District, Misc.	1,860.31
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	73,887.44

Carson Avenue Brethren Church, Artesia

General Fund	\$184.21
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Cherry Valley Brethren Church, Beaumont

General Fund	\$5.00
Africa Special Funds ..	3,197.55
Churchill Funds	3.20
Hocking Funds	87.00
Kliever Funds	14.00
	<hr/>
	\$3,306.75

Bell Brethren Church, Bell

General Fund	\$303.15
Africa Special Funds ..	15.45
Howard Funds	88.35
	<hr/>
	\$406.95

First Brethren Church, Bellflower

General Fund	\$891.35
Churchill Funds	13.65
Hocking Funds	31.00
Kliever Funds	13.65
Nielsen Funds	13.65
Sheldon Funds	13.65
	<hr/>
	\$976.95

Grace Brethren Church, Chico

General Fund	\$622.33
Hawaii General Fund ..	50.00
Hocking Funds	7.00
	<hr/>
	\$679.33

First Brethren Church, Compton

General Fund	\$803.82
Africa General Fund ..	10.00
Argentina General Fund ..	5.00
France General Funds ..	5.00
Mexico General Funds ..	11.00
	<hr/>
	\$834.82

Community Brethren Church, East Los Angeles

General Fund	\$1,446.90
Brazil General Fund ..	522.42
Hawaii General Fund ..	76.00
Burk Funds	28.52
Hill Funds	5.00
	<hr/>
	\$2,078.84

First Brethren Church, Fillmore

General Fund	\$407.55
Africa General Fund ..	10.00
Hocking Funds	13.50
	<hr/>
	\$431.05

First Brethren Church, Glendale

General Fund	\$1,276.49
Brazil General Fund ..	20.00
Brazil Special Funds ..	71.88
Churchill Funds	9.15
Kliever Funds	9.15
D. Miller Funds	10.00
Robinson Funds	9.15
Sheldon Funds	16.87
	<hr/>
	\$1,422.69

First Brethren Church, Inglewood

General Fund	\$5,155.91
Africa General Fund ..	220.00
Argentina General Fund ..	30.00
Brazil General Fund ..	25.00
Mexico General Fund ..	30.00
Haag Funds	8.00
Hocking Funds	2.00
D. Miller Funds	5.00
Sheldon Funds	12.20
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	\$5,488.11

Mountain Brethren Church, La Crescenta

General Fund	\$108.92
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First Brethren Church, La Verne

General Fund	\$1,443.62
Africa General Fund ..	263.50
Argentina General Fund ..	89.00
Brazil General Fund ..	5.00
Mexico General Fund ..	3.00
Hocking Funds	33.00

Robinson Funds	1.00		First Brethren Church, Seal Beach			Stoynton, Pa. (Reading)	127.09	
Sheldon Funds	201.82		General Fund	\$292.06		Uniontown, Pa.	1,086.22	
		\$2,039.94				Washington, Pa.	68.62	
						East District, Misc.	1,175.25	
								25,209.60
First Brethren Church, Long Beach			First Brethren Church, South Gate			First Grace Brethren Church, Accident, Md.		
General Fund	\$20,710.55		General Fund	\$46.15		General Fund	\$26.50	
Africa General Fund ..	359.12		Africa Special Funds ..	1,250.00		Aleppo Brethren Church, Aleppo, Pa.		
Africa Leper Fund ..	20.00		Beaver Funds	1,201.90		General Fund	\$259.67	
Africa Medical Fund ..	30.00		Hocking Funds	34.00		Africa-Bekoro-BYF ..		
Africa Special Funds ..	105.00			\$2,532.05		Project	15.00	\$274.67
Argentina General Fund ..	136.00							
Argentina Special Funds ..	44.00		Fremont Avenue Brethren Church, South Pasadena			First Brethren Church, Altoona, Pa.		
Brazil General Fund ..	152.00		General Fund	\$566.04		General Fund	\$972.05	
France General Fund ..	84.25		Argentina General Fund ..	10.20		Haag Funds	12.04	
Hawaii General Fund ..	61.77		Mexico General Fund ..	1.10		Hocking Funds	25.00	\$1,009.09
Mexico General Fund ..	93.00		Mexico Special Funds ..	100.00				
Byron Funds	10.00		Churchill Funds	7.61		Grace Brethren Church, Juniata, Altoona, Pa.		
Churchill Funds	122.50		Cone Funds	25.00		General Fund	\$100.00	
Dunning Funds	210.00		Hocking Funds	20.75		Roy Snyder Funds ..	503.42	\$603.42
Edmiston Funds	30.00		Robinson Funds	7.61				
Haag Funds	80.00		Sickel Funds	7.60				
Hill Funds	82.00		Sheldon Funds	15.20				
Hocking Funds	1,577.69			\$761.11				
Kliever Funds	1.00		Temple City Brethren Church, Temple City					
Maconaghv Funds ..	5.00		General Fund	\$1,125.15				
Samarin Funds	145.00							
Sheldon Funds	282.00		First Brethren Church, Tracy			Conemaugh Brethren Church, Conemaugh Pa.		
T. Taber Funds	55.00		General Fund	\$550.55		General Fund	\$579.00	
Tyson Funds	15.00		Africa General Fund ..	15.00		Argentina Special Funds ..	75.00	
Zielasko Funds	940.25	\$25,351.13	Africa Special Funds ..	88.72		Edmiston Funds	27.05	
			Argentina General Fund ..	10.00		Jones Funds	102.50	
Los Altos Brethren Church, Long Beach			Brazil General Fund ..	10.00		Kliever Funds	7.13	
General Fund	\$260.04		France General Fund ..	10.00		Sickel Funds	8.20	
Cone Funds	2.00		Mexico General Fund ..	10.00		Miss Ruth Snyder Funds ..	640.61	\$1,439.49
Hocking Funds	12.00	\$274.04	Hocking Funds	31.00				
			Samarin Funds	20.00				
La Loma Grace Brethren Church, Modesto			Zielasko Funds	25.00	\$770.27			
General Fund	\$1,380.11					Pike Brethren Church (Mundy's Corner), Conemaugh, Pa.		
Brazil General Fund ..	5.00		West Covina Brethren Church, West Covina			General Fund	\$1,281.09	
Garber Funds	50.00		General Fund	\$363.72		Churchill Funds	4.83	
Goodman Funds	52.00	\$1,487.11	Goodman Funds	50.00	\$413.72	Edmiston Funds	4.83	
						Hocking Funds	26.00	
McHenry Avenue Grace Brethren Church, Modesto			Community Brethren Church, Whittier			Kliever Funds	4.84	\$1,321.59
General Fund	\$399.42		General Fund	\$1,488.59				
Africa Leper Fund ..	100.00		Africa Special Funds ..	72.28		Singer Hill Grace Brethren Church, Conemaugh, Pa.		
Africa Special Funds ..	40.95	\$540.37	Mexico Special Funds ..	20.34		General Fund	\$100.00	
			Hocking Funds	50.00		Africa General Fund ..	163.77	
			D. Miller Funds	3.00	\$1,634.21	Argentina General Fund ..	100.00	
North Long Beach Brethren Church, Long Beach						Dunning Funds	20.00	\$383.77
General Fund	\$4,744.65		First Brethren Church, Whittier					
Africa Medical Fund ..	100.00		General Fund	\$7,033.03		Everett Grace Brethren Church, Everett, Pa.		
Argentina General Fund ..	10.00		Africa General Fund ..	25.00		General Fund	\$1,227.64	
Mexico General Fund ..	10.00		Africa Leper Fund ..	75.00		Hocking Funds	15.00	\$1,242.64
Churchill Funds	5.00		Argentina General Fund ..	25.00				
Edmiston Funds	144.50		Brazil Special Funds ..	25.00				
Kliever Funds	12.50		Churchill Funds	10.00				
Sickel Funds	12.50		Hocking Funds	32.00	\$7,225.03			
Sumey Funds	5.00	\$5,044.15				First Brethren Church, Grafton, W. Va.		
						General Fund	\$170.27	
Norwalk Brethren Church, Norwalk			California District			Argentina Special Funds ..	2.00	\$172.27
General Fund	\$1,122.75		General Fund	\$669.51				
Africa Special Funds ..	473.07		Africa Special Funds ..	19.00		Vicksburg Brethren Church, Hollidaysburg, Pa.		
Mexico Special Funds ..	47.90		Argentina Special Funds ..	270.16		General Fund	\$864.08	
Balzer Funds	2,600.00	\$4,243.72	Hawaii Special Funds ..	58.56		Edmiston Funds	16.26	
			Mexico Special Funds ..	59.33		Haag Funds	11.00	
Paramount Brethren Church, Paramount			Burk Funds	40.00		Hocking Funds	52.00	
General Fund	\$676.85		Churchill Funds	123.67		Munn Funds	15.60	\$958.94
Africa-Bekoro-BYF ..			Haag Funds	271.00				
Project	29.41		D. Miller Funds	10.00				
Hocking Funds	2.00	\$708.26	Robinson Funds	10.00				
			Samarin Funds	10.00				
			Sheldon Funds	319.08	\$1,860.31			
First Brethren Church, Phoenix, Ariz.								
General Fund	\$298.21		Accident, Md.	\$26.50		General Fund	\$94.51	
Churchill Funds	8.90		Aleppo, Pa.	274.67		France Special Funds ..	50.00	
Hocking Funds	21.00	\$328.11	Altoona, Pa. (First) ..	1,009.09		Churchill Funds	11.05	
			Altoona, Pa. (Grace) ..	603.42		Haag Funds	24.00	
Grace Brethren Church, San Bernardino			Conemaugh, Pa.	1,439.49		Hocking Funds	18.00	
Africa Special Funds ..	\$682.01		Conemaugh, Pa. (Mundy's Corner) ..	1,321.59		Roy Snyder Funds ..	427.52	\$625.08
Brazil General Fund ..	10.00		Conemaugh, Pa. (Singer Hill) ..	383.77				
Hawaii General Fund ..	15.00		Everett, Pa.	1,242.64		Jenners Brethren Church, Jenners, Pa.		
Hocking Funds	20.00	\$727.01	Grafton, W. Va.	172.27		General Fund	\$262.47	
			Hollidaysburg, Pa.	958.94		Argentina General Fund ..	21.55	\$284.02
			Hopewell, Pa.	625.08				
			Jenners, Pa.	284.02		First Brethren Church, Johnstown, Pa.		
			Johnstown, Pa. (First) ..	5,425.98		General Fund	\$3,411.52	
			Johnstown, Pa. (Riverside) ..	453.03		Africa General Fund ..	107.40	
			Kittanning, Pa. (First) ..	1,795.41		Argentina General Fund ..	25.00	
			Kittanning, Pa. (North Buffalo) ..	126.72		Brazil General Fund ..	1.00	
			Leamersville, Pa.	1,273.69		Beaver Funds	20.00	
			Listie, Pa.	1,714.91		Bickel Funds	854.06	
			Martinsburg, Pa.	2,233.39		Cone Funds	36.00	
			Meyersdale, Pa.	942.16		Hocking Funds	37.00	
			Meyersdale, Pa. (Summit Mills) ..	421.36		Kliever Funds	890.00	
			Parkersburg, W. Va.	24.29				

EAST DISTRICT

Sickel Funds	24.00	
Miss Ruth Snyder Funds	20.00	
		\$5,425.98

Riverside Brethren Church, Johnstown, Pa.

General Fund	\$445.02	
Cone Funds	1.00	
Marshall Funds	7.01	
		\$453.03

First Brethren Church, Kittanning, Pa.

General Fund	\$1,686.41	
Argentina Special Funds	2.00	
Cone Funds	100.00	
Hocking Funds	7.00	
		\$1,795.41

North Buffalo Brethren Church, Kittanning, Pa.

General Fund	\$126.72	
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Leamersville Brethren Church, Duncansville, Pa.

General Fund	\$537.40	
Africa General Fund	30.00	
Argentina General Fund	3.00	
Brazil General Fund	3.00	
France General Fund	3.00	
Hawaii General Fund	5.00	
Mexico General Fund	3.00	
Haag Funds	16.00	
Hocking Funds	77.00	
Tresise Funds	596.29	
		\$1,273.69

Listie Brethren Church, Listie, Pa.

General Fund	\$383.00	
Africa General Fund	206.24	
Argentina General Fund	48.77	
Mexico General Fund	28.00	
Hocking Funds	45.00	
Munn Funds	30.25	
Sheldon Funds	973.65	
		\$1,714.91

First Brethren Church, Martinsburg, Pa.

General Fund	\$1,203.92	
Africa General Fund	10.00	
Argentina General Fund	25.00	
Brazil Special Funds	20.00	
Hawaii General Fund	25.00	
Churchill Funds	13.16	
Cone Funds	50.00	
Hocking Funds	19.00	
Kliever Funds	13.15	
E. Miller Funds	120.00	
Munn Funds	13.16	
Sumey Funds	721.00	
		\$2,233.39

Meyersdale Brethren Church, Meyersdale, Pa.

General Fund	\$875.66	
Beaver Funds	33.10	
Cripe Funds	22.00	
Kliever Funds	11.40	
		\$942.16

Summit Mills Brethren Church, Meyersdale, Pa.

General Fund	\$356.20	
Africa General Fund	20.00	
Mexico General Fund	15.00	
Cripe Funds	7.85	
Edmiston Funds	7.75	
Hocking Funds	4.00	
Munn Funds	10.56	
		\$421.36

Grace Brethren Church, Parkersburg, W. Va.

General Fund	\$24.29	
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Reading Brethren Church, Stoytown, Pa.

General Fund	\$127.09	
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First Brethren Church, Uniontown, Pa.

Hill Funds	\$1,068.22	
Hocking Funds	18.00	
		\$1,086.22

Laboratory Grace Brethren Church, Washington, Pa.

General Fund	\$68.62	
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East District

General Fund	\$45.25	
General Fund—Missionary Residence	200.00	
Africa Special Funds	5.00	
Argentina Special Funds	15.00	
Fogle Funds	75.00	

Haag Funds	689.00	
Marshall Funds	27.00	
Roy Snyder Funds	19.00	
Tyson Funds	75.00	
Zielasko Funds	25.00	
		\$1,175.25

INDIANA DISTRICT

Barbee Lakes	\$8.79	
Berne	3,170.72	
Clay City	246.00	
Elkhart	620.18	
Flora	2,077.70	
Fort Wayne	4,112.11	
Goshen	367.16	
Leesburg	955.00	
Osceola	2,128.02	
Peru	451.72	
Sharpville	184.23	
Sidney	913.50	
South Bend	850.83	
Whcaton, Ill.	219.57	
Winona Lake	4,769.57	
Indiana District, Misc.	523.95	
		21,599.05

Barbee Lakes Brethren Church, Warsaw

General Fund	\$8.79	
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Bethel Brethren Church, Berne

General Fund	\$2,888.72	
Africa General Fund	160.00	
Argentina General Fund	45.00	
Brazil General Fund	40.00	
Hocking Funds	37.00	
		\$3,170.72

First Brethren Church, Clay City

General Fund	\$246.00	
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Grace Brethren Church, Elkhart

General Fund	\$434.44	
Africa—Bekoro—BYF Project	4.90	
Argentina General Fund	14.70	
Argentina Special Funds	100.00	
Mexico General Fund	12.69	
Hocking Funds	39.45	
Tyson Funds	14.00	
		\$620.18

Grace Brethren Church, Flora

General Fund	\$2,026.00	
Argentina Special Funds	1.00	
Fogle Funds	26.70	
Hocking Funds	24.00	
		\$2,077.70

First Brethren Church, Fort Wayne

General Fund	\$3,492.56	
Habegger Funds	31.05	
Hocking Funds	50.00	
Mason Funds	538.50	
		\$4,112.11

Grace Brethren Church, Goshen

General Fund	\$367.16	
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Leesburg Brethren Church, Leesburg

General Fund	\$764.00	
Bishop Funds	10.00	
Hocking Funds	11.00	
E. Miller Funds	170.00	
		\$955.00

Bethel Brethren Church, Osceola

General Fund	\$1,871.86	
Africa—Bekoro—BYF Project	13.00	
Argentina Special Funds	6.00	
Hill Funds	225.00	
Hocking Funds	12.16	
		\$2,128.02

Peru Brethren Church, Peru

General Fund	\$340.72	
Africa General Fund	10.00	
Argentina General Fund	20.00	
Brazil General Fund	10.00	
France General Fund	10.00	
Hawaii General Fund	10.00	
Mexico General Fund	20.00	
Hocking Funds	31.00	
		\$451.72

Grace Brethren Church, Sharpville

General Fund	\$121.05	
Hocking Funds	8.50	

E. Miller Funds	54.68	\$184.23
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Sidney Brethren Church, Sidney

General Fund	\$838.00	
France Special Funds	39.50	
Hocking Funds	31.00	
Kliever Funds	5.00	
		\$913.50

Sunnymede Brethren Church, South Bend

General Fund	\$574.12	
Africa General Fund	55.00	
Brazil General Fund	35.00	
France General Fund	5.00	
Burk Funds	21.50	
Cone Funds	8.00	
Hocking Funds	21.00	
Kliever Funds	14.15	
Tresise Funds	25.00	
Zielasko Funds	92.06	
		\$850.83

Grace Brethren Church, Wheaton, Ill.

General Fund	\$219.57	
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Winona Lake Brethren Church, Winona Lake

General Fund	\$4,306.89	
General Fund—Missionary Residence	30.00	
Africa General Fund	5.00	
Africa Leper Fund	6.00	
Argentina General Fund	41.00	
Argentina Special Funds	20.00	
Hawaii General Fund	17.00	
Burk Funds	10.00	
Churchill Funds	13.35	
Cone Funds	20.00	
Edmiston Funds	14.05	
Goodman Funds	21.82	
Haag Funds	12.12	
Hocking Funds	46.00	
Howard Funds	2.50	
Jones Funds	33.00	
E. Miller Funds	5.00	
Munn Funds	29.56	
Rottler Funds	5.00	
Samarin Funds	30.00	
Sheldon Funds	15.02	
Sickel Funds	14.16	
Miss Ruth Snyder Funds	55.00	
Tyson Funds	16.50	
		\$4,769.57

Indiana District

General Fund	\$146.00	
Africa General Fund	30.00	
Burk Funds	13.00	
Cone Funds	150.00	
Cripe Funds	2.50	
Foster Funds	17.45	
Marshall Funds	14.00	
Mvers Funds	50.00	
Williams Funds	101.00	
		\$523.95

IOWA DISTRICT

Cedar Rapids	\$977.68	
Dallas Center	1,448.25	
Davenport	61.00	
Garwin	1,200.18	
Leon	308.40	
North English	571.55	
Waterloo	3,971.60	
Iowa District, Misc.	144.03	
		8,682.69

Grace Brethren Church, Cedar Rapids

General Fund	\$970.68	
Hocking Funds	7.00	
		\$977.68

First Brethren Church, Dallas Center

General Fund	\$1,326.25	
Africa General Fund	65.00	
Africa—Bekoro—BYF Project	5.00	
Brazil General Fund	5.00	
France General Fund	5.00	
Hawaii General Fund	5.00	
Mexico General Fund	10.00	
Hocking Funds	27.00	
		\$1,448.25

Grace Brethren Church, Davenport

General Fund	\$29.00	
Argentina General Fund	15.00	
Mexico General Fund	5.00	
Churchill Funds	3.00	
Howard Funds	3.00	
Munn Funds	3.00	

Sheldon Funds	3.00	\$61.00	Cordillera, N. Mex.	32.70	Argentina Special Funds ..	184.00
Carlton Brethren Church, Garwin			Cuba, N. Mex.	18.84	Brazil General Fund ..	4.00
General Fund	\$50.00		Denver, Colo.	270.19	France General Fund ..	17.00
Thurston Funds	1,150.18	\$1,200.18	Portis, Kans.	1,426.80	Hawaii General Fund ..	32.00
			Taos, N. Mex.	132.75	Mexico General Fund ..	2.00
			Midwest District, Misc.	165.75	Bishop Funds	794.68
				2,494.46	Churchill Funds	35.07
Leon Brethren Church, Leon			Arroyo Hondo Brethren Church, Arroyo Hondo, N. Mex.		Fogle Funds	40.03
General Fund	\$140.00		General Fund	\$42.00	Hocking Funds	72.50
Cochran Funds	68.40				Howard Funds	34.13
Cone Funds	100.00	\$308.40			Hoyt Funds	802.25
					Sheldon Funds	1.00
					Sickel Funds	77.18
						\$5,412.26
Pleasant Grove Brethren Church North English			Grace Brethren Church, Beaver City, Nebr.		First Brethren Church, Canton	
General Fund	\$223.65		General Fund	\$205.43	General Fund	\$16.00
Africa General Fund ..	30.34		First Brethren Church, Cheyenne, Wyo.		Hocking Funds	32.00
Hawaii General Fund ..	6.56		General Fund	\$164.60	Hoyt Funds	1,692.84
Byron Funds	45.00		Churchill Funds	9.32	Kliever Funds	24.13
D. Miller Funds	25.00		Howard Funds	7.98	Munn Funds	25.00
Munn Funds	3.00		Munn Funds	18.10		\$1,789.97
Myers Funds	235.00			\$200.00		
Sheldon Funds	3.00	\$571.55			First Brethren Church, Cleveland	
			Cordillera Brethren Church, Cordillera, N. Mex.		General Fund	\$335.91
Grace Brethren Church, Waterloo			General Fund	\$25.70	Africa—Bekoro—BYF ..	5.00
General Fund	\$150.00		Hocking Funds	7.00	Project	200.00
Argentina General Fund ..	25.00			\$32.70	Africa Special Funds ..	20.00
Argentina Special Funds ..	185.54				Hocking Funds	\$560.91
Hawaii General Fund ..	1.00		Brethren Navajo Mission, Cuba, N. Mex.		Grace Brethren Church, Cuyahoga Falls	
Hocking Funds	21.00		Africa General Fund	\$18.84	General Fund	\$248.04
Munn Funds	5.00		Grace Brethren Church, Denver, Colo.		Hocking Funds	6.00
Schrock Funds	3,584.06	\$3,971.60	General Fund	\$270.19		\$254.04
			First Brethren Church, Portis, Kans.		Danville Brethren Church, Danville	
Iowa District			General Fund	\$1,354.69	General Fund	\$578.93
General Fund	\$120.00		Cone Funds	59.51	Churchill Funds	19.00
Cochran Funds	10.00		Hocking Funds	12.60	Sickel Funds	17.33
Munn Funds	7.01			\$1,426.80		\$615.26
Sheldon Funds	7.02	\$144.03			Grace Brethren Church, Elyria	
					General Fund	\$355.29

MICHIGAN DISTRICT

Alto	\$601.61		Grace Brethren Church, Berrien Springs		
Berrien Springs	142.21		General Fund	\$142.21	
Lake Odessa	1,235.71		Grace Brethren Church, Lake Odessa		
Lansing	252.40		General Fund	\$993.21	
New Troy	345.08		Africa General Fund ..	98.00	
Ozark	112.76		Argentina General Fund ..	33.00	
Michigan District, Misc.	80.00		Brazil General Fund ..	30.03	
	2,769.77		France General Fund ..	15.00	
			Hawaii General Fund ..	5.00	
			Mexico General Fund ..	8.00	
			Hocking Funds	48.50	\$1,235.71
Calvary Brethren Church, Alto					
General Fund	\$595.61		Grace Brethren Church, Lansing		
Africa General Fund ..	5.00		General Fund	\$212.40	
Mexico General Fund ..	1.00	\$601.61	Hocking Funds	40.00	\$252.40
			New Troy Brethren Church, New Troy		
			General Fund	\$345.08	
			Grace Brethren Church, Ozark		
			General Fund	\$95.66	
			Hocking Funds	17.10	\$112.76
			Michigan District		
			General Fund	\$80.00	

MIDWEST DISTRICT

Arroyo Hondo, N. Mex.	\$42.00
Beaver City, Nebr.	205.43
Cheyenne, Wyo.	200.00

General Fund	\$42.00	Grace Brethren Church, Ashland	
		General Fund	\$3,072.82
		Africa General Fund ..	4.00
		Africa Leper Fund ..	72.00
		Africa Special Funds ..	129.40
		Argentina General Fund ..	38.20
		First Brethren Church, Akron	
		General Fund	\$2,972.65
		Brazil Special Funds ..	400.00
		Hocking Funds	12.00
			\$3,384.65
		First Brethren Church, Ankenytown	
		General Fund	\$683.38
		France General Fund ..	10.00
		Howard Funds	4.94
			\$698.32
		Grace Brethren Church, Ashland	
		General Fund	\$3,072.82
		Africa General Fund ..	4.00
		Africa Leper Fund ..	72.00
		Africa Special Funds ..	129.40
		Argentina General Fund ..	38.20
		First Brethren Church, Canton	
		General Fund	\$16.00
		Hocking Funds	32.00
		Hoyt Funds	1,692.84
		Kliever Funds	24.13
		Munn Funds	25.00
			\$1,789.97
		First Brethren Church, Cleveland	
		General Fund	\$335.91
		Africa—Bekoro—BYF ..	5.00
		Project	200.00
		Africa Special Funds ..	20.00
		Hocking Funds	\$560.91
		Grace Brethren Church, Cuyahoga Falls	
		General Fund	\$248.04
		Hocking Funds	6.00
			\$254.04
		Danville Brethren Church, Danville	
		General Fund	\$578.93
		Churchill Funds	19.00
		Sickel Funds	17.33
			\$615.26
		Grace Brethren Church, Elyria	
		General Fund	\$355.29
		Findlay Brethren Church, Findlay	
		General Fund	\$178.78
		Brethren Chapel, Fremont	
		General Fund	\$153.43
		Grace Brethren Church, Fremont	
		General Fund	\$1,566.80
		Africa—Bekoro—BYF ..	25.00
		Project	50.00
		Churchill Funds	46.00
		Hocking Funds	\$1,687.80
		West Homer Brethren Church, Homerville	
		General Fund	\$625.07
		Hocking Funds	12.50
			\$637.57
		Grace Brethren Church, Mansfield	
		General Fund	\$50.00
		Argentina General Fund ..	5.00
		France General Fund ..	\$6,405.43
		Fogle Funds	190.00
		Howard Funds	64.78
		Kliever Funds	161.72
			\$6,876.93
		Second Grace Brethren Church, Mansfield	
		General Fund	\$300.33
		Kliever Funds	7.50
			\$307.83
		Grace Brethren Church, Massillon	
		General Fund	\$75.00
		First Brethren Church, Middlebranch	
		General Fund	\$961.38
		Africa General Fund ..	126.00
		Argentina General Fund ..	22.89
		France General Fund ..	13.55
		Cone Funds	15.00
		Fogle Funds	23.58
		Hocking Funds	25.50
			\$1,187.90
		First Brethren Church, Rittman	
		General Fund	\$1,436.75
		Churchill Funds	15.50
		Dowdy Funds	333.77
		Hocking Funds	25.00
		E. Miller Funds	29.78
		Sickel Funds	19.18
			\$1,859.98

First Brethren Church, Sterling

General Fund	\$927.60
Africa General Fund ..	10.00
Cone Funds	7.00
Hocking Funds	17.00
Hoyt Funds	23.00
Kliever Funds	8.14
Munn Funds	14.23
	<hr/>
	\$1,006.97

First Brethren Church, Wooster

General Fund	\$3,035.84
Africa General Fund ..	204.00
Africa—Bekoro—BYF	
Project	391.00
Africa Special Funds ..	185.00
Argentina General Fund ..	31.00
Brazil General Fund ..	247.00
Brazil Special Funds ..	350.00
France General Fund ..	10.00
Hawaii General Fund ..	5.00
Mexico General Fund ..	5.00
Beaver Funds	10.00
Bishop Funds	10.00
Cone Funds	6.00
Edmiston Funds	20.00
Fogle Funds	132.04
Goodman Funds	181.25
Haag Funds	17.25
Hocking Funds	51.00
Howard Funds	227.15
Kliever Funds	76.86
Marshall Funds	5.00
E. Miller Funds	2.00
Sickel Funds	44.34
Zielasko Funds	38.55
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	\$5,285.28

Northern Ohio District

General Fund	\$105.00
Africa Special Funds ..	100.00
Argentina Special Funds ..	150.00
Brazil Special Funds ..	50.00
France Special Funds ..	100.00
Byron Funds	10.00
Jobson Funds	12.50
C. Taber	5.00
	<hr/>
	\$532.50

NORTHWEST DISTRICT

Albany, Oreg.	\$715.02
Grandview, Wash.	310.18
Harrah, Wash.	816.72
Portland, Oreg.	503.40
Seattle, Wash.	1,104.74
Spokane, Wash.	353.12
Sunnyside, Wash.	4,065.39
Yakima, Wash.	1,492.84
	<hr/>
	9,361.41

Grace Brethren Church, Albany, Oreg.

General Fund	\$592.54
Africa General Fund ..	10.00
Africa Special Funds ..	65.83
Argentina General Fund ..	10.00
Churchill Funds	16.65
Hocking Funds	20.00
	<hr/>
	\$715.02

First Brethren Church, Grandview, Wash.

General Fund	\$299.18
Brazil General Fund ..	2.00
Mexico General Fund ..	4.00
Robinson Funds	1.00
Sickel Funds	4.00
	<hr/>
	\$310.18

Harrah Brethren Church, Harrah, Wash.

General Fund	\$755.97
Africa General Fund ..	8.00
Argentina General Fund ..	1.00
Hawaii General Fund ..	6.25
Mexico General Fund ..	1.00
Hocking Funds	7.00
Munn Funds	20.65
Sheldon Funds	16.85
	<hr/>
	\$816.72

Grace Brethren Church, Portland, Oreg.

General Fund	\$455.02
Beaver Funds	8.01
Burk Funds	1.00
Churchill Funds	7.61
Cone Funds	2.00
Kliever Funds	7.28
Munn Funds	1.00
Robinson Funds	6.08
Samarin Funds	4.80
Sheldon Funds	10.60
	<hr/>
	\$503.40

View Ridge Brethren Church, Seattle, Wash.

General Fund	\$1,087.33
Hawaii General Fund ..	2.00
Altig Funds	9.41
Churchill Funds	2.00
Hocking Funds	4.00
	<hr/>
	\$1,104.74

First Brethren Church, Spokane

General Fund	\$353.12
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First Brethren Church, Sunnyside

General Fund	\$2,186.49
Africa General Fund ..	110.00
Africa Special Funds ..	58.60
Argentina General Fund ..	114.00
France General Fund ..	10.00
Hawaii General Fund ..	4.00
Mexico General Fund ..	3.50
Mexico Special Funds ..	5.00
Bishop Funds	933.00
Cripe Funds	63.80
Dunning Funds	437.53
Fogle Funds	5.00
Hocking Funds	69.00
Sheldon Funds	65.50
	<hr/>
	\$4,065.39

Grace Brethren Church, Yakima

General Fund	\$1,351.84
Argentina Special Funds ..	111.00
Hocking Funds	30.00
	<hr/>
	\$1,492.84

SOUTHEAST DISTRICT

Buena Vista, Va.	\$1,569.93
Covington, Va.	666.26
Fort Lauderdale, Fla.	774.58
Hollins, Va.	385.92
Johnson City, Tenn.	191.50
Limestone, Tenn.	480.34
Radford, Va.	139.94
Riner, Va.	131.38
Roanoke, Va. (Clearbrook) ..	352.79
Roanoke, Va. (Ghent) ..	1,745.40
Roanoke, Va. (Wash. Heights) ..	523.83
Sputheast District, Misc.	883.00
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	7,844.87

First Brethren Church, Buena Vista, Va.

General Fund	\$1,446.56
Africa General Fund ..	5.00
Africa—Bekoro—BYF	
Project	60.00
Churchill Funds	6.41
Edmiston Funds	6.41
Kliever Funds	10.28
Maconaghy Funds	5.00
Munn Funds	10.27
Schwartz Funds	10.00
Tyson Funds	10.00
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	\$1,569.93

First Brethren Church, Covington, Va.

General Fund	\$655.26
Hocking Funds	11.00
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	\$666.26

Grace Brethren Church, Fort Lauderdale, Fla.

General Fund	\$761.58
Hocking Funds	13.00
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	\$774.58

Patterson Memorial Brethren Church, Hollins, Va.

General Fund	\$303.17
Munn Funds	17.75
Roy Snyder Funds	65.00
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	\$385.92

Johnson City Brethren Church, Johnson City, Tenn.

General Fund	\$186.50
Hocking Funds	5.00
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	\$191.50

Vernon Brethren Church, Limestone, Tenn.

General Fund	\$414.80
Churchill Funds	5.75
Edmiston Funds	7.75
Foster Funds	5.54
Hocking Funds	35.00
Kliever Funds	5.75
Munn Funds	5.75
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	\$480.34

Fairlawn Brethren Church, Radford, Va.

General Fund	\$106.58
Churchill Funds	7.82

Edmiston Funds	7.82
Hocking Funds	9.90
Kliever Funds	7.82
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	\$139.94

Grace Brethren Church, Riner, Va.

General Fund	\$115.38
Hocking Funds	16.00
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	\$131.38

Clearbrook Brethren Church, Roanoke, Va.

General Fund	\$352.79
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Ghent Brethren Church, Roanoke, Va.

General Fund	\$1,720.40
Tyson Funds	25.00
	<hr/>
	\$1,745.40

Washington Heights Brethren Church, Roanoke, Va.

General Fund	\$511.41
Churchill Funds	2.38
Edmiston Funds	2.39
Hocking Funds	2.00
Kliever Funds	2.83
Munn Funds	2.82
	<hr/>
	\$523.83

Southeast District

General Fund	\$230.00
Cone Funds	70.00
Fogle Funds	38.00
Hocking Funds	160.00
Hovt Funds	140.00
E. Miller Funds	105.00
C. Taber Funds	140.00
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	\$883.00

SOUTHERN OHIO DISTRICT

Camden	\$290.95
Clayhole, Ky.	119.14
Clayton	1,810.98
Covington	271.28
Dayton (Bethany)	43.00
Dayton (First)	5,058.44
Dayton (North Riverdale) ..	4,425.29
Dayton (Patterson Park) ..	749.24
Dryhill, Ky.	50.00
Englewood	701.98
Troy	187.37
West Alexandria (Sampleville) ..	257.67
Southern Ohio District, Misc. ..	76.50
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	14,041.84

First Brethren Church, Camden

General Fund	\$241.62
Africa General Fund ..	30.22
Africa Medical Fund ..	7.11
Hocking Funds	12.00
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	\$290.95

Clayhole Brethren Church, Clayhole, Ky.

General Fund	\$101.62
Edmiston Funds	6.55
Kliever Funds	3.77
Wagner Funds	7.20
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	\$119.14

First Brethren Church, Clayton

General Fund	\$1,503.41
Africa General Fund ..	10.00
Brazil General Fund ..	89.40
Churchill Funds	21.96
Edmiston Funds	21.96
Fogle Funds	16.65
Hocking Funds	53.00
Kliever Funds	21.96
Marshall Funds	13.19
E. Miller Funds	37.50
Munn Funds	21.95
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	\$1,810.98

First Brethren Church, Covington

General Fund	\$240.28
Africa—Bekoro—BYF	
Project	5.00
Cone Funds	9.00
Hocking Funds	17.00
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	\$271.28

Bethany Brethren Church, Dayton

General Fund	\$43.00
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First Brethren Church, Dayton

General Fund	\$4,980.44
Africa General Fund ..	64.00
Argentina General Fund ..	5.00
Brazil General Fund ..	2.00
France General Fund ..	2.00

Fogle Funds	5.00		Africa General Fund ..	5.00		Hocking Funds	10.00	
		\$5,058.44	Hawaii General Fund ..	18.00		Mason Funds	30.00	
					\$257.67	Tyson Funds	17.00	\$527.00
North Riverdale Brethren Church, Dayton			Grace Brethren Church, Troy			National Sisterhood of Mary and Martha		
General Fund	\$3,858.49		General Fund	\$187.37		Africa Special Funds	\$1,521.32	
Africa General Fund ..	456.80		Southern Ohio District			Higher Education of		
Hocking Funds	10.00		General Fund	\$20.00		Missionary Children	633.60	\$2,154.92
Kliever Funds	100.00	\$4,425.29	General Fund—Missionary Residence	56.50	\$76.50	National Women's Missionary Council		
Patterson Park Brethren Church, Dayton			MISCELLANEOUS			General Fund—Missionary Residence	\$197.04	
General Fund	\$734.24		Honolulu, T. H.	\$300.00		Africa Leper Fund	108.93	
Hocking Funds	15.00	\$749.24	National Miscellaneous	527.00		Africa General Fund ..	108.93	
Brethren Chapel, Dryhill, Ky.			National SMM	2,154.92		Brazil Special Funds ..	2,706.34	
Beaver Funds	\$50.00		National WMC	5,932.73		Hawaii Special Funds ..	19.00	
Grace Brethren Church, Englewood			National Youth Fellowship	156.37		Churchill Funds	916.67	
General Fund	\$648.29			9,071.02		Emmert Funds	916.66	
Africa—Bekoro—BYF ..			Grace Chapel, Honolulu, T. H.			Wagner Funds	18.10	
Project	19.28		General Fund	\$300.00		Zielasko Funds	916.67	\$5,932.73
Mexico Special Funds ..	34.41	\$701.98	National Miscellaneous			National Youth Fellowship		
Sampleville Brethren Mission, West Alexandria			General Fund	\$440.00		France Special Funds	\$156.37	
General Fund	\$234.67		Cochran Funds	15.00		Total Gifts to FMS	\$233,237.09	
			Cone Funds ..	15.00		Gifts for Work Outside the FMS	26.38	
						Grand Total	\$233,263.47	

Church Gifts Exceeding \$3,000

**THANKS
TO
ALL
FOR
YOUR
LOYAL
SUPPORT**

1. LONG BEACH, CALIF. (First)	\$25,351.13
2. WHITTIER, CALIF. (First)	7,225.03
3. MANSFIELD, OHIO (Grace)	6,876.93
4. INGLEWOOD, CALIF.	5,488.11
5. JOHNSTOWN, PA. (First)	5,425.98
6. ASHLAND, OHIO	5,412.26
7. PHILADELPHIA, PA. (First)	5,297.62
8. WOOSTER, OHIO	5,285.28
9. DAYTON, OHIO (First)	5,058.44
10. NORTH LONG BEACH, CALIF.	5,044.15
11. WINONA LAKE, IND.	4,769.57
12. DAYTON, OHIO (N. Riverdale)	4,425.29
13. NORWALK, CALIF.	4,243.72
14. FORT WAYNE, IND.	4,112.11
15. SUNNYSIDE, WASH.	4,065.39
16. WATERLOO, IOWA	3,971.60
17. HAGERSTOWN, MD.	3,893.98
18. PHILADELPHIA, PA. (Third)	3,801.85
19. WAYNESBORO, PA.	3,411.55
20. AKRON, OHIO	3,384.65
21. BEAUMONT, CALIF.	3,306.75
22. BERNE, IND.	3,170.72

**PUT
YOUR
CHURCH
IN THIS
LIST
NEXT
YEAR!**

RUTH E. REDDICK, Financial Secretary.
Homer A. Kent, Treasurer.



RIO CUARTO, ARGENTINA. A second weekly gospel broadcast under the Brethren Church was begun here in January. The broadcasts are now being made on Tuesdays and Saturdays. Much prayer for these broadcasts is requested; there is some opposition to this work now being seen. The largest camp registration was had this year in the history of the Brethren Church.

AKRON, OHIO. Miss Marie Mishler and Rev. J. P. Kliever, Brethren missionaries on furlough from Africa, were speakers at the mid-winter missionary conference at Cornus Hill Bible College Jan. 3-9. Dr. Raymond Gingrich is the president.

WASHINGTON, D. C. The new Dooley Memorial building, in honor and memory of H. Clay Dooley, superintendent of the Sunday school of the First Brethren Church for 33 years, was dedicated Jan. 15. James G. Dixon, pastor, was the speaker for the occasion.

HAGERSTOWN, MD. The Atlantic District sponsored a Sunday-school convention at the Grace Brethren Church, Russell H. Weber, pastor, Jan. 19-20. Gordon Bracker, pastor of Grace Brethren Church, Fremont, Ohio, was the guest speaker. The laymen of the district are meeting at Grace Brethren Church here, Feb. 4.

WAYNESBORO, PA. A district overnight youth rally was held at the First Brethren Church Jan. 27-28. William Gray was the host pastor.

CUYAHOGA FALLS, OHIO. The congregation of the Grace Brethren Church, Richard Burch, pastor, has voted officially to cooperate in the Billy Graham meeting to be held in the Akron Rubber Bowl on Sunday afternoon, Sept. 16.

CHICAGO, ILL. The Pacific Garden Mission, producer and sponsor of the popular radio broadcast, "Unshackled," announces that on Jan. 1, 1956, Jack Odell, who has been doing professional radio work since 1934, took over the duties of writing and directing the program.

WHEATON, ILL. The "Five Missionary Martyrs Fund" has been established in Washington, D. C., for the families of the pioneer missionaries who died recently in the Ecuadorian jungle. Extensive nationwide news coverage of the story pre-

ceded public request for the establishment of a fund for the widows and children. Dr. V. Raymond Edman, president of Wheaton College, is chairman of the committee to control the fund. Lt.-General William K. Harrison, Jr., army Command Chief of the U. S. Caribbean Command, which assisted in the search, is also on the committee.

WINONA LAKE, IND. Have you sent in your order to the Brethren Missionary Herald for the next quarter Sunday school lessons? If not, please do so at once.

WHITTIER, CALIF. The Community Brethren Church had an increased average in their Sunday school in 1955 of 38 percent above that of 1954. Their Sunday-school personnel consists of 62 officers, teachers, bus drivers and helpers. The branch Mexican "Santa Gertrudes" Sunday school under the direction of Dave Gueterrez has been having an average attendance of 27. Ward Miller is the pastor.

KITTANNING, PA. According to

EDITORIAL STAFF

Editor and Bus. Mgr. Arnold R. Kriegbaum
Winona Lake, Ind.
Foreign Missions R. D. Barnard
Winona Lake, Ind.
WMC Mrs. Benjamin Hamilton
Winona Lake, Ind.
Home Missions Luther L. Grubb
Winona Lake, Ind.
Grace Seminary Paul R. Bauman
Winona Lake, Ind.

advanced plans the annual district conference of East District will be held at the First Brethren Church, Wm. H. Schaffer, pastor, July 16-19. The theme of the conference will "Be Ye Ready," with the vice moderator, Rev. Ralph Hall giving the opening address. Youth activities are being planned by Rev. William Byers, Rev. Clyde Caes, and Miss Mary Louise Yount.

MEYERSDALE, PA. The newly-elected clerk of the Meyersdale Brethren Church is Mrs. William Firl, 211 Salisbury St. Please change Annual.

BRETHREN SUNDAY SCHOOL CONTEST RESULTS—DECEMBER 1955

DIVISION A	1954	Dec.	Pct. Inc.	DIVISION E (continued)	1954	Dec.	Pct. Inc.
1. Hagerstown, Md.	416	445	7	15. Washington Hgts, Va.	132	127	—
2. Long Beach, North	955	933	—	16. Lake Odessa, Mich.	125	120	—
Total	1,371	1,378		17. Dallas Center, Ia.	109	103	—
DIVISION B				18. Leesburg, Ind.	108	100	—
1. Mansfield First	339	393	15	19. Alexandria, Va.	119	108	—
2. Ashland, Ohio	382	434	13	Total	2,301	2,460	
3. Whittier Community	331	371	12	DIVISION F			
4. Akron, Ohio	306	311	1	1. Los Altos, Calif.	85	147	73
5. Waynesboro, Pa.	306	303	—	2. Mansfield (Second)	54	88	63
Total	1,664	1,812		3. Leon, Iowa	61	84	38
DIVISION C				4. Taos, N. Mex.	93	127	36
1. Fort Wayne, Ind.	204	252	23	5. Johnstown, Pa.			
2. Kittanning, Pa.	251	313	19	(Riverside)	95	128	34
3. Fremont, Ohio	267	304	14	6. Elyria, Ohio	50	65	30
4. Winona Lake, Ind.	216	242	12	7. Goshen, Ind.	56	70	25
5. Winchester, Va.	210	234	11	8. Aleppo, Pa.	82	101	23
6. Canton, Ohio	261	287	10	9. Summit Mills, Pa.	56	68	21
7. Martinsburg, Pa.	223	236	5	10. York, Pa.	73	87	19
8. Buena Vista, Va.	287	293	2	11. Singer Hill, Pa.	90	103	14
9. Washington, D. C.	209	206	—	12. Cleveland, Ohio	78	85	9
10. Martinsburg, W. Va.	208	198	—	13. Findlay, Ohio	95	113	8
11. Wooster, Ohio	264	249	—	14. Homerville, Ohio	64	67	4
12. Sunnyside, Wash.	228	204	—	15. Cedar Rapids, Iowa.	67	70	4
Total	2,828	3,018		16. Spokane, Wash.	80	83	3
DIVISION D				17. Albany, Oreg.	95	98	3
1. Norwalk, Calif.	165	198	20	18. Dayton, (Pat. Pk.)	92	94	2
2. Harrah, Wash.	158	189	19	19. Yakima, Wash.	93	94	1
3. Beaumont, Calif.	166	176	6	20. Grandview, Wash.	52	52	—
4. Listie, Pa.	167	177	6	21. Ankenytown, Ohio	87	86	—
5. Seal Beach, Calif.	155	163	5	22. Cuyahoga Falls, Ohio	66	65	—
6. Leamersville, Pa.	180	170	—	23. North English, Iowa	87	82	—
7. Covington, Va.	186	169	—	24. Cheyenne, Wyo.	55	49	—
Total	1,177	1,242		25. South Bend, Ind.	66	58	—
DIVISION E				26. Fillmore, Calif.	53	46	—
1. Englewood, Ohio	117	149	27	27. W. Alexandria, Ohio	95	81	—
2. Harrisburg, Pa.	145	175	20	28. Beaver City, Nebr.	73	58	—
3. Clayton, Ohio	142	169	19	Total	2,093	2,349	
4. Radford, Va.	101	120	16	DIVISION G			
5. Altoona (Juniata) Pa.	133	153	15	1. W. Covina, Calif.	42	68	62
6. Middlebranch, Ohio	103	117	13	2. Fort Lauderdale, Fla.	41	65	58
7. Denver, Colo.	110	123	11	3. Davenport, Iowa	18	24	33
8. Grafton, W. Va.	104	116	11	4. Berrien Springs, Mich.	42	47	11
9. Everett, Pa.	127	141	11	5. Seattle, Wash.	48	53	10
10. Altoona, (First) Pa.	105	112	7	6. Stoytown, Pa.	49	52	6
11. Meyersdale, Pa.	120	125	4	7. Lansing, Mich.	22	23	4
12. Berne, Ind.	132	138	4	8. Sharpsville, Ind.	46	46	—
13. San Bernardino, Calif.	138	138	—	9. Danville, Ohio	33	31	—
14. Conemaugh, Pa.	131	126	—	10. Fremont Chapel, Ohio	17	15	—
				Total	358	424	—
				Totals for 83 churches reporting	11,792	12,683	7

GENERAL FACTS ABOUT CHRISTIAN DAY SCHOOL EDUCATION

Report of Christian Day School Committee, National Fellowship of Brethren Churches: Charles Mayes, Glenn O'Neal, Ward Miller.

There are definite educational advantages to living in the USA. So far as education is concerned our nation is operating on what is called, "the dual system of education."

By dual system we mean education in a nation where sufficient liberty has been granted for schools to be conducted by other groups and organizations apart from the State. It is a dangerous hour in the history of any nation when the dual system of education is outlawed to give full movement to that which is totalitarian in principle. As Hitler took over the education in Germany to produce a Nazi Germany, as Japan controlled education almost without limit, as Russia follows the similar pattern of cutting off all other educational programs, we can easily see the result of education in the hands of a totalitarian state.

We need to be aware that there are great numbers of educators in America today who are just as much opposed to the dual system of education as was Hitler or the atheistic union of Soviet republics. The opposition to the dual system carried to its logical conclusion would control public education directed by the State, private schools not religious, and ultimately religious schools as well. In our country so far we are totally within our constitutional rights to establish either private schools or parochial schools. We believe that this is a God-given privilege, and the benefits to be derived from it in the propagation of the Gospel and the teaching of the Word of God are abundantly worth the small amount of money we have to lay out in addition to the taxes which are already collected from us.

After my consideration of the cause of Christian schools for a generation, I have come to wonder why it is ever necessary under any circumstance to defend a Christian school. All Christian people have been committed for generations to the necessity of the Christian college, but why is the Christian college any more necessary than a Christian high school, or why is a Christian college more necessary than an elementary school? Dare we think that Chris-

tian education only begins after the world has had its opportunity to control the minds of our boys and girls up to the time they are 18 years of age? If we were to follow this viewpoint in our churches, we would make no effort to get anybody saved until he is old enough to vote!

There are several wrong reasons, or perhaps I should say inadequate reasons, for operation of a Christian school system. One wrong reason can be illustrated by a certain Christian school which began several years ago in the Los Angeles area. This school has been built almost entirely upon the basis of its methods of teaching the three R's, which methods are superior to the average public school. As a result, even though in this Christian school there are children from a great number of unsaved homes, the emphasis is almost entirely upon the academic, and most of the Christian testimony is to be found in a weekly chapel program.

There are two ways in which this motive demonstrates its inadequacy. First of all, if the Christian school is interested only in the academic accomplishment, its success will be short lived, for it is always true that somewhere, in some branch, the non-Christian schools are certain to surpass in the realm of the academic. If this is our reason for existence, we may as well close.

In the second place, if our schools are interested only in the academic, then we have missed the great compassionate urge to win boys and girls to Christ, to get them saved, and to come into a working knowledge of the Word of God in every-day experience.

This brings us to the observance which a great writer on Christian education has made when he asks: "What makes a school Christian? Is it Christian because it has a chapel service? It is Christian because they sing a few Christian hymns? Is it Christian even if the teachers are Christians?" We can easily answer no to all of these questions, for it takes more than these to make a truly Christian school.

If we want to consider carefully the answer to the question: "What is a Christian school?" we are forced into the realm wherein we define and defend and practice what is commonly called, in the Christian education field, a *Christian philosophy of education*.

(To Be Continued)

Newsmakers

SUNNYSIDE, WASH. Chaplain Orville Lorenz, USA, was guest speaker at the First Brethren Church on Jan. 22. Harold Painter is pastor.



DAYTON, OHIO. A copy of the Brethren Missionary Herald was placed in the cornerstone of the new First Brethren Church, Wm. A. Steffler, pastor. Pictured above is Harold Huddleston, an official in the Dayton church, holding a copy of the Missionary Herald which was deposited in the cornerstone. In the background, left to right are: Miss Cathleen Hoyt, Harry Wysong and Gerald Towner. The editor of the Missionary Herald was privileged to have part in the program. Construction on the building is progressing on schedule.

KITTANNING, PA. The new Sunday school annex, being built by the First Brethren Church, is now up to the first floor in construction. Wm. Schaffer is pastor.

TEST FOR GOSSIPERS

Suppose that that slanderous story about your neighbor is actually true. Does that alter the fact that gossip is seldom justified? A good test to apply before you pass on damaging information, regardless of how true it may be, is this. Ask yourself: "What good purpose will I serve in airing this matter further? Who will be helped by it, and what benefit will I get out of it?" Put your temptation to "talk" under close scrutiny, and you'll discover why gossip is seldom justified.

Prayer Pointers

By Mrs. Frank Lindower
Uniontown, Ohio

FOREIGN MISSIONS—

1. Praise God for safety of travel for our missionaries.
2. Pray for God's blessing in the movement of missionaries from the United States and France to Africa this month of February.
3. Pray for the families of the five missionaries killed in Ecuador, and for a testimony to come from this tragedy.
4. Pray for the Lord's leading to carry out important decisions made by the Foreign Board at the January meeting.
5. Praise God for another decision for Christ in our work in France.
6. Pray for strength for Bro. Foster Tresise as he ministers in Hawaii, working to support himself.
7. Pray for Dr. Barnard as he leaves soon for work among all the churches on the West Coast.
8. Pray that our people at home and our missionaries on the field will in 1956 engage in an intensive prayer ministry for our foreign-mission work.
9. Pray for God's rich blessing in the missionary rallies to start this month, and for safety of travel for those taking part.

HOME MISSIONS—

1. Praise God for the possibilities of a Brethren testimony in San Jose, Calif. and pray for Rev. and Mrs. J. C. McKillen who are pioneering the work.
2. Pray for the contacts made at Goshen, Ind., in their recent evangelistic meetings, that they might come to the services and be receptive to the Word.
3. Pray for the school work at Clayhole, Ky., where Rev. Sewell S. Landrum has an opportunity to witness to 15 different classes weekly.
4. Pray for those coming to the York, Pa., church from the immediate vicinity, that they may have

continued interest and be saved.

5. Pray for the Navajo classes in Bible reading and gospel testimony, in more new areas.

6. Pray for results from "Operations Door Bell" at Seattle, Wash., where an attempt is being made to reach the community for the Sunday school.

GRACE SEMINARY—

1. Praise God for the new students who have enrolled for the second semester. Pray that they may quickly become adjusted to their school life.

2. Pray that the recent contacts which members of the faculty have made with many of our churches may result in increased interest in support of our school.

3. Pray that the seniors in the seminary and college may be definitely guided as to their future plans.

4. Pray that more students may develop a passion for ministry in the pastorate, in order to rectify a glaring lack in this respect at the present time.

5. Pray that the financial and health problems of the student body may all be met as the year progresses.

6. Pray for the special board meeting to be held in March.

SMM—

1. Pray that Sisterhood financial goals may be met locally and nationally.

2. Pray about the spiritual needs of the girls in the Atlantic District (and all districts).

3. Pray that the SMM girls will do their part to help meet the needs of Grace Seminary and College.

WMC—

1. Pray that all WMC ladies will so live as unto the Lord constantly!

2. Pray for the unsaved parents of our young people that they may be reached for Christ, and the young people to be encouraged to live for Christ!

3. Pray for all Brethren pastors that Satan will not be able to hinder the work of the Lord in any way in their lives, and that the pastors

will be spiritual giants for the glory of God.

4. Pray that the fire of revival may spread through our entire denomination.

BYF—

1. Pray that the Lord will make available proper camping facilities for the coming summer district camps, and that efficient staffs will cooperate to bring forth the greatest spiritual good to all campers.

2. Thank the Lord for the fine response to the newly prepared programs of the National Brethren Youth Fellowship, and for the co-operation of the curriculum class of Grace College in preparing the "How to" series of lessons.

3. Praise the Lord for the youth response to the National Brethren home-missions project, and now ask that they manifest the same vision with regard to our coming foreign-missionary project—Bekoro Station in Africa.

4. Continue to pray that several men being considered for National Youth director may see fit to assume these responsibilities for a more efficient promotion of our youth activities.

SUNDAY SCHOOL BOARD—

1. Pray for the spiritual guidance and physical strength of our National Sunday school director, Bro. H. E. Etling, and his coworkers.

BBC—

1. Pray that all boy leaders will have Holy Spirit guidance so as to use the new programs effectively and thus be able to influence our "boys" to become good Christians!

LAYMEN—

1. Pray that more Brethren men will become interested in this organization and its objectives.

2. Pray that all Brethren may become more aware of the necessity of the Holy Spirit guidance in our service for the Lord!

MISSIONARY HERALD—

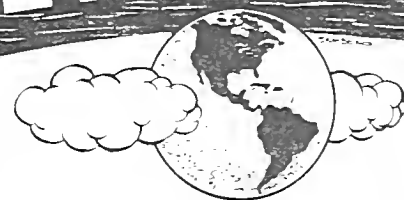
1. Praise God for the progress being made on the denominational building.

2. Continue to pray for the sale of the present building.

3. Pray for the writers of the Sunday-school material that the material may prove to be a blessing and profitable to teachers and pupils.

4. Continue to pray that the Lord will bless the Brethren church bulletin service.

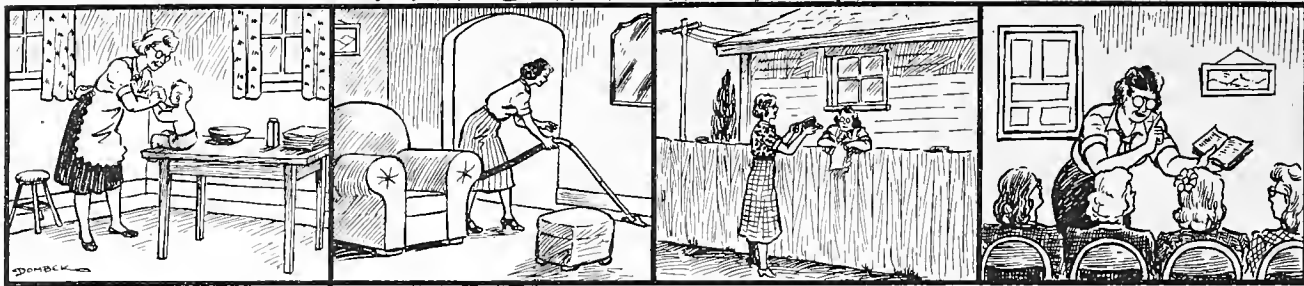
The BRETHREN HERALD MISSIONARY



WMC NUMBER

FEBRUARY 11, 1936





"AS UNTO THE LORD" Col. 3:23

TEACHING SCHOOL "AS UNTO THE LORD"

By MRS. T. R. HENNING

"And whatsoever ye do, do it heartily, as unto the Lord, and not unto men" (Col. 3:23).

As a child I became interested in teaching. Through the years my interest increased, so after graduating from high school I took the necessary training and became a grade-school teacher. I taught for five years and enjoyed it very much. Then, as most girls do, I got married. So I quit teaching, never expecting to go back to it, or at least not unless necessity demanded it.

During the following years I was very happy as a homemaker. But a few years after our second daughter was born there was a tremendous shortage of teachers. I was asked to teach again, but my answer was definitely no. But then I reconsidered. We had two daughters of our own and what if there were no teachers for them. Would I not be greatly concerned about it? If no teacher could be found for this class, what would happen? I had the ability and yet was not willing to put forth the sacrifice. My husband and I prayed about it, and we felt as if it were "as unto the Lord" that I should return to the teaching profession. I admit it was very difficult in the beginning, but only through the help of the Lord was I able to do it. It was then that I began to see the need of Christian teachers in our public schools.

Yes; one can teach "as unto the Lord." We have our Christian day schools which are a real blessing. But don't we also need Christian teachers in our public schools? Can we teach as "unto the Lord" in them? My answer is yes. There are many opportunities open to us in which we can show forth the Christian way of life. I agree there are more opportunities in our Christian day schools. But aren't most of those children from Christian homes? What about the children who don't have the opportunity to go to the Christian day schools?

You will say: "You can't teach the Bible in the public schools." That is true. But you can read the Bible to the children and have prayer. (So it is in our state.)

Just having passed the Christmas season, many things are still clear in our minds. What a nice time we had at school in our opening exercises. Our room was a lovely setting. In the front was a small Christmas tree with electric lights. Above our blackboards was the

manger scene with the shepherds and the wise men. Of course this had been made by the children. We had also made stained glass panels of different Christmas scenes and put them on our windows. Then as soon as school opened we would all come to the front and sit around the Christmas tree. The boys sat on the floor and the girls on small chairs. I would then read the Christmas story from the Bible; then we would all pray together. After that we sang the Christmas carols. How they enjoyed it! Some of those children who didn't go to Sunday school or church were able to know why we celebrate Christmas. In many of them was created a desire to know more about the Lord.

As teachers we must first prepare ourselves for the day. We must lead a prayerful life. "Pray without ceasing" (I Thess. 5:17).

In Psalm 5:3 we read: "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up." Isn't that a wonderful way to start the day. As we seek the Lord's guidance for the day, it will be much easier to face the problems of that particular day. Yes; we teachers have our bad days, but I am sorry to say that many times it is our own fault. It is so wonderful to "commit thy ways unto the Lord; trust also in him; and he shall bring it to pass" (Ps. 37:5).

Our interests and attitudes are watched by the children. We have a wonderful opportunity to build character. Yes; we are teaching reading, writing, and arithmetic, but can't we build character as we are doing this? We must have a determination to do a good job and to do it "as unto the Lord." "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

Many times we become tired and weary. Things go wrong. Discipline problems arise which tax our ability. Accidents occur on the playground. But then we recall to mind Philippians 4:19: "My God shall supply all your need according to his riches in glory by Christ Jesus."

"He leadeth me, O blessed tho't!
O words with heav'nly comfort fraught!
Whate'er I do, where'er I be,
Still, 'tis God's hand that leadeth me."

THE PRESIDENT'S CORNER

Christian Home and Marriage Forum

Presenting—

By Althea S. Miller

MRS. LEILA POLMAN
President of the California District

Greetings co-laborers in WMC. We have enjoyed reading the district reports in the Herald and we are glad to send you the "doings" of the women from California.

There are 36 councils in our district—(30 churches.) The three new ones are Bellflower, Young Women's Fellowship; Mountain View Brethren in LaCrescenta; and Long Beach First, Jr.

Soon after national conference a district executive board meeting was held. The presidents invited their pastor's wives, and a very profitable day was spent in reviewing the projects, recommendations and the all-over program of our WMC. We found the program has been planned to help our women grow spiritually, and to better acquaint them with all the activities and missionary interest of our denomination. Also, if carefully followed, a good report is assured at the end of the year.

Our fall conference was held at Whittier. You would have enjoyed being greeted by the Whittier WMC ladies all with their grey quaker bonnets on. Each council makes and wears some identification—a display of which we are planning for national conference. There were 295 present. Mrs. Don Miller was our guest speaker.

Many councils brought displays—Cherry Valley received the blue ribbon award. Blue, red, and white ribbons make our Display Contest interesting. Young Women's Fellowship in Inglewood received 2d award, and Community Brethren of Whittier 3rd. Long Beach Sr. WMC received the attendance award for the largest number present, while the Whittier 1st received the percentage award—both received missionary books.

Our women have responded in a wonderful way to our district projects—almost \$1,000 was received in offerings at our last conference: Medical help for Mirta Siccardi and Miriam Churchill, the credential offering goes to the Missionary Residence Maintenance Fund.

On February 23 we go to the Inglewood Brethren Church for an entirely missionary conference. We are inviting the ministers and the congregations to attend. Mrs. Ruth Samarin is our guest speaker, and a missionary panel is being planned with Rev. Robert Hill as master of ceremonies. We are all looking forward to this "high day" in missionary interest.

The district project offering brought to this conference is for "district missions." As soon as a mission church is accepted into the district a gift of \$100 is given from the district WMC—for communion supplies or church bulletin boards. The Los Altos Brethren Church, which is in Long Beach and the West Covina Brethren Church are to receive this gift. Any over (which we pray will be a large amount) will go to district missions as a whole. Building Brethren churches in California, our Jerusalem, should be a good incentive to missionary giving.

Letters have been coming from all over the country stating very real problems relative to the Christian walk and the rearing of children. Hardly one has closed without asking for prayer in their behalf as they wrestle with the prince of this world for the souls of their children. I have been greatly encouraged with the knowledge that the mothers in our church recognize their number one need: *prayer*. This leads me to remind us all to pray for one another. Whenever your burden becomes oppressingly heavy and you feel up against a stone wall in handling that problem with your child, stop a moment and ask God to ease the load and give wisdom to any other mother who faces a similar heartache with her family.

God knew what He was doing when He commanded: "Bear ye one another's burdens and so fulfill the law of Christ" (Gal. 6:2). Helping to bear another's burden keeps us on an even keel. We are not so apt to look at our own burdens and magnify them out of all proportion. We are not alone in our perplexities, and God is more than equal to any burden we lay upon Him.

After prayer, what? "How do I convince my 14-year-old daughter she is too young to date a boy steadily?" "I agree that shorts are immodest, but what about the indecent exposure of today's bathing suit which our girls are permitted to wear at camp, although shorts are banned?" "I don't use make-up myself, but my 15-year-old daughter thinks she isn't dressed without the stuff. She feels perfectly justified in using it since both her Sunday-school teacher and our pastor's wife do so." "How can one mother combat an entire school of mothers who sponsor dances for our junior high? There are some Christian mothers who go along with those dances 'for the good of the children' and to 'keep them occupied.' But some of those same mothers never danced in their childhood, and don't now. Talk about problems!"

Yes; dear mothers, we really have problems. No Solomon nor any ordinary mother is equal to the task. But after prayer must come definite application of God's Word to the problem at hand. Why should no 14-year-old "date" steadily? Because Ephesians 6:1 says: "Children, obey your parents in the Lord for this is right." By no stretch of the imagination can any girl assume she is grown up at 14! From the "eye-view" of a 14-year-old, a 16-or-17-year-old boy may seem to be most enchanting. But mother knows that life is made up of stern realities with which no child can cope. If appealing to daughter on the basis of God's Word, and on her own immaturity, does not avail, then mother must say a firm no, and stick to her decision. If the girl had most every thing she wanted before she was 14, she will find this denial very hard to take, and likely rebel. Mother has to pay a high price for lack of firmness when her daughter was four!

Mixed bathing and 20th century bathing suits have caused many a camp committee member a headache! Camp committees don't manufacture bathing suits.

(Continued on Page 89)

Continued on Page 88)

A WMC Member Looks at Grace College From Within

By MRS. EUNICE MILLER

Having taken part in council activities at home, I view college life with deeper interest in relation to Women's Missionary Council.

In view of our belief that the Lord Jesus Christ would have all men hear the story of salvation, the definite ministry of Women's Missionary Council is a source of constant aid to our missionaries. Grace Seminary and College is singularly blessed with home- and foreign-missionary speakers in our chapel services inasmuch as the missionary home and councils are located here. As these faithful missionaries present the needs of each field in which we have a Brethren testimony, our vision of the work is broadened.

Our avenues of service are unlimited!

Women Manifesting Christ must begin at home by establishing family devotions, realizing the truth of the statement that "the family that prays together, stays together." We can witness in our own area by our personal testimony and the distribution of tracts, and there are numberless opportunities for service in our local churches and Sunday schools. From this Christian atmosphere your sons and daughters are challenged to prepare for Christian service in their own denominational school, whose faculty is consecrated to the task of guiding the students into not only intellectual but spiritual development. Your lovely gift of furniture is a much appreciated addition to the chapel here. As we set aside a day of prayer each month, we are releasing God's power at home and abroad, for our prayer support is just as important to the work of missions as is our financial aid. Our missionaries have gone forth to proclaim the Living Word which is able to make men wise unto salvation, but they sorely depend on our support in prayers and gifts.

These correlated fields of service should stimulate our desire to be used more fully to send the Light of the Gospel to others.

To minister effectively for the Lord, it is necessary that we be set apart for the purpose of studying so that we may "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15).

"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus" according to His command and in compliance with His authority, by strength derived from Him with an eye to His glory, and depending upon His merit for the acceptance of what is good and the pardon of what is amiss, "Giving thanks to God and the Father by him." "And whatsoever ye do, do it heartily," with diligence, not idly and slothfully—do it cheerfully, "as to the Lord, and not as to men."

In college, as well as at home, we need constantly, daily to renew our consecration to Him. Just as you find at times that it is easy to get involved in things that cause you to neglect your spiritual communion, so we too need refreshing that comes from a consistent devotional study. Do you ever find yourself "up to your neck" in work? We experience this with our studies and find it necessary to discipline our lives so that our time and efforts are expended in the most important task at hand. Our devotions and the inspiring chapel serv-

ices are the source of strength and help that impel us to study "as unto the Lord." Won't you pray for the students of your college and seminary as they spend their time in diligent preparation that all, in the midst of studies and secular work, may keep their aim high to gain the most good for His glory? As a member of the Women's Missionary Council attending college, I would like to challenge you to consider your college and seminary a definite part of your ministry of prayer and giving so that from this spiritual environment many may go forth qualified to make Him known as Saviour and Lord.

"Others may do a greater work,
But you have your part to do;
And no one in all God's heritage
Can do it so well as you."

CHRISTIAN HOME AND MARRIAGE FORUM

(Continued from Page 87)

Mothers don't seem to care how well or how little their sons or daughters are covered for bathing.

Our business as parents is to keep everlastingly at the *hard job* of teaching our boys and girls that though we are "in" this world we are not "of" it. We must teach modesty by precept and practice. To be consistent at the task is not an easy assignment. Purity of speech and of thought will be "second nature" to your sons and daughters as all home conversation is directed Godward, and as your saved children daily *read* the Bible.

Finally, whatever we or our children do, or refuse to do, must be done or not done with the answer of a "good conscience toward God." If your heart condemns you, don't. But on the basis of God's Word, and where specific sins or problems are not mentioned in the Bible, with the Apostle Paul we must allow for: "Let every man be fully persuaded in his own mind" (Rom. 14:5).

You cannot be my conscience for my conduct and Christian walk, nor I for you. But being "fully persuaded" by prayer and a real desire to do God's will we dare not condemn in the other believer what our hearts forbid us to do. I heard of a Christian woman who condemned a young Christian fellow for singing a rather popular song. According to reports she had no room to talk because she is reputed to have a tongue sharper than a two-edged sword. It has caused more strife and bitterness than one little popular song sung by a boy could ever do. "Oh consistency, thou art a jewel." "Let every man be *fully* persuaded in his *own* mind."

(Continued next month)

WMC OFFICIARY

President—Mrs. Kenneth Ashman, 205 Ihrig Ave., Wooster, Ohio.
Vice President—Mrs. Miles Taber, 314 Dorchester St., Ashland, Ohio.
Recording Secretary—Mrs. Lester Pifer, Box 195, Winona Lake, Ind.
Assistant Secretary—Mrs. Adam Rager, 12403 E. Brittain St., Artesia, Calif.
Financial Secretary-Treasurer—Mrs. Chester McCall, 4580 Don Felipe Dr., Los Angeles, Calif.
Literature Secretary—Mrs. Jesse Deloe, 203 W. Woodland, Fort Wayne, Ind.
Editor—Mrs. Ben Hamilton, Box 701, Winona Lake, Ind.
Prayer Chairman—Mrs. Frank Lindower, R.R. 1, Uniontown, Ohio.
Patroness of SMM—Mrs. H. Leslie Moore, 112 Beachley St., Meyersdale, Pa.



The month of February brings us to the final month of our second major offering—Christian Education. We wish to remind you that this offering is divided. One third to the Sunday school and youth organizations and two thirds to Grace Seminary and College.

Last month Brother Etling gave us a challenging article on the needs in the Sunday-school department of our church. This month we remind you that our projects for Grace Seminary are the pickup truck which is already in use on the campus and a transcopy machine which is sorely needed in the clerical office. May we get behind these needs as we did for Miss Evelyn's house and see that this offering also exceeds our goal. We have asked two members of the staff at Grace to give us a picture of the importance of our projects for the school this year.

A NEW HELPER AT GRACE

By DR. JAMES L. BOYER



It is the day when school opens. At the bus and train depots in Warsaw a group of young people stand around their suitcases and trunks with a look of bewildered helplessness on their faces. What are we going to do? Where is Grace College anyway? How do I get there? What shall I do with my luggage? Then the confusion gives place to a smile of appreciation, for parked nearby they see a brand new Ford pickup truck with the name Grace Seminary and College plainly showing on the side. And the driver, who is Rev. George Cone, superintendent of Building and Grounds, is waiting to see that all their belongings are delivered safely to their destination.

Last week we received a letter from a Christian man who has an orchard near Plymouth, Ind. He offered 50 or 75 bushels of apples free to the students of our school if we would come after them. We did, in the Ford truck, and made possible another blessing to our students.

Not all of the uses of this piece of equipment are so spectacular, but not a day goes by that it does not do its bit to make the work around Grace Seminary

easier, and quicker. With it we move chairs and pianos when necessary. We service the equipment at the trailer camp and the college annex. We deliver supplies from town. We haul stones and gravel and dirt to repair roads and level the campus. And, of course, there are a thousand uses which cannot be listed in such a short statement as this.

For all these reasons the Ford truck which the Women's Missionary Council is providing at Grace Seminary is proving to be a most helpful possession. It is a gift that is renewed every day, the kind of a gift which blesses two ways: first, as a constant reminder of your interest and also a very practical means by which you actually share in our work.

We do appreciate it, and are glad for this opportunity to say, "Thank you."

A "HOPED-FOR" HELPER AT GRACE

By MISS DOROTHY MAGNUSON
Office Secretary

"Will you please send a copy of my college (or seminary) transcript to—?" With much dread requests like this are received in the seminary office, for it means a tedious task of copying and proofreading, with the ever-present possibility of errors. Many times we have wished that one perfect copy of a student's grade record could be made for the files. Then when a request comes for a transcript, a copy of the record could be made quickly and correctly. Not only would time be saved in actual typing the transcript, but the possibility of errors would be eliminated.

From literature describing the various types of copy machines, we have found that anything printed, written, or drawn (whether black and white or in color) can be perfectly duplicated in a matter of seconds—book pages, maps, documents, and even music scores. A machine of this type could be used not only in the office for transcripts and various records, but I am sure, the professors would make good use of the machine for copying magazine articles, charts, maps, etc., either for their own files or copies for distribution to their classes.

At the present time I cannot think of anything more needed in the way of office equipment, or anything which would be more appreciated than a copy machine.

THE PRESIDENT'S CORNER

(Continued from Page 87)

Our desire for the California District is that a good missionary balance shall be reached. As missionary efforts are weighed, we pray the balance on the side of the spiritual projects will be emphasized. Every council with a prayer band, observing the 15th day of each month, private and family devotions, the most important of all.

A goal to reach in the California District WMC: 1,000 WMC members in 1956; 1,000 Prayer Warriors in 1956.

Frances Havergal, the songwriter, once said: "Once the will of God was a sigh, now it has become a song."

"Thank You" Notes

Dear Friends in Christ:

Greetings in His wonderful name. Once again we do want to thank you for the many lovely birthday greetings we received. How we wish it were possible to write to each one of you. Your letters were most interesting and we continue to pray for the needs of the different churches in the homeland. We praise the Lord for the many new churches that have been opened.

The beautiful cards you sent us, we are now preparing for a Christmas program with our children here and we shall give them to these kiddies who so love to look at bright, cheery colors. May our dear Father continue to bless and use you in our prayer.

Yours in Him,
The Jobsons

Bassai, January 14, 1956

Dear Friends:

A birthday and Christmas all the same month really made my mail interesting. Thanks very much to one and all! I am truly sorry that a lack of time and strength does not permit me to answer each one personally.

We appreciate your thinking of us on our birthdays, and we want you to know that we rely upon your prayers also. Please pray that the work the Lord has called us to do may be accomplished through us by His grace, and that we may be empowered by Him for our daily tasks. If we labor in our own strength we know that we shall have no abiding fruit.

I have 57 varieties of interesting wide-awake boys in day school that need your prayers also. Pray that each one of the 57 may yield his life entirely into the Lord's hands. They have many temptations to face as they grow older; and only complete surrender of their lives to the Lord will enable Him to keep and train them for His service. So please remember to be faithful in your work of intercession, and you will certainly share in the reward.

Yours for His glory,
Mary Emmert

HINTS FOR LOCAL PROJECTS

The women of Temple City, Calif., are a very ambitious and energetic group of women and seem to have plenty of projects to keep them busy. In recent months I have had two letters from their president, Mrs. Kayle Snyder, telling of some of their activities. We shared with you the idea of the cotton print WMC bags which each woman carries to WMC meeting, for it contains everything that she may need while at the meeting. Some of the projects of that local group are the following:

Sewing—Flannel nighties for babies, children's clothing for the Navajo mission, and quilts of all kinds. They suggest using feedsack prints for children's dresses as they wear better and are inexpensive.

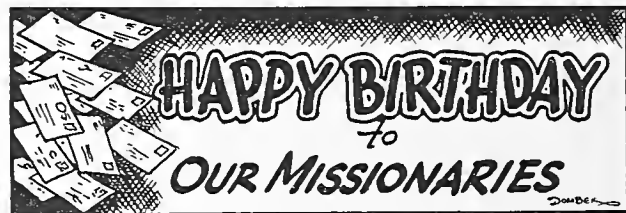
Stamps—They are saving postage stamps and selling them to dealers. (However, it takes a tremendous pile of stamps to be worth much unless you get lots of rare and foreign stamps).

Homemade soap—Last but not least, these ambitious ladies have made over 500 pounds of soap this past year. It is a good way to get something out of all that rancid fat and bacon grease that we don't know



WMC HAS DONE IT AGAIN!

As WMC launched a new year after national conference it was soon evident that our home-mission project for the year was being enthusiastically supported by our women. To see that "Miss Evelyn" gets the home she so greatly needs and deserves became a challenge to each of us. Our goal for this year was \$2,800. When the offering was in and tabulated we found that eager hands had truly gotten underneath the project. Our financial secretary, Mrs. McCall, reports that the offering had reached \$3,186.84. How we do praise the Lord for helping us to exceed our goal so wonderfully. If any home-mission offerings are still outstanding please get them in without further delay.



MISSIONARY BIRTHDAYS—APRIL

Africa

- Suzan Marie Goodman April 1, 1952
Mission a Nzoro, Bocaranga via Bozoum via Bangui, French Equatorial Africa.
Miss Edith Geske April 6
Bozoum via Bangui, French Equatorial Africa.
Mrs. Robert S. Williams April 15
Batangafo via Bangui, French Equatorial Africa.
Lester W. Kennedy, Jr. April 18, 1955
M'Baiki via Bangui, French Equatorial Africa.
David George Goodman April 21, 1947
Mission a Nzoro, Bocaranga via Bozoum via Bangui, French Equatorial Africa.

Argentina—

- Rev. Solon W. Hoyt April 2
Calle 31, No. 33, Don Bosco, F.C.G.R., Argentina, South America.
Paula Ann Bishop April 15, 1955
178 Calle Reconquista, Corral de Bustos, F.C.N.G.B.M., Argentina, South America.
Rev. Donald E. Bishop April 29
178 Calle Reconquista, Corral de Bustos, F.C.N.G.B.M., Argentina, South America.

Mexico—

- Mrs. Sibley M. Edmiston April 14
Box 334, Laredo, Texas, U.S.A.
In the United States—
John Robert Zielasko April 10, 1948
320 Carbon Street, Minersville, Pa.
Peter Philip Marshall April 23, 1953
c/o Merritt Moore, New Vienna, Ohio.
Robert Luis Dowdy April 26, 1948
P. O. Box 533, Winona Lake, Ind.

what to do with since the government quit collecting it from us. Much of this soap is sent in the clothing bundles to Taos and the Navaho Mission, where our missionaries appreciate it tremendously.



The CAPTURED MAIDEN

By MRS. ARNOLD R. KRIEGBAUM

In the spring of the year, many maidens have dreamed of being captured by some young prince charming. But in II Kings 5 there is the story of a little maid who was taken captive by a group of soldiers. It was in the spring of the year that companies of Syrian marauders would invade Israel, confiscate grain and cattle; but worse, they snatched loving, wholesome young people right out of the parents' homes. Still worse, they were wrenched from the teaching of the Scriptures and carried into heathen domains.

On one of these escapades, a little maid was brought away captive to be the personal slave of the wife of the commander of the army of Ben-hadad, King of Damascus. The fact that she was chosen to be the maid of such a high ranking woman is sufficient proof that this maiden must have been accomplished in many arts of poise and grace, as well as being lovely to look upon. While in this beautiful house she conducted herself in such a manner that when she spoke, those around her believed her words.

Naaman, the head of the house, besides being the king's trusted general, was a man of honor and many noble qualities "because by him the Lord had given deliverance unto Syria: he was also a mighty man in valour" (vs. 1). BUT he was a leper.

The servants in Naaman's household had a love and respect for him, for one day the little maid said to her mistress, "Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy." She desired that her master be cured of the dreaded disease. Courtesy and kindness had a place in this home, for the servants were not afraid to speak, and one went in and told his lord, saying: "Thus and thus said the maid that is of the land of Israel." Even the king paid attention to her words and told Naaman to go.

The little maid had a living faith and she bore testimony to the power of God. Because of her daily devotion and her true testimony a marvelous miracle was wrought. If the King of Syria and Naaman had been careful to do exactly as she said, Naaman would have gone to the prophet first and not to the King of Israel. But Elisha the prophet heard that Naaman was causing the King of Israel to rend his clothes and sent word for Naaman to come to him. Naaman went with his fine horses and chariot and all his 10 talents of silver and 6,000 pieces of gold and 10 changes of raiment. Elisha paid no heed to his finery, he just sent out a messenger who told Naaman to "Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean." Naaman was wrath with the idea of having to go through such a menial method, but he had no choice of cures. When he finally did as the

prophet of God told him, the miracle was complete. Naaman was made perfectly clean, he was cured of leprosy, God had done it!

'Tis hard to believe that the little maid was treated as a servant after that. Oh, what if she had moped and bemoaned the fact that she was a captive; what if she had cried to go home; what if she had turned traitor to her parents and God; what if she had sighed and rebelled against the work she had to do! Oh, how thrilling the story is because she was true to God!

You may often be lonely, separated from parents, and yes, even from Christian protection at school, but you can be strong in the Lord and faithful just as the little maid. No matter what your testing is, God has a purpose in it, He will bring you out. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18).

PROGRAM GUIDE FOR MARCH

PRAYER: Open meeting with a word of prayer.

TESTIMONIES: Have a few testimonies and tell how the Lord has blessed you in your personal work or study.

DEVOTIONAL STUDY: Seniors and Middlers study article written by Mrs. Kriegbaum. Juniors study the article written by Mrs. R. Paul Miller.

PRAYER CIRCLE: Let us bring our petitions and requests to the Lord, and have a time of communing with Christ.

SOMETHING DIFFERENT: Let's review our membership requirements. It is very important that we know them, and I am sure that you will receive a blessing from the review.

MISSIONARY BIOGRAPHY: The Seniors and Middlers will have the article by Mrs. Althea Miller, and the Juniors will study the article by Mrs. Rose Foster.

BUSINESS MEETING:

SMM BENEDICTION:

SISTERHOOD OFFICIARY

President—Myra Joy Conner, Bryan University, Dayton, Tenn.
 Vice President—Amy Lou Bracker, Winona Lake, Ind.
 General Secretary—Sandra Talbot, 1337 Lee Ave., Long Beach 4, Calif.
 Treasurer—Mary Hooks, Winona Lake, Ind.
 Literature Secretary—Jean Pittman, R. R. 1, Wapato, Wash.
 Bandage Secretary—Marie Sackett, 1010 Randolph St., Waterloo, Iowa.
 Patroness—Mrs. H. Leslie Moore, 112 Beachley St., Meyersdale, Pa.
 Assistant Patroness—Mrs. Russell Weber, 835 Spruce St., Hagerstown, Md.

WILLETTA M. EDMISTON

Althea S. Miller

It is interesting to note that not all Brethren missionaries were reared from childhood in Brethren churches. Mrs. Sibley Edmiston is a case in point. She was reared in a Christian home where her sweet mother never failed to influence four little daughters.



Mrs. Edmiston

As a youngster, our missionary says she was "just an ordinary kid." There were no brothers to bother the four sisters, and they had lots of fun playing together in their own back yard (oh, for youngsters today who would "like" to stay home to play!) So home (Long Beach, Calif.) and a church where the Gospel was preached, and where Willetta found Christ at the age of seven, played a large part in the life

of this particular servant of the Lord.

You will be interested to know that the third sister of this quartette (Willetta is second), Alberta, teaches missionaries' children in San Jose, Costa Rica. Sister number four is Mrs. Edisene Whitcomb, a faculty member of Grace College, Winona Lake. It is a thrilling delight to have brothers and sisters serving the Lord full time as you do.

At the ages of 8 and 5, Sib Edmiston and Willetta started playing together. They were neighbors, and no other playmate ever was as interesting as Sib. Though he moved away in a few years, his married brother moved into that same house, which meant Sib came back often to visit. This suited the two involved just fine.

For three years of his university days, and three years of army life our missionaries never saw each other (so what are you complaining about?) The latter three years were put to good use, however. Their courtship was carried on via mails. Six weeks after Sib's return from Italy and discharge from the service the two became Mr. and Mrs. Since they'd known each other from childhood, no one could say this was a "whirlwind romance."

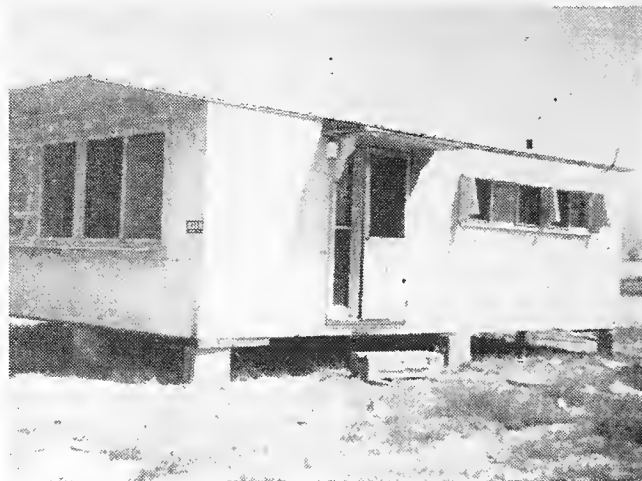
Serving the Lord together has been a genuine delight. A year after their marriage, Willetta became a member of the Brethren Church. This was in 1947. Mr. Edmiston had been a Brethren since 1930. They've been serving the Lord since May of 1953 in Laredo, Tex. When her husband felt led of the Lord to leave radio engineering after his army days and go as a missionary, Mrs. Edmiston was glad to join him in her own dedication as a missionary.

The thrill of seeing God work in the hearts of those who have lived so long in darkness never fails to cheer them. Each time some soul accepts Christ they realize anew that the work is not the missionaries', nor does it belong to the Brethren Church, but to God. All they ask of us at home is faithfulness in praying for them. Have you prayed for any missionary *today*?

The Edmistons have five children: two girls, three boys. This is a man-sized job alone for our missionary. Most of her missionary work is carried on at home and from the home because of having her small children to care for. Mrs. E. says she especially appreciates any flannelgraph material the SMM girls prepare for her.

FLASH NEWS!!!!

BETHANY GUEST HOME IS BADLY NEEDED! !



Bethany Guest Home, Taos, New Mexico. SMM National Project. Goal \$1,700.

Do you know the need for housing at Taos? The Samuel Horney family has five children, presently, and the Lord is going to bless their home with another addition in March. During the summer, four to six of our Brethren young people help with the summer missionary program of DVBS, and in addition to these extras, add the occasional summer visitors at the mission, plus evangelists and pastors. There are usually as high as 20 at every meal for the entire summer. This pictures a definite need.

Sam Horney says: "You can imagine the confusion (and fun too) that we have with only one bathroom in the mission home. We actually have stood in line." From this situation, we can realize even more the great need.

The guest home has many fine facilities. It has all the plumbing features, shower, toilet, basin, kitchen sink, gas stove, electric refrigerator and is completely wired. It has one bedroom, living room (which could easily be used for a bedroom), and a kitchen and bathroom.

Sisterhood girls, let's make this project a matter of earnest prayer and giving that we might, as the Lord directs, be able to provide this guest home for Taos. Our goal is \$1,700.

(This would make a good district project.) Also old Sunday-school Bible pictures are appreciated, especially when cut out and pasted on colored construction paper. They then type a fitting Bible verse under each picture.

Any challenge to Brethren girls from Willetta Edmiston would go something like this: "Learn all the Lord gives you the opportunity to learn, and learn it well. But above all, specialize in His Word so you'll be able to give a reason for the hope that is in you. A missionary should be a 'Jack of all trades.' So study diligently, learn all you can, because God wants to use *you* someplace in His vineyard."

God grant that every Sisterhood girl in the Brethren Church will accept that challenge. We pray God's richest blessings upon the Edmistons as they serve the Lord so ably in Mexico.

BEGINNINGS

By MRS. ROSE A. FOSTER

"In the beginning God created the heaven and the earth" (Gen. 1:1).

"In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1).

In this world everything has a beginning. The missionary is no exception. Our natural life begins at birth. The spiritual life begins when we accept the Lord Jesus as our Saviour. Our life of preparation begins when we surrender to the Lord Jesus. The life of service begins when we reach the place to which God has called us.

Yaloke station was the place in Africa where we began our service for the Lord. Everything was new to us; consequently, there were many beginnings.

There was an entirely new way of living to be learned. Our home was in the mud house occupied also by Misses Tyson and Emmert. Three rooms afforded one bedroom for the ladies, one for us, and a combination living and dining room in between. The walls were made of dried mud. The doors and window shutters were made of heavy palm leaves nailed on to frames. The only time the doors and shutters were closed was during heavy storms. A thin mat covered the floors. There were no bathrooms, not even make-shift showers. Each bedroom was furnished with a small table on which was an enamel basin, and a pitcher of water was on the floor. Joe always said: "I must take my baths in a thimble." It was a tremendous change for a man who enjoyed a real bathroom as much as he did. He was one man who enjoyed primping!

Then there was an entirely new way of getting the work done. Natives had to be trained to help. The cook was the most difficult to train, especially since we could not speak his language. At first, I did most of the cooking and baking myself. But gradually, I relented and began to teach the one who was to be the chef.

It is difficult to say which one had the more difficult task, the cook or I. All he knew about cooking was what he had seen the village women do, and that was quite different from our method. For instance, when a rat or mouse was caught, it was held over the fire to singe off the hair, then twirled around on a stick over the fire until it was considered ready to eat. The entrails of an animal were cut into lengths, swished around in the dirty water of the creek; then cut into small pieces and put into the pot with the rest of the meat. These are just a few of the unforgettable things that were different.

My first heartbreak came one day when Lango tried to make bread. When he put it into the pans, he forgot to grease them. When he tried to get the loaves out after baking them, they came out in pieces. When I saw the bread, it was the straw that "broke the camel's back." I sat down and cried. It had a good effect on Lango.

The second mix-up was another baking project. I

said to Lango: "When the cabbage casserole is done, put the rice pudding in." Of course, I meant to take the cabbage out of the oven and put in the rice pudding. Lango took me literally. When the cabbage was done, he poured the making of the rice pudding right over the cabbage, and continued baking both in the same pan.

There was a new language to learn. How difficult it was! But when the Lord calls, He enables. Philippians 4:13: "I can do all things through Christ which strengtheneth me" became a reality as we applied it to our lives. The Lord helped us in a marvelous way. Joe soon was able to help in the building work, and both of us were able to give forth the message of life.

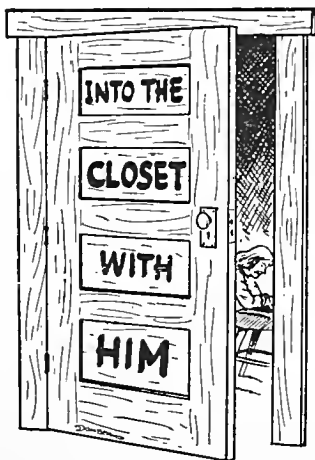
There was a new way of visiting the village to learn. Miss Tyson initiated me into this work. When a trip was planned, preparations were made the day before. Food was prepared and the men were selected who were to carry the tepois. Then early, soon after dawn, we began the trip. We jogged along the bush paths, or the main road, stopping at every village to tell the people the "Good News." In spite of trials, we enjoyed this work immensely.

One bright morning we started on a trip which was planned to last several days. Instead of giving our loads to men to carry, we loaded everything on the two donkeys the Mission possessed at that time. All went well until the day we were to return. We packed the loads on the donkeys and urged them to get started. *But*, there they stood like statues! We fed them, we coaxed them, we used stronger persuasion; but they were immovable! At last, Miss Tyson and I started home. Just then, the one lay down in the middle of the road, load and all. They arrived home the following day.

There were also new storms to encounter. Sometimes far from home, we were caught in storms. Some of the African storms are like tornadoes in the homeland. But we trusted God to bring us through the storm, so the people could hear about the true and living God.

Praise God, there were beginnings of new groups of believers! There were new chapels built. Idols were done away and Africans were turning to the true and living God, the Lord Jesus as their Saviour. It pays to serve Jesus. It pays everyday. Do you hear Him say to you: "Follow me, and I will make you fishers of men" (Matt. 4:19).

PRAYER REQUESTS



Pray definitely for our national project, that we might reach our goal and bring glory to Christ.

Pray for the birthday offering, which is for the support of the missionaries' children, that our goal of \$600 may be reached.

Remember Grace Seminary and College, and the students who attend. Ask the Lord to bless them as they prepare for His service.

Remember Myra Joy and our other national officers that the Lord will give them wisdom both in their service and in their studies.

"To develop every girl to be a *living* testimony for her lord. . ." Does this sound familiar? I'm sure all of us recognize this as the beginning of our SMM aim. Is it just something else that we've merely memorized or does it have a real meaning to us?

Often we have heard the statement made, "We are the only Bible the careless world will read." Oh, how true this is; but what are they reading in our life? Is the type crooked or the print blurred?

The world recognizes immediately an inconsistency in Christians when our "walk" does not match our "talk." We're ready always to testify as to what the Lord means to us, but those of the unregenerate world only consider it as some flowery words because they aren't able to recognize such a testimony in our everyday life.

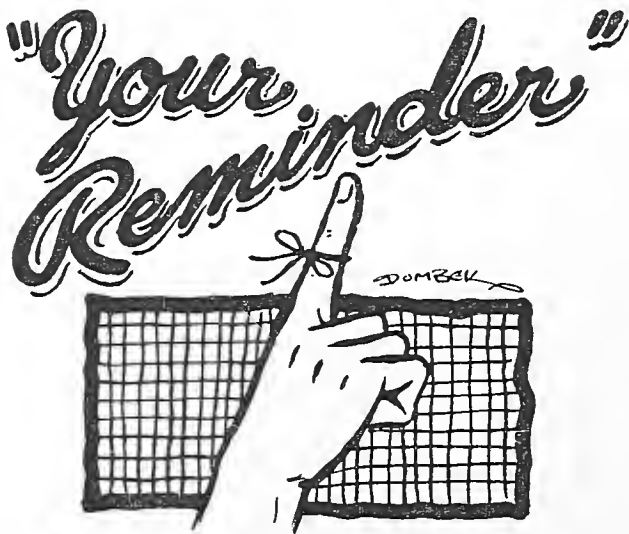
Girls, we realize that the desire of our Lord is that each one of us be a living testimony for Him; let's allow His desire to be our delight.

It's a privilege to serve again as one of your national officers. More than ever before, I covet your prayers for me, as well as all of the officers, as we seek to direct the work of SMM. My studies here at school seem to grow harder from class to class, and other activities multiply daily; but the Lord is still saying: "My grace is sufficient for thee: for my strength is made perfect in weakness."

Myra Joy Conner,
National SMM President



Myra Joy Conner



1. CABINET MEETING. Yes; you should have had your spring cabinet meeting by now. This is the time for your officers to make plans for the coming months. Is your SMM going to be an honor group? Better check up, then.

2. BIRTHDAY MONTH. Sisterhood will be 43 years old in April. Let's show how much this missionary organization means to us by giving a liberal offering for our birthday project—the higher education of mis-

JOCHEBED

By MRS. R. PAUL MILLER

(Exod. 1:2; 2:1-12; Num. 26:59)

I, Jochebed, was reared in the home of a priest of the tribe of Levi. I did have careful training, and learned to pray and trust God. Later, after I was married and had a son and a daughter, and a baby boy, the wicked king who was ruling over us made a rule that all boy babies must be slain. He did not want my people, Israel, to increase her army, and he knew the Jewish families had many, fine, healthy babies. But I felt God had given me this beautiful baby boy and I would try to save him from being killed. So I made a little basket out of bulrushes, covered it with pitch so it was waterproof. Then, I put little Moses in the basket and put the basket in the river where the bulrushes might hide it. I never prayed harder in my life to my Jehovah God because I loved my baby dearly and I felt God had a very special work for Moses to do.

I left Miriam, his sister, to guard Moses. Sure enough the king's daughter came down to wash herself at the river; she spied the basket and sent one of her maidens to fetch it. Miriam stepped right up and asked the princess if she needed a nurse for the baby; the princess told her to go get one. So Miriam came and got me. The princess told me to take the child and care for him. How wonderfully good and kind God is to His children when they trust Him.

I had the joy of caring for my own son without fear of the king's soldiers killing him. I taught him how to love and trust Jehovah God. I am glad I did, for God did have a great work for Moses to do.

There were many times when I had to drop to my knees to ask God to increase my faith and trust Him more when I was tempted to fail. God never did for me what I could do for myself.

God did not make the basket or carry it to the river; but He did soften the heart of the princess and gave her the desire to have my baby for her own.

My husband's name was Amram, and we were a very happy family and felt greatly honored and blessed to have such special watchful care in our time of need. You can imagine how happy I was when I saw God using my son as a great leader of the people of Israel, when God rolled back the Red Sea and we went across on dry land.

Girls, you have the same wonderful God for your father, and the wonderful Saviour, and also the abiding presence of the Holy Spirit. You should have even greater faith to believe in God. "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father" (John 14:12).

sionaries' children. Will you help us meet our goal of \$600?

3. BANDAGES—One bandage per month for each girl—that's our goal this year. Yet when we realize that they need 20 bandages per day over in Africa it doesn't seem like such a huge number, does it? Are you doing your part?



COVER PAGE. The cover of this issue is a Herald staff photo of Yellowstone River, Yellowstone National Park.

WINONA LAKE, IND. WMC program booklets and SMM materials (awards, program booklets, etc.) should be secured from the officers of these organizations as listed in the WMC issue of the Missionary Herald. Such materials are not handled by the Missionary Herald bookstore. The Missionary Herald handles only the books listed on the reading list for the year.

LONG BEACH, CALIF. Sessions of the 21st Annual Torrey Memorial Bible Conference were held in the First Brethren Church Jan. 22-29. Dr. C. W. Mayes is pastor.

CHICO, CALIF. During February the morning services of the Grace Brethren Church will be broadcast over KXOC (1060 kc) strongest mutual station in 11 western states. Rev. Wm. Samarin will be the guest speaker on Feb. 19 and Dr. R. D. Barnard on Feb. 26. Phillip Simmons is pastor.

WHITTIER, CALIF. Rudy Atwood, master of the keyboard on the "Old Fashioned Revival Hour" was guest speaker at the Community Brethren Church on Jan. 22. Ward Miller is pastor.

CLAYTON, OHIO. A district youth rally will be held here Feb. 11. Clair Brickel is pastor.

DAYTON, OHIO. Statistical re-

ports from all Brethren churches were due in the hands of the national statistician on Feb. 1. If the report of your church has not yet been sent in, please forward same at once via air mail to C. S. Zimmerman, 2942 Dwight Ave., Dayton 10, Ohio.

WEST COVINA, CALIF. Dr. Charles Ashman returned home from the hospital on Jan. 23, with orders to rest for two weeks. Except for unforeseen complications, the operation was a success.

CHICAGO, ILL. Christ for America has announced two seminars on Visitation Evangelism to be held Apr. 21-25 at Milwaukee, Wis. and Apr. 29-May 3 at Kansas City, Mo. Speakers include Dr. Robert Parr, Dr. Merv Rosell, Rev. Darrell Handel, R. G. LeTourneau, Dr. Walter Wilson, Rev. Fred Kendal, J. Strat Shufelt and Horace Dean, president of Christ for America.

PHILADELPHIA, PA. Mr. and Mrs. Phillip Pfaff, members of the Third Brethren Church, celebrated their golden wedding anniversary on Jan. 24.

ISRAEL (EP) In Israel the government has rejected an offer made by David L. Sarnoff, the American RCA executive, to introduce television into the new state. Professor Benjamin Aktzin, lecturer in social studies at a Jerusalem university, is a determined opponent of television. It would be disastrous, he feels, to introduce TV into Israel, where money is urgently needed for development plans and where none can afford to be idle. Professor Aktzin argued that television has "completely changed the face of American society, causing millions of persons to become lazy." The government, apparently in agreement with the professor, has consented to name a committee to explore the possibilities and dangers of TV.

LIMESTONE, TENN. The Vernon Brethren Church recently completed a redecorating program. A

Executive Editor ..Arnold R. Kriegbaum
Winona Lake, Ind.

DEPARTMENTAL EDITORS

Foreign MissionsR. D. Barnard
Winona Lake, Ind.
WMCMrs. Benjamin Hamilton
Winona Lake, Ind.
Home MissionsLuther L. Grubb
Winona Lake, Ind.
Grace SeminaryPaul R. Bauman
Winona Lake, Ind.

building committee has been selected to make recommendations to the church. A. Harold Arrington is pastor.

JENNERS, PA. The Somerset County Brethren youth rally was held Jan. 28 at the Jenners Brethren Church. Rev. Bob Dair, radio announcer at Apollo, Pa., was the guest speaker. The attendance award went to Jenners. Participating churches included: Johnstown (Riverside), Listie, Reading, Summit Mills and Meyersdale.

HAGERSTOWN, MD. Mr. and Mrs. I. H. Green celebrated their 59th wedding anniversary on Jan. 17. They are members of the Grace Brethren Church.

SWEDEN (EP) In an attempt to cause Swedes to be "less alcohol-minded," the government has ordered unusual restrictions—all newspaper ads for alcoholic beverages have been barred for six months, advertising signs and billboards are to be darkened at night and covered by day.

ACORN LODGE, CALIF. The young people's winter retreat for the California District will be held here Feb. 24-26.

SPECIAL. The California District WMC rally has been changed from Feb. 23 to Mar. 1.

CHINA (EP) Roy J. Birkey, executive director of the Alliance Press, reports more than 1,000 persons wrote during the past year to tell of their conversion through gospel tracts. Packets of additional literature have been sent to all these inquirers, and efforts are being made to bring them into contact with some group of evangelical believers. "Never in our ministry," says Birkey, "have we seen such manifest hunger and desire for Christian literature."

CHAMBERSBURG, PA. A week of evangelistic services were conducted Feb. 6-12 at the Grace Brethren Church with a guest speaker each night.

PRAY FOR THESE MEETINGS

Church	Dates	Pastor	Speaker
Wooster, Ohio. . .	Jan. 29-Feb. 12 .	Kenneth Ashman	L. L. Grubb.
Peru, Ind.	Feb. 5-16	Everett Caes	Dean Fetterhoff.
Modesto, Calif. . .	Feb. 5-19		Bill Smith.
Compton, Calif. . .	Feb. 12-15	Dennis Holliday .	R. I. Humbert.
Johnstown, Pa. . .	Feb. 19-Mar. 4 .	W. A. Ogden	Dean Fetterhoff.
LaVerne, Calif. . .	Feb. 19-Mar. 4 .	Elias White	Bill Smith.
Whittier, Calif. . .	Feb. 19-22	Ward Miller	R. I. Humbert.
Middlebranch, Ohio.	Mar. 4-18	Wesley Haller ...	Robert Cessna.

CHRISTIAN DAY SCHOOL EDUCATION

Report of Christian Day School Committee, National Fellowship of Brethren Churches. Charles Mayes, Glenn O'Neal, Ward Miller.

We will note several principles concerning the philosophy of education. I am using the term "philosophy" in the sense of a great underlying viewpoint which represents our purpose, our aims, and our out-working plans. I feel I may be so dogmatic as to assert that true Christian education is the only education in the world based upon a true premise, true logic, and a true conclusion. If this be our philosophy, then we have some definite ideas as to what we believe concerning truth, definite ideas as to how that truth is to be propagated, and some definite ideas as to what is to be expected from that truth.

As a philosophy of education we should be definitely committed to the principles that there must be more than reasoning. There must be divine revelation.

In the early days of America the church missed the great opportunity to lead in the field of education, maintaining at the same time the continued emphasis on God's revelation in His Word. The church surrendered education to the State, and for sometime everything appeared to go well because the church, to a great degree, furnished the teachers to operate in the general framework of state education. As time went on and programs developed, there was more of the philosophy of the State and education remaining in the realm of reason and very little attention given to divine revelation.

In our day divine revelation has almost taken its place among the relics of the dark ages in the State philosophy of education.

We believe that any education which ignores divine revelation will bring about a corrupting, decaying social life, a godless viewpoint, and just what we are seeing today—an avalanche of juvenile delinquency.

Again, our Christian philosophy of education lays emphasis upon supernatural salvation and the experience of the new birth. If this experience is what the Bible teaches us (and it is), how can we ever expect that unsaved teachers can adequately teach the boys and

girls who are saved? It might be done as long as the teaching stays out of the realm of a philosophical viewpoint in which perhaps even an atheist might teach the laws of percentage or some of the facts of geography; but, once these facts come into the place where they are interpreted in activity, the atheistic philosophy will immediately begin to bear fruit. Furthermore, unless one has a Christian philosophy of education, he may secure all the degrees on the thermometer and yet miss the glorious goal of being able to harmonize the universe around us, humanity of which we are a part, and the facts about God, Christ, salvation, coming judgment and eternity. Any so-called education which does not harmonize these will only produce increasing conflicts in the human heart.

God made us for himself, and only His truth satisfies.

No wonder the men of the world today are overcome with phobias, mental disorders and guilt complexes.

These could have been corrected if, as boys and girls, these men had enjoyed the right of true Christian education. Such education and such truth alone can miraculously meet the needs of the human heart knowing the Lord Jesus Christ and God's plan of salvation.

If we hold the Christian philosophy of education we must give preeminence and allegiance to the Word of God. This principle may be further studied under three general sub-heads:

1. If it is in the Bible, true education should dig it out. If the Bible is true, then II Timothy 3:16 is true: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

2. Any education which ignores the Word of God has bypassed those areas of truth which are of the very greatest importance. This is so common today that it almost becomes the rule.

To illustrate it, I picked up a hitchhiker traveling across the country, who was a senior in the University of ——— just about to



CHRISTIAN DAY SCHOOL
Norwalk Brethren Church, Norwalk, Calif.
Henry G. Rempel, pastor

get his credential to teach in high school in that state. We stopped along the road and for a half-hour or 45 minutes we discussed the claims of the Word of God. I was overwhelmed with the magnitude of this young man's ignorance; although he demonstrated what I would call an acceptable or high I.Q., he did not know the name of a single book in the New Testament. I interrogated him definitely as to what he knew about Bible characters; and I can say, without any fear of successful contradiction, that children in the first grade of Brethren schools have a Bible knowledge with which his could not even be compared.

3. True Christian education builds for action. We may call this conduct, or ethics, or character, for they are all included. In short, true education, based upon knowledge of the Word, devotion to God, and obedience to Christ, will send our boys and girls out into a world with a prescription for its ills sent down directly from the throne of God.

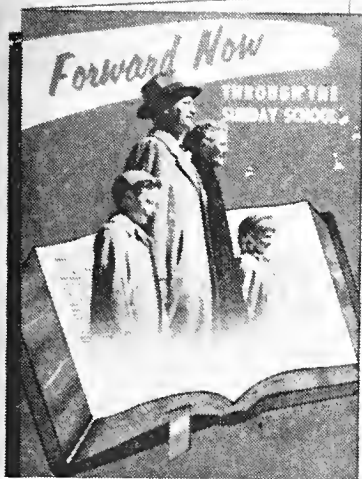
THE SECRET JOY

The French composer Saint-Saens wrote some of the most beautiful melodies that exist for the harp. How can all that harmony come out of the harp? Without the artist it is dead. Life comes to the strings only through the trained fingers of the musician. Only then can the true function of the harp be realized. The human life is equally dead, and nothing but a discord can be plucked from its strings until the instrument is turned over to Christ. When He puts His hands upon a life, the eternal harmony of God's plan begins to make music within. God has a plan for each Christian life, and the lordship of Christ sets the melody free. This alone can bring fullness of joy (I John 1:4).—*The Witness*.

SUNDAY SCHOOL

PROGRESS vs.

PROBLEMS



"We rejoice over the progress of the past. We realize the problems of the future."

"That Sunday schools have made progress there is no doubt. Interest and attendance indicate Sunday school awareness is at a peak." So stated Rev. Clate A. Risley, General Secretary of National Sunday School Association, spokesman for a dozen top Sunday-school leaders representing as many denominations and 32,199 Sunday schools after a three-day planning conference in Chicago, January 4-6.

The leaders shared their successes and problems and planned together to strengthen the Sunday schools they represent.

They were especially glad for the increased interest the church in general has shown in Christian education and particularly the Sunday school. This was shown in the reported building programs of thousands of churches. New buildings include space for the Sunday school. Older churches have built additions to accommodate their growing schools.

General church interest was also shown in the larger number of adults in Sunday school. This is a most encouraging sign, according to the leaders, since the Sunday school combats juvenile delinquency with double efficiency when the parents attend rather than send their youngsters to Sunday school.

When asked for reasons for this improved state of affairs the group listed the following as major contributing factors:

Improved training at the local church level for Sunday-school and church workers is both a direct and

indirect result of the increasingly numerous Sunday school conventions held in all parts of the country.

Another important factor was the attempts at better organized visitation. Though it is still spotty and often quite mediocre, it has paid proportionately high dividends. More churches are trying it.

The leaders also felt that greater understanding and cooperation at the top level was responsible for better work at the local level. Planning conferences such as they were engaged in give many new ideas and a feeling of oneness in working together in a great cause.

Looking at the problem side, the leaders felt that there was still need for increased vision on the part of church people generally. There were still too many who felt the Sunday school was mainly for children.

The correlation of a total Christian education program was picked as perhaps the greatest need in the average church. An underlying reason for this revealed another

need—better prepared leaders just above the teacher level. Though the teacher is a key person in every school, the kind of a teacher is largely determined by those responsible for administration and supervision. Our churches need more help at this point, they agreed.

The leaders spent three days planning cooperative efforts throughout the coming year. The general theme of National Sunday School Association program for 1956 is "Building with the Bible." The theme will be adapted to National Family Week, May 6-13, to read "Building with the Bible in the Home," and for National Sunday School Week, Sept. 30-Oct. 7, as "Building with the Bible through the Sunday School."

Determining main-line speakers, workshop leaders, and topics for discussion at the Eleventh Annual National Sunday School Convention to be held in Chicago, Oct. 10-12, filled a major portion of the three-day agenda.



DENOMINATIONAL REPRESENTATIVES
NATIONAL SUNDAY SCHOOL ASSOCIATION

Rev. Harold Etling (seated third from right) and Rev. Clate Risley (seated fifth from right).

SHARPSVILLE, IND.

On Sunday Dec. 18 in the morning service, Edward Clark, pastor of the Sharpsville Grace Brethren Church was ordained to the Christian ministry by the church. Taking part in the ordination service were: Rev. Harold Etling, Rev. Clyde Landrum, Rev. Donald Bartlett and Mr. Olas Edmunds, vice moderator of the church, who read the authorization. Harold Etling gave the charge to the candidate. Clyde Landrum brought the ordination message and Donald Bartlett gave the invocation.

The Lord blessed in a real way during two weeks of evangelistic services Jan. 1-13 with Crusade Team Two. The attendance was excellent and the Holy Spirit worked in a definite way in the lives of God's people.

Evangelist Dean Fetterhoff and Truymond Haddix, songleader, worked in an untiring way to reach souls for the Lord.

We had the joy of seeing seven souls brought to a saving knowledge of the Lord Jesus Christ.—*Edward Clark, pastor.*

WASHINGTON, D. C.

A farewell to the Fogles was given Sunday evening, Jan. 22, at the First Brethren Church, as they return to Lyon, France to resume their mission work. The Coffee-Hour group served a supper-snack followed by some very inspiring words by Rev. Fogle and a missionary forum conducted by Rev. James Dixon, pastor. The "Bon Voyage" theme was cleverly centered around a small church model with ribbons leading to a model ocean liner, then to a world globe marked at Lyon, France.—*James Dixon, pastor.*

HOLLINS, VA.

We are happy to share some of the blessings of the Lord upon the Patterson Memorial Brethren Church at Hollins, Va. After much prayer, we were definitely led of the Lord to accept this pastorate on June 12, 1955. During the ensuing months the grace of God has been upon the work. The spirit of love and cooperation are much in evidence. It has been a real joy to pastor this faithful group.

Attendance-wise, new records have been attained in all departments of the church and Bible school. Several Sundays ago, extra

chairs were brought into seat the people. All praise to our wonderful Lord!

Twenty-one have been received by baptism, 12 have been received into the fellowship by letter and affirmation of faith, making a total increase in membership of 33.

We are thankful for the fine choir under the able direction of John Newsom our minister of music. Brother John Newsom is one of the finest soloists in this entire section. Mrs. Joe Robinson is the able organist, Mrs. Betty Newsom, the efficient pianist. The music from week to week is truly an inspiration to all.

A new Baldwin organ has been installed a new hot-water tank for the baptistry, a new electric range for the kitchen, the church basement



Churches IN THE News

has been redecorated, a new cement extension has been laid in front of the church, and new floodlights to light up the grounds and building are evidences that the trustees are really on the job.

The increased budget is being cared for by the generous giving of the church. The home-mission offering this year was more than double the amount given last year. The interest of our congregation has been intensified in the over-all picture of our national work. We were blessed with the presence and messages of the following brethren:

Rev. Arnold Kriegbaum, Rev. Lester Pifer, Rev. Harold Etling, Rev. Paul Dowdy, Dr. Herman Hoyt, and Prof. Ralph Gilbert. We are now anticipating the visit of the brethren in interest of the foreign missionary work.

We humbly give all praise to the Lord Jesus Christ for every victory won. We solicit an abiding interest in the prayers of all for the work at Hollins. Our desire is to do a faithful work.—*Archie L. Lynn, pastor.*

SAN BERNARDINO, CALIF.

We have just closed a campaign here in which we have seen the Lord bless. There were 10 rededications and one first-time confession made during the two weeks Jan.

3-15. This church has just moved into its new building and now the opportunities of reaching this new area are unlimited. Pray for Brother Lyle Marvin as he labors for the Lord in the church and day school. A great amount of personal work was done by the members of this church during the meeting, which proved a great blessing to us all.—*Bill Smith, evangelist.*

WEST KITTANNING, PA.

There are two unforgettable weeks in the history of the West Kittanning First Brethren Church—the last two weeks of January, 1956.

This church witnessed a mighty outpouring of the Holy Spirit under the preaching ministry of Dean Fetterhoff, evangelist of Crusade Team Two.

The Lord honored the uncompromising, straightforward preaching of this young soldier of the cross and the faithful ministry of prayer and visitation on the part of the membership. We witnessed a total of 90 decisions.

Not only was there a confession of sin against God but between members of the body of Christ. "For the time is come that judgment must begin at the house of God" (I Pet. 4:17).

Many of the decisions were made by married couples who were sick of the ways of the world. The Lord was gracious to let us see the fruit of our labor for His name's sake.

Our prayer is that we shall be found faithful undershepherds to these new-born lambs in Christ, as well as feeding the sheep He has entrusted to our spiritual oversight.

Brother Truymond Haddix, the pianist of this team, was also found to be a true yokefellow. His work with the children attracted many every afternoon.—*W. H. Schaffer, pastor.*

ROANOKE, VA. (Clearbrook)

We want to give the Lord the thanks for a blessed time of revival at the Clearbrook Brethren Church, Roanoke, Va. Nov. 30-Dec. 11. There were two conversions and 13 rededications, which gave us great cause to rejoice. Brother William Howard is the pastor of this fine growing church. The hand of the Lord seems to be upon this area in a special way and there are many with a deep passion for the lost and for a growth of the Lord's work.—*Bill Smith, evangelist.*

Thank God or Die

By ELIAS WHITE, Th.D.

Most Christians have read Luke 17. Ten lepers cried: "Jesus, Master have mercy on us." At His divine command all 10 were cleansed. But only one returned to give thanks, and he was an outcast—a Samaritan.

Christ's words were pathetic: "Were there not ten cleansed? but where are the nine." The nine were dead!

Ingratitude is a sin hated even by the world. Everyone despises an ingrate. A storekeeper who grubstakes a sourdough *must* be remembered in the strike. A Horatio Alger, poor-boy-made-good, repays the one who helped him up. Even the politician pays off to the man of the machine that put him in office.

The sourdough dare not break the law of the frontier. The poor-boy-made-good gets satisfaction in repaying his donor. The politician pay up, or else. But what happens to the man who forgets to thank God? He dies.

No; God does not kill him. He kills himself. That is the way the human heart is made. Actually until he thanks God, he is dead. Dead? And walking around? Many people are dead and do not know it. God said to Adam: "In the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). Adam ate of the forbidden fruit, and when he ate, he died, though they did not bury him for a long, long time afterwards.

A man can be physically alive but spiritually dead. One who does not thank God is spiritually dead. Everything that is good comes from God, and to Him *we must* give thanks. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (Jas. 1:17).

Life, love, joy, family, home, friends—all these and more are His gifts. The air we breathe, the beating of our hearts, the certainty of tomorrow's sunshine—have we thanked Him for these?

It is terribly true that one who is continually receiving from God's hand and does not turn his heart to God in thanksgiving comes to hate the Giver. Our human hearts, which are always striving to estab-

lish our ourselves as independent and self-sufficient, come to hate anyone to whom we are indebted if we cannot repay, and our hearts are not full of gratitude. Such is the human heart.

But there is something far greater to thank God for than mere temporal blessings, such as the air we breathe, the regular beating of our hearts, or this morning's sunshine. More accurately, we should say that there is some One greater to thank Him for. Every moment of our lives should echo the outcry of the Great Apostle Paul: "Thanks be unto God for His unspeakable gift."

You cannot separate thanksgiving from belief, or belief from Thanksgiving. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). He that believeth not is dead already.



"ZERO, A PLACE HOLDER"

"Zero is nothing but a place holder in this problem," droned the State College professor as he demonstrated a problem on the board. The professor himself was weary after teaching a full day and driving 40 miles to this extension class. The group before him were teachers who had coped with overcrowded classes throughout a windy day. Wind excited children, so the teachers were hardly in a mood to draw in their wind-blown thoughts and concentrate on the arithmetic lesson at hand.

But when the professor announced that "zero was nothing but a place holder here," Mrs. Denton set up and transferred her mind from the wind and children to her choir the day before. Mrs. Gentry had come into the choir room saying: "I can't sing this morning. I'll just sit."

How the choir had needed her voice! Others were suffering the same malady, a virus, but were attempting to sing to the glory of the

Lord. Mrs. Gentry wouldn't miss her vantage point in the choir seat, but she would make no attempt to serve. Mrs. Gentry was definitely a place holder that day, with a decided zero.

The professor continued his colorless lecturing while Mrs. Denton went back to Sarah Lind's announcement a few months ago after she had been asked to serve on the Mother's and Daughter's Banquet Committee. Tactlessly, she had approached a sick woman in the church for help. Because the woman had to refuse, Sarah flew into the meeting with a high crisp voice and loudly announced:

"I will not do another thing for this group or the church. I'll do it all this time. Then I'm done forever."

Quietly, the leader asked the women to bow their heads for a circle of prayer. The leader felt sure the Lord would meet their needs. He did. But today, Sarah is only a zero, a place holder.

Mrs. Denton's vision turned to the people who sat in the pews on Sunday. People who came, listened, but did nothing. Men who were too busy to witness for the Lord. Women who agitated but served not at all. People who came and sat, but never witnessed, never served, came floating between the professor and Mrs. Denton. It was a long sobering line.

Suddenly, Mrs. Denton realized that she had been only a place holder, a zero, in the professor's class. This surely would bring her no sort of a grade. But ere she rejoined the mathematics class, she silently petitioned God that she should never become a zero as place holder in the service of her Lord. Strangely enough, people do not want to be zero, a place holder, in their jobs, homes, social groups. They want a promoted position. But in the Lord's program, they are content with being place holders only. "Only one life, twill soon be past.

Only what's done for Christ, will last."

In Memoriam

Jerome Conner, a charter member of the Everett Grace Brethren Church, passed away Dec. 14, 1955.

Gaius E. Brown, a member of the Everett Grace Brethren Church, went to be with his Saviour Jan. 5, 1956.—Homer Lingenfelter, pastor.

ALL OF A WINTRY THURSDAY

She lay quietly in bed trying to unwind the taut nerves and muscles. It had been a long, hard day, and at 12:30 a. m. the bed felt mighty good to a bone-weary Mother. She reflected on the day's activities and asked herself if she had been a profitable servant, doing everything as unto the Lord.

Nine children's beds had been changed (a guest had occupied Bob's in the latter's absence), and Mother didn't remember actually singing as she bent and stooped over the sheets and covers. The two babies played peek-a-boo under the beds and a pile of soiled sheets, and Mother felt a warmth of gratitude in baby laughter.

Whole wheat dough was raising on the warm radiator. After some of the clothes were dumped in the washing machine Mother allowed Ardyth to help her punch down that intriguing lump of bread-to-be. Mother had made up the dough about 6:45 that morning and in family worship at 7:20 Ardyth thanked the Lord "for cinnamon rolls Mama is making for supper."

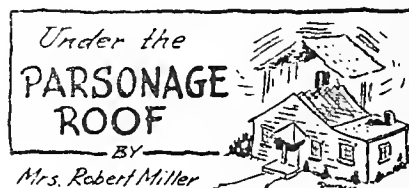
The kitchen curtains were hanging with greasy dust. Another week end must not pass without washing them. While they soaked in warm, sudsy water, Mother put more vegetables in the soup stock which had been simmering since Wednesday morning. Better mix up a cake and make those brownies for school lunches. A perfect day to keep the oven going what with the rain, sleet, wind and snow which alternated around the clock that Thursday.

After lunch the babies were off to nap and Mother quickly made up the loaves of bread and cinnamon rolls. Kitchen windows and wood-work around them were cleaned in

preparation for putting up the now washed and dried plastic curtains. How warm and cheerful the kitchen looked after the bright, yellow curtains were back in their place!

Work was dropped for about 45 minutes when the phone rang and Mother heard the voice of her favorite physician's wife on the other end. She was at once stimulated and refreshed as they talked of things spiritual and social as regards a family in need of spiritual and material assistance. Fellowship in the Lord is precious; something which cannot be bought for a price.

Before she knew it, the clock registered 5:30. A hungry family washed; then trooped to the table



where they sat and thanked God for steaming bowls of vegetable soup, a big endive salad, warm cinnamon rolls and milk. How good the Lord is to give us nourishing food, a warm home and clean clothes. Yet far above these blessings is that of the shared experiences and fellowship of a large family. The hum of voices, the shriek of an irate six-year-old being teased by her eight-year-old brother, the spilt milk by a four-year-old who reached to get a bigger cinnamon roll, the story of a man on the paper route—experiences pleasant, irritating, enriching.

Dried clothes were folded and put away. The girls practiced their music, helped put babies to bed, helped clean up the kitchen. In this latter they were assisted unwillingly by Paul Kent.

Since 6:30 in the morning a lot of water had gone under the dam. By 9 p. m. Mother was at her desk, too weary at first to think, but the Word brought rest and challenge.

"What hast thou that thou didst not receive?" Even your health and physical stamina to keep going! "God will perfect that which concerneth you." Yes; even the small, unnoticed, monotonous things are all important to the completion of the full picture.

For some 18 hours Mother had been pushed along by some unseen but very forceful power. The work *had* to be done. She hadn't poked her nose outside the door except to empty some waste cans. It was then she noticed two cars go by with ladies all dressed up, likely going to some social function. Momentarily it was hard to come back into the house to duty, dirt, demands. "But what do those women have which I don't have?" Mother asked herself. "If they know not Christ, they're paupers for all their freedom. And with Christ I am rich though my nose is tied to a grindstone for another 20 years."

As Mother drifted off to well-earned sleep she knew that what really counted was "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding [heart] being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints" (Eph. 1:17-18). "And let the peace of God rule in your hearts, to the which [peace] also ye are called in one body; and be ye thankful" (Col. 3:15).

WHAT TURNS THE BALANCE?

Suppose you go to buy a pound of loaf sugar, and the grocer has plenty of time, so he puts the lumps into the scale one by one. The lumps pile up, but nothing happens to the scale! But, by and by, he puts in one more lump, and down the scale goes! Which lump of sugar moved the scale? The last one, you say? No; the first he put in was just as important, and so was every single lump that followed. The last lump weighed no more than the rest, in itself. It took them all to bump the scale down. So do not be discouraged in prayer, if nothing happens immediately. Every prayer prayed in the power of the Holy Spirit, along the line of the will of God, is piling up against the Hinderer—and the day of his complete defeat is coming.

—Moody Monthly

The BRETHREN MISSIONARY HERALD

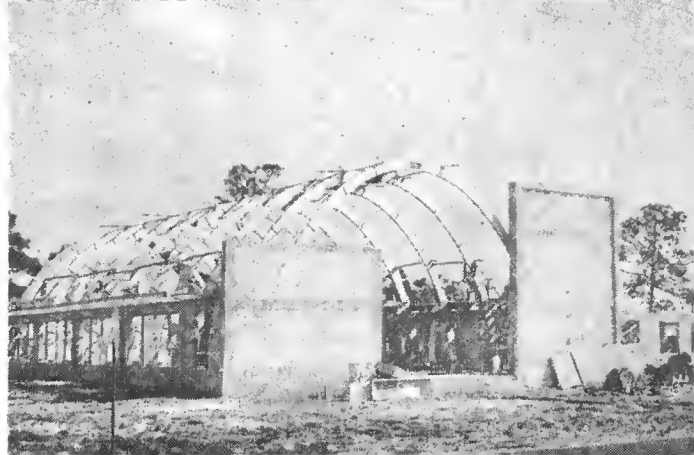
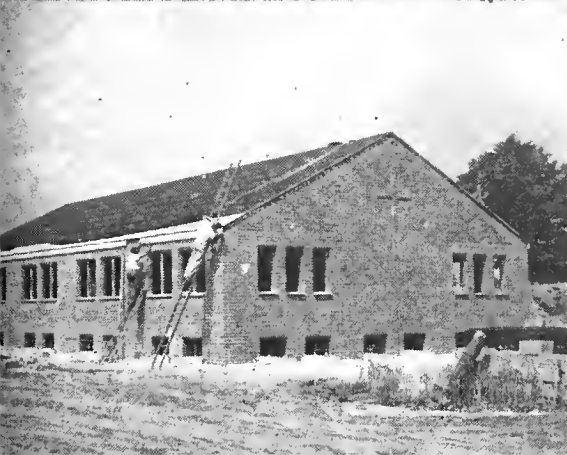
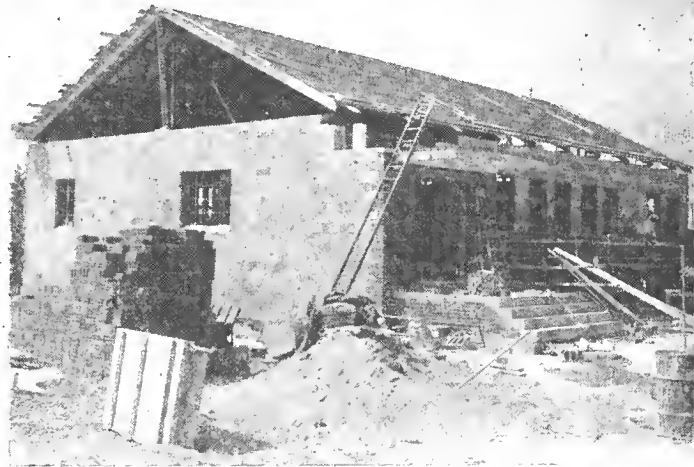


HOME MISSION NUMBER

FEBRUARY 18, 1956

Brethren Investment Funds Build Brethren Churches

The Brethren Investment Foundation, Inc., has already helped these and many more. Ten more new building programs are still needed.





Editorials

By L. L. Grubb



A Door of Utterance

This is the desire of each sincere child of God. In Colossians 4:3 Paul sought the prayers of believers that doors would be opened for him to preach the Word. He wanted to be free to spread his testimony across the face of the earth. His vision was worldwide!

The time is here in the Brethren calendar of offerings when we supremely stress the need of reaching the millions of lost souls beyond the borders of America. Paul would pray: "Give me a door of utterance"! Today God has given the NFBC great opportunities to encompass the earth with the gospel message. But missionaries cannot be sent without money for passage and support in the fields of God's choosing. The children of God are to meet this need as the Holy Spirit makes this possible. Now, more than ever, the Foreign Missionary Society needs our help to send approved missionary candidates to the field and to extend our testimony in fields already entered.

Pray and give!

Christians Need to do Some Forgetting

Clara Barton, founder of the Red Cross, was once asked about a malicious act done to her in the past. She replied that she not only did not recall the incident, but "I clearly remember forgetting it."

Satan often attacks the church through the "flesh" of those children of God who unwittingly lend themselves to him. They seem to realize the possible God-dishonoring results of their actions. But the damage is done. Feelings are hurt. Apologies are heard and accepted. Forgiveness and forgetfulness are promised, but often neither are practically given. Sincere and practical forgiving and forgetting are possible alone through the power of God's Spirit.

Jesus said: "And when we stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive your trespasses" (Mark 11:25).

When Christians fail to do this and the old wound is opened on occasion, or when old hurts are allowed to influence decisions and attitudes among members of the church, Satan is still winning his victory.

Forgetting properly is a little like starting a lawn, and the wrong memories are the weeds. We have two possible choices: let the weeds grow or pull them. If we let the weeds grow or just pluck off the tops temporarily, the grass will be choked out. So will the service and testimony of a child of God be who has failed to pull the weeds of those sinful memories.

To pull weeds calls for some conscious, definite, willed effort. As we look back to childhood days we can

consciously remember the pleasant things and refuse to dwell on memories unpleasant. By an act of the will I can remember mother's cookies and forget dad's spankings. A child of God will never forget the unpleasant things done to him and erase them from his memory without a conscious and determined act of the will to allow the Holy Spirit of God to make this a reality.

However, if we sow grass only once, the lawn will not be healthy and strong. We must continue to sow grass seed over and over again until the lawn finally completely takes over. If the child of God is busy about the work of evangelization, soul-winning and witnessing as he should be, the sowing of this good seed will choke out the old memories and renew the conscience.

Forget it and get busy for Christ; yes, busier than ever!

Doctors are Giving up Smoking

It is reported that in the first six months after Drs. E. Cuyler Hammond and Daniel Horn of the American Cancer Society reported to the American Medical Association that there is *probably* a cause-and-effect relationship between cigarette smoking and lung cancer, one doctor in every five who smoked gave up the habit.

The report states that among doctors about a third are nonsmokers. Those who work with cancer in general are notably nonsmokers. Only 28 percent of the members of the American Association for Cancer Research now smoke. Doctors engaged in preventive medicine and public health work are 53.7 percent nonsmokers.

Not all doctors who don't smoke gave up the habit because of the lung cancer reports. Some 13 percent did not smoke in the first place. However, about two thirds of the doctors who completed the lung cancer questionnaire accept the concept that there is a definite connection between smoking and lung cancer.

Of course all of this was not approved by the tobacco companies and millions have been spent to counteract the damaging sales results from the release of these statistics.

One doctor took the middle of the road in this matter, and yet his thinking was rather sensible. He noted that we may accept the conception that tobacco does a man no harm but, "until somebody shows me where it'll do some good, I don't think I'll bother with it."

Even *this reasoning* should be enough to cause any Christian to lay aside the "old weed" without coming to a consideration that his body is the temple of the Holy Spirit and indeed the dwelling place of the Godhead. To deface that temple in any way is a sin!

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

VOLUME 18, NUMBER 7

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Where Shall I Invest My Money?

By L. L. GRUBB

This question has been heard from the lips of Christian people many times. It is an important question. The children of God should desire that even their investment or savings funds should serve the Lord. Have you asked yourself this question at one time or another? Do you have a principal sum to invest somewhere but are at a loss to know how or where to invest it? Would you like to save smaller sums of money for future security and at the same time know that this money is being used to the glory of Christ?

The Brethren Investment Foundation solves all these problems and gives answers to all of these questions for you immediately. You may save as little as \$1 per month or invest any larger sum you may desire with adequate security and at a good rate of interest and also with the knowledge that you are making your money serve the Lord Jesus Christ.

The Brethren Home Missions Council has organized the Brethren Investment Foundation to meet the needs of our ever-expanding church-building program and to help our Brethren investors especially.

The Brethren Investment Foundation assists in building Brethren churches through the Brethren Home Missions Council. In these churches the Gospel of our Lord Jesus Christ is preached in all of its fullness and power. Investing Brethren means investing in the spreading of the true Gospel of the Saviour.

Even boys and girls are taking advantage of sending \$1 or more per month to the savings department of the Brethren Investment Foundation and are receiving 3 percent interest on those savings together with having the knowledge that their pennies are being used to help build Brethren churches. This savings plan is similar in most respects to any average bank savings plan. Pass-books are issued and upon proper notice any or all of these savings may be withdrawn. Any amount under \$500 must go into the savings department at 3 percent interest. However, when the amount reaches \$500, it may be transferred into the Investment Foundation proper and earn 5 percent.

Here is indeed a wonderful opportunity for the small investor to increase his financial security and also to help spread the Gospel of our Lord Jesus Christ.

All larger amounts of money go into the Brethren Investment Foundation at 5 percent interest. Properly executed notes are given to investors as authorized by the board and signed by the officers of the corporation. These notes are made according to the desires of the investor as to name, term, payment of interest and any other desired information. Also, upon proper notice this money may be secured by the investor before the expiration date on the note.

Aside from a reserve fund invested in liquid assets, all investments are used to build Brethren churches and to develop Brethren enterprises. Proper security is required by the Brethren Investment Foundation for each loan or investment made by the corporation. Therefore, the investor's money is as safe as good business practices

can make it. In addition there is the security of God to guard the investments of those who are His children and endeavoring to further His work here upon earth.

Who can invest through the Brethren Investment Foundation? Anybody, whether a member of the Brethren Church or not. How much money can you invest? Any amount. The Board reserves the right to accept or reject any investment.

What are you doing with the money God has entrusted to you? We believe it is just as important to invest Christian as it is to give to a Bible-believing and Bible-teaching ministry.

There is a pressing and urgent need for investment funds now to meet the greatest church-building program in our history. We need your help. The Lord needs your help. There is a definite blessing waiting for those who are willing to invest in the progress of the church of our Lord Jesus Christ. Invest Brethren. Write for information to the Brethren Investment Foundation, Inc., Box 587, Winona Lake, Ind.

Chico Host to Western 1956 Workshop

The annual workshop for home-mission pastors, wives, and missionaries will be held on Feb. 21, 22, and 23 for the western section of the country. The host pastor will be Phillip J. Simmons of the Grace Brethren Church, Chico, Calif. Members of the church have volunteered to assist in the housing and feeding of the group which will mean a saving of many dollars. The workshop has been held in this same church since its origin two years ago. The effect of the workshop has been good for the church from an offering standpoint. The 1955 offering almost doubled the one for 1954 to Brethren home missions.



1955 Workshop Group at Chico



Mansfield, Ohio, Woodville Grace Brethren

MANSFIELD, OHIO, BIDS FOR CONSTRUCTION CREW

The Woodville Grace Brethren Church, Mansfield, Ohio, has a request for one unit of the Brethren Construction Company to build a new church this spring. One unit of the company is working in Elyria, Ohio, and another in Fort Lauderdale, Fla. Both of these churches are coming along very rapidly and should be completed in early spring.

These brethren have their plans to complete and financing to arrange. This is one of the 10 building programs needed this year as mentioned on the cover page.

CHEYENNE SUBMITS FIRST SKETCH

The first draft of building plans for a new church building in Cheyenne, Wyo., has been submitted to the Brethren Home Missions Council for approval. It will take time to come to a final decision and have detailed plans completed, but there are some things for the Lord to work out while this is taking place.

The present church location must be sold, and a buyer is needed to make available funds for the new building. A zoning problem exists on a portion of the new location that is for sale. These are matters for prayer and we trust will be cared for by the time the plans are ready to start the building.



Cheyenne, Wyo.

RELOCATION NECESSITATES NEW BUILDING AT SAN DIEGO

In San Diego, Calif., the First Brethren Church has been sold. Immediate possession was given to the purchaser, and that means a temporary meeting place. A new location was purchased in Kearny Mesa area before the old property was sold, but there is a lot of work to be done in getting ready to build. The required variance has been obtained. Survey work has been completed. The perspective view of the master plans are approved. Detailed specifications are now being drawn, and soon this church will break ground. The work up to this time has required months, but another new church should be dedicated here in 1956.

ANOTHER CALIFORNIA CHURCH READY TO BUILD

WEST COVINA BRETHREN CHURCH

Breaks Ground

Sunday, Feb. 5, 1956

This church is located in
West Covina, Calif., and

Dr. C. H. Ashman, Sr., is the pastor.

The ground breaking for the new West Covina Brethren Church was postponed one week due to the weather. The pastor, Dr. C. H. Ashman, would have been unable to witness the event should it not have been postponed, so we believe it was in God's divine plan. Improvements and preliminary work are being completed and construction will start soon. Dr. Ashman says: "We must get started very quickly if we are to be able to open the day school this coming fall. We would lose a whole year in the work should we fail at this point."

New Construction

BUILDING LOCATION SECURED AT FREMONT

The Fremont, Ohio (colored) group has secured a building location. The Northern Ohio District has taken a special offering to help pay for the lots. The local group has a nice sum in their building fund and plans call for a unit of the Brethren Construction Company to erect a chapel for them this spring.

These Brethren have been faithful in their praying and waiting upon the Lord. The building is needed as the home now being used is filled to capacity.



SMM HELPS EXPAND TAOS MISSION FACILITIES

The SMM home-mission project for 1956 is additional housing facilities for our Spanish-American work at Taos, N. Mex. A government surplus building like the one obtained for the Brethren Navajo mission work will be secured as a guest house. The house will be moved on the location, but the foundation and much other work is required to make the house livable. This is a needed facility and accounts for one of the 1956 building projects. This is not as large as a church-building program, but it will probably take as long to erect since the missionary tries to sandwich it into his already overcrowded schedule.



Fremont, Ohio (colored) group

DRYHILL PARSONAGE ASSURED

Thanks to the National WMC for exceeding their goal of \$2,800 for a residence at Dryhill, Ky. Since building programs usually cost more than estimated, the "abundantly and above" of about \$500 will be nearly enough to assure Miss Evelyn Fuqua of a new residence. This, of course, will be true because of donated labor and other promised gifts and equipment.

The initial plans for a one-story concrete block home are off the drawing board. Complete plans will be forthcoming soon, and the new building will be getting under way. It will be located on the property where the chapel was built and will be free of flood danger. The home of Miss Evelyn Fuqua, missionary, at the present time is in the flood area and occasionally it is necessary to evacuate. It is also for sale, and because of its location and construction it is not to be desired as an investment.

PRELIMINARY PLANS COMPLETED FOR LOS ALTOS

LOS ALTOS BRETHREN CHURCH

6565 STEARNS STREET
LONG BEACH 15, CALIF.
WAYNE S. FLORY, PASTOR

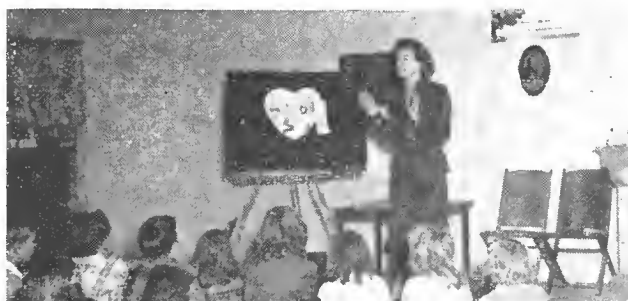
A change is being made in the plans for the new Los Altos Brethren Church. The first set did not come within the budget for a home-mission church, and a complete new set is now under consideration. The estimated cost of this revised plan is \$50,000 with a possible future expansion as needed.

The pastor, Wayne S. Flory, reports that a number of other churches are coming into the Los Altos development and that the sooner work can be started on the building the better it will be for them. By the time financing is available this building program will be under way.

The official name of this church is the Los Altos Brethren Church. It was formerly known as the Stearns Street Brethren Church.

COVER PAGE

Recent construction includes: Johnstown, Pa. (Riverside) top left; Parkersburg, W. Va., top right; Elyria, Ohio, center; Goshen, Ind., bottom left, Fort Lauderdale, Fla., bottom right.



Miss Evelyn Fuqua, Dryhill, Ky.

Martinsburg, West Virginia

SELF-SUPPORTING, NEW PARSONAGE, INCREASED OFFERINGS

This is the record for 1955 of the Rosemont Brethren Church, Martinsburg, W. Va.

By EARLE E. PEER, Pastor

Grace! Grace! Marvelous Grace! The history of the Rosemont Brethren Church, of Martinsburg, W. Va., continues to be written by the infinite grace of our Lord Jesus Christ. The pastor's heart is filled to "over-

flowing" as he gives a backward glance over the year 1955. It was a year of many victories for our Lord in which souls found Jesus Christ as Saviour, and one in which many saints came into a closer walk with the Lord.

The year was begun with somewhat of a feeling of "uncertainty" as the young home-mission church (six years old) decided to walk alone (as of Jan. 1, 1955) without any financial assistance from the Brethren Home Missions Council. As the months slipped by the blessings God showered upon us were coming so rapidly and so fast that we had almost forgotten that we had not always been a self-supporting church. Suddenly an acute need arose for housing for the pastor and God's people went to their knees in prayer. In four months time the pastor and family had moved into the beautiful new parsonage located in the Rosemont section of Martinsburg. The four bedroom ranch-type house was dedicated on Dec. 11, with Rev. Russell H. Weber, pastor of the Grace Brethren Church of Hagerstown bringing the dedicatory message. Rev. Max Williams assisted in the service with Mrs. Williams bringing a message in song.

Another of the reasons for rejoicing at Rosemont Brethren is the "hilarious" spirit of giving God has poured out upon His people. All offerings have increased and the indebtedness on the church building is being quickly retired. Rosemont Brethren Church is truly a "missionary" church. In 1955 the foreign-mission offering increased by 35 percent. Our Thanksgiving Offering for home-missions has already been increased by 24 percent with an incomplete report at the time of this writing. Rosemont Brethren believe there are no finer schools than Grace College and Grace Seminary. With one student at Grace, others are looking forward to graduation from high school and then—Grace! Consequently, our giving to Grace Seminary in 1955 increased by "280 percent" (not a typographical error!) over 1954.

Already in 1956 God is manifesting the power of His grace at your former home-mission church at Martinsburg, W. Va. The second Sunday of the new year was certainly a "Revival Sunday" with 29 persons rededicating their lives to the Lord. The following Lord's Day Professor S. Herbert Bess, of Grace Seminary, spoke at the evening service and at the invitation a man stepped out to accept the Lord as his Saviour. A minister of another denomination came to inquire of Professor Bess about enrolling as a student at Grace Seminary. We at Rosemont Brethren deeply appreciate all our brethren have done for us, and we covet your prayers that we might see even greater things as we go forward "with Christ in '56!"



Top: New parsonage at Martinsburg, W. Va. Center: Pastor Earle E. Peer, Rev. Russell H. Weber, Hagerstown, Md., the dedication speaker, and Rev. Max Williams, also of Hagerstown who assisted and led the music. Bottom: The building committee composed of Pastor Earle E. Peer, Mr. E. L. Custer, Mrs. Jesse Ash and Mr. L. W. Michael. (Mr. Americus Qualini also a member was absent when the picture was taken.)

Anointed With Power for Service

By LESTER E. PIFER

The apostasy of the present hour among the churches of our land is appalling. The modern church is guilty of a denial of the deity of Christ, is sadly lacking in a positive stand on the cardinal doctrines of the Word of God and is devoid of spiritual power. It staggers in the midst of an age of lawlessness, sensuousness, ungodliness and spiritual ignorance. It has a form of godliness but denies the power thereof.

The Apostle John in his first epistle warned that such would come. In chapter 2, verse 18 through 26, we have his warning, in verse 27 and 28 we have the positive provision for the child of God. If there is ever a time for the child of God to live in and exercise the power which God has provided, it is now. The need to win souls to Christ is tremendous and the coming of Christ draweth nigh.

The Promise of the Holy Spirit

The Lord Jesus promised that the Holy Spirit, following Calvary, would come to perform a definite work in and for the believer. The Apostle John carefully points this out in his Gospel, chapters 14 through 16. The Son of God pointed out vividly in Acts 1:8 that the Holy Spirit would have a definite part in the evangelization of the lost. Our Lord knew what was needed to endow the child of God in order that he might be a "witness unto me" in Jerusalem and unto the uttermost parts of the earth. Our Lord never calls men to a task or gives them the responsibility that they cannot perform with His endowment of power and grace. He will accomplish his work with men who trust His leading, His power and His Word.

After Calvary the Holy Spirit came as was promised at Pentecost. There was the manifestation of power on that occasion. Since that time He has made His abode in and on the believers. Each believer that comes to Christ for salvation has been convicted of sin by the Spirit. He then is persuaded and convinced that Christ is the answer to his sin problem; he is regenerated, baptized into the body of Christ, sealed and indwelt by the Holy Spirit. From that moment on the believer's life and body is the temple of the Holy Spirit (I Cor. 6:19-20; Cf I Cor. 1:1-2). The Spirit will teach, will guide in the study of the Word, will produce fruits of righteousness and will lead to the end that the perfect will of God might be accomplished.

The Presence of the Spirit

The Apostle John goes further in verse 27 to point out the nature of this anointing. The word "abideth" in the present tense would indicate a continuous and permanent anointing—starting at conversion and constant until the believer arrives in the presence of Christ in heaven.

This is an inward anointing because He "abideth in you." A direct contrast to that of the Old Testament when the Spirit came upon a person for a specific purpose and for a certain period of time. Here we see a gracious inner moving of power that manifests in the inner man producing from the heart the proper atti-

tudes, fruits, and spirit of service. No person of the world (unbeliever) can have such, it cannot be bought. This power, this anointing comes in the person of the Holy Spirit when the yielded life becomes a partaker of the divine nature.

The apostle further declares that this anointing is sufficient and complete. The statement: "And ye need not that any teach you" may be misconstrued. The Antichrist is putting out so much that is under the guise of truth that there must be discernment of the false and the true. There will not always be someone near to counsel on such things. The Holy Spirit is always there to discern right from wrong.

The completeness of this anointing is assuring, for He "teacheth you all things." The Holy Spirit is not partial, but complete in His work. He will not lead in tangents nor in opposite directions. What He teaches will always be in harmony with the Word, with the will of God, for the believer's good, and for the glory of Christ. He will condemn that which is not holy. He will convict where there is sin. He will close the door of opportunity when we are not prepared. He will open our eyes and will always lead toward the preeminence of Christ in our lives.

The Purpose of the Holy Spirit

The Lord Jesus promised that we should not be left comfortless at his departure. The Holy Spirit came that we might "abide in him" (vs. 28). He came to persuade us to be in Christ. He had His part in our regeneration and now has His part in producing a life in us that will bring about in every respect God's glory. This means a life exalting Christ, fulfilling the Father's will, producing the fruits of righteousness—a life of godliness in this world of sin, a life of happiness and joy in the experiences of the Christian life. It means a life of service, of testimony and boldness in ministering the Word of God, in winning souls to Christ.

The Apostle Paul enjoins the believer "to be filled with the Spirit" (Eph. 5:18). Though we have received the anointing, there should be also a constant infilling. This does not mean more of the Spirit but rather yieldedness, letting the Holy Spirit have more of us. The more perfectly we are yielded to His bidding, the more power He will be able to manifest through us.

The Pleasure of the Holy Spirit

The Apostle John finally instructs us to abide in Him that we may have confidence and not be ashamed at His coming. Here we see the pleasure of the Holy Spirit in the believer. Under His perfect leadership we are caused to abide in Christ. We will be active in Christian service in perfect fellowship with our wonderful Lord.

When Christ appears for His own there will be two alternatives: either we will be ashamed or confident. If we have not allowed the Spirit of God to have His way, we will be ashamed. If He has accomplished the Father's will in our lives, there will be a confidence that we have done as the Lord has bid. What about the commission of Matthew 28:19? Have we done as the Lord Jesus asked? Are we doing our part in evangelizing the lost world?

JANUARY 18, 1956

By Leanore M. Button

The sun was already warm as I started up the steps of 8331. At the top of the steps there were two doors. One had $\frac{1}{2}$ and the other had $\frac{1}{4}$. I chose $\frac{1}{2}$ first and rang the bell. "Who's there?" someone asked through the closed door. "I'm on the telephone."

"Never mind," I said. "I will leave a little paper for you here in the door." "On phone," said the notation on my card, and I turned my attention to $\frac{1}{4}$. This time the door opened and a middle-aged woman in a nightgown stood in the door. The time was 9:35. I smiled and handed her the Mediator. "It is written by Jewish men who believe that Jesus was the Messiah," I said, watching her face. She handed it back. "Take it," she said. "I don't want anything to do with Jesus."

Just then the door of $\frac{1}{2}$ opened and she saw the Mediator. "You can have this one, too," she growled. "Why do you bother us with these things?" Bang went the door. On the card for $\frac{1}{4}$ I marked, "Refused Mediator."

Downstairs again and the sun was high in the sky. I thought what a gorgeous day it was, and it was still full of opportunity in regard to giving forth the message of salvation.

At 8333 an elderly man opened the door. The record said last time he had refused the Mediator and shut the door. He was short and jolly until he saw what I had. "What do you want me to do?" he demanded angrily, "believe in this Jesus?" I told him our interest was in getting people to read their Tenach (Old Testament) and to realize that God says we are all sinners and that we cannot be in fellowship with Him without the proper sacrifice for that sin. "I know all that," he said. "We Jews don't need you to tell us what to believe."

"But do you have a sacrifice for your sin?"

He shrugged. "Who knows? Okay, so I'll read it. Now what else do you want from me? Are you getting paid for this?"

I assured him I wasn't. "Anyway, this is your job and you should be doing it. Isaiah says that Jewish people are to be His witnesses. Do you ever tell anyone about God?"

He grinned. "Okay, okay, go on and give out your papers. I'm a busy man." Gently but firmly the door of 8333 closed. Notation, "M. O.M. (old man) fairly good humor. Will read." The time was 9:45.

At 8370, some 30 calls later, I found another upstairs apartment. On the door was a small grill about the size of a 50-cent piece. When I rang, this was opened to reveal a round brown eye. "What do you want?" The voice sounded young and anything but friendly.

I held up the Mediator, the Yiddish side showing. "I'd like to leave a little paper with you."

"If it's about Jesus Christ, I don't want it. I don't want anything to do with Jesus Christ!" There was no point in trying to talk to one brown eye, and obviously the door was not going to be opened. The notation on the card said: "Refused Mediator. Wants nothing to do with Jesus Christ."

The next call was an orthodox rabbi's home. His name was on the side of the patio in huge black letters with

something in Hebrew following it. The card had two notations: "1. Woman refused Med. Not Interested. 2. No stop, just wanted to get Med. in door so he would read it." Just then I noticed a sign on the door saying to please not ring the bell. So I slipped the Med. in the door handle and left. After I was away from the patio I thought, how stupid can you get? Why hadn't I knocked? A feeling of depression settled over me. If I had knocked, maybe he would have answered the door and who knows what might have happened? Then I thought, hadn't I prayed for guidance in calling for this day? Hadn't I asked God's leading in speaking at each door? So why should I concern myself over what might have been if God had led me to put the Mediator in the door? I felt better by the time I reached 8381 and met an elderly man coming down the walk.

"Who are you looking for?" he asked, eyeing my magazines.

I smiled at him, sensing immediately his dislike and trying to reach out to him by being friendly. "8381. Are you 8381?"

He didn't even answer. "What are you, a missionary? If that stuff is about Jesus Christ, I don't want it. I haven't time for you missionaries. Why don't you go to the Christians? Why do you bother us. We don't want your Jesus."

"I'm sorry you feel this way, sir. We do try to reach gentiles, as well as Jews. We are *all* guilty of sin. Your own book says so. It also says we need a blood sacrifice for that sin—"

"Go to the Christians," he growled, and walked away.

The notation on card 8381: "Refused Med. E.M. (elderly man). 'Go to Christians. Don't want your Jesus.'"

The last call of the morning was at another upstairs apartment. A middle-aged man opened the door. When I showed him the Mediator and told him why I was there, he revealed no antagonism. "I've studied all religions," he said. "In fact, I almost became a Catholic."

I spoke to him about sin and the need of atonement on which he agreed with me. He said Jesus was a great man. Messiah? He smiled a little. "Perhaps." He allowed me to explain the plan of salvation, and I was able to speak freely since he was well acquainted with the New Testament. While we talked, he kept glancing over his shoulder nervously as though afraid of being overheard. At last he asked me for my phone number. "I haven't time to discuss this now as fully as I would like." I was glad to comply and to invite him to our Wednesday meetings and also to the Sunday afternoon meeting we hope to have in February. He promised to come.

On the way back to the car my mind kept going back to those who wanted nothing to do with Jesus Christ. What was their life like without Him? How did they think? How did they feel? How did they even live without Him? I shivered, even in the warmth of the sun,

(Continued on Page 109)



By SAM I. HORNEY

This picture has an interesting story. One day just before the end of the school year our youngest daughter, Phyllis, came home from school crying as if her heart would break. Between sobs we could learn nothing from her—why she was crying. Some time after she was calmed we learned the following story: On her way home from school she walked with three of her classmates. One of the girls (about 9 years old) told her: "Your father is the Devil. He is a Protestant, and all he preaches about is the Devil. Go home and tell him I said so." The poor girl's heart was broken.

The next day I went to the school to see this girl. I told her I had received the message she sent to me. By this time she was very much ashamed. I gave her a good talking to, with kindness. I felt sorry for her as I know she was only repeating what she had heard at home or what she had been taught about me and the church.

When summer came and we had our Bible school here at Canon, this little girl was invited and came to school. She is the little girl, the second from the left on the front row. My daughter, Phyllis, is second from the right on the front row.

This is just a good illustration how some religious groups teach their children to hate Protestants. Poor little girl, she didn't know any better. She is typical of the thousands here in Taos Valley.

ISRAEL CALLS!

(Continued from Page 108)

because I could still remember the nights before I knew my Saviour and how I went to bed with an unknown dread in my heart. The days I could fill with friends and material things but the nights—ah yes; then I was alone—alone—alone—. Life without the Lord Jesus? No sun, no moon, no stars, no joy, no peace, no hope, and no life. The sun had already set. There was nothing ahead but darkness. They were already dead in trespasses and sins.

The cards have been put away. The day, Jan. 18, 1956, is gone and with it perhaps the last opportunity some of those people will ever have to hear the way of salvation. On some of the cards there are notations which mean there is hope ahead. On others there are the saddest words those particular people will ever remember: "I want nothing to do with Jesus Christ."

RIALTO, CALIF. (Mrs. J. L. Eckstein, financial secretary)—

Please find enclosed a check for \$120, our Thanksgiving home-mission offering. We met the first time the third Sunday of July, and we are growing in numbers. (Ed. This is a good way to start any new church by having a missionary vision. Rev. Arthur Carey is the leader of this new work.)

We have purchased a bus that will be in operation after Jan. 1, 1956. It will also be used for a Sunday-school class. We are entering into a door-to-door canvass in a short time and hope to reach some folk in this manner. Pray that we might let this community know how wonderful it is to have a Saviour like Christ.

GRANDVIEW, WASH. (Robert Griffith, pastor)—

The attendance has been good and we are having visitors in every service. We had another person saved in a recent service. For our Christmas-tree decorations we used colored envelopes with a building fund offering. Over \$50 came in through these decorations. We have paid the down payment on a church location which it looks like we will need soon. The man who owns our present meeting place is planning to start building in the spring, and we will be left without a meeting place. We had an increase in the home-mission offering this year for which we praise the Lord.

BERRIEN SPRINGS, MICH. (Gilbert Hawkins, pastor)—

A record attendance of 104 was attained on Dec. 18, 1955. The interest is very good, and the enthusiasm is high. Everyone has a mind to work and work hard. Two new families have joined us in the past quarter, also a young man 19 years old from a family of 15. This young man has already been instrumental in bringing seven others to the services. We are praying these new ones will receive Christ. Pray for them and continue to pray for us.

SEATTLE, WASH. (Thomas Hammers, pastor)—

We broke ground the last of August but the contractors did not get started until October. By this time the rains got started and with snow and ice it really has stalled us. A week ago we had four days of sunshine, and the laminated rafters were put in place. The men tried to finish the floor joists but the rains came again. I imagine the roof could be put on if we had about two weeks of good weather. I have tried to get an occasional picture, but my snapshot camera has not produced any good pictures under these cloudy skies. Anytime you have a chance—float in and see us.



WINONA LAKE, IND. Approximately 350 attended the evening sessions of the Grace Bible Conference held at Grace Seminary Jan. 31 through Feb. 3. Dr. Wilbur M. Smith was the guest speaker. Seventy-four attended the alumni banquet held Feb. 2 at the Westminster Hotel. In cooperation with the "Class of 1956" the Alumni Association voted that the 1956-57 project should be the installation of street lights on the Grace Campus. All members of the Alumni Association are urged to mail their annual dues and contributions to the project fund. All monies should be sent to Russell Ogden, 711 Osborn St., South Bend, Ind.

NEW YORK, N. Y. Rev. and Mrs. Jake Kliever will leave here Feb. 22, at 6 p. m. en route via plane back to their missionary work in Africa. Thirty-nine hours later they will be on their station ready to continue their labor for the Lord. This speed in travel not only makes the trip easier for the missionary, but is a saving of missionary funds and valuable time.

BEAUMONT, CALIF. Mr. and Mrs. Mark Manning celebrated their 48th wedding anniversary on Jan. 15. They are members of the Cherry Valley Brethren Church.

SPECIAL. Feb. 26 is Evangelism Sunday in the Brethren Church. Pastors are urged by the Board of Evangelism to use the laymen in some way in the services on this Sunday.

NORWALK, CALIF. Ward Miller, pastor of the Community Brethren Church, Whittier, Calif., con-

cludes evangelistic services at the Norwalk Brethren Church Feb. 19. Henry Rempel is pastor.

CANTON, OHIO. The Northern Ohio District Fellowship of Brethren Churches will convene here Apr. 24-26 at the First Brethren Church, John Dilling, pastor.

WELLINGTON, NEW ZEALAND (EP) Brigadier Hildreth of the Salvation Army retired after 42 years as a SA officer. For the past 25 years he had regularly boarded the same early morning tram from Kilbirnie for the city. The crew and passengers who had come to know the Brigadier so well, marked the special occasion by decorating the tram with yellow, red and blue streamers, thus showing their respect and appreciation of his Christian life and testimony.

CHAMBERSBURG, PA. The evening services at the Grace Brethren Church (Pond Bank) have almost doubled during recent weeks, with an average attendance of 50. John Ritchey is pastor.

FORT WAYNE, IND. Pastor and Mrs. Mark Malles were "treated" with the privilege of attending Founder's Week Conference at Moody Bible Institute Jan. 30 through Feb. 6.

WINONA LAKE, IND. Dennis Eugene Bishop was born Tuesday, Feb. 7, the son of Rev. and Mrs. Donald Bishop, missionaries in Argentina. The Lord took Dennis back into His arms on Wednesday, Feb. 8. Christian sympathies are extended to the Bishops.

WINCHESTER, VA. A new Sunday school annex is soon to be constructed by the First Brethren Church. Paul Dick is pastor.

SAN FRANCISCO, CALIF. Arnold Grunigen, Jr., 54, a pioneer in the Christian Business Men's Committee International movement, died at Stanford University Hospital on Jan. 18. One of the five founders of CBMCI, Grunigen served as International chairman for several years. The funeral service was in charge of Dr. Charles Fuller, Dr. Ward Willis Long and Dr. Francis W. Russell, and was attended by over 1,000.

MANSFIELD, OHIO. The name of the Second Grace Brethren Church, Gene E. Witzky, pastor, has been changed to Woodville Grace Brethren Church. Please change Annual.

HAGERSTOWN, MD. The Grace Brethren Church has approved plans for a Christian Day School. Russell Weber is pastor.

The BRETHREN MISSIONARY HERALD

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Winona Lake, Ind.

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Winona Lake, Ind.

FORT LAUDERDALE, FLA. It is hoped that the Fort Lauderdale Chamber of Commerce does not learn that Rev. Ralph Colburn, pastor of the Grace Brethren Church, and his family spent their vacation in January in "sunny" (or "rainy") California.

WINONA LAKE, IND. The new address of Evangelist R. Paul Miller is Route 4, Warsaw, Ind. Mail can be sent through Box 9, Winona Lake. Please change Annual.

JOHNSTOWN, PA. The East District winter youth rally was held at the First Brethren Church Feb. 10-11. Prof. Homer Kent, Jr., was the guest speaker.

WINONA LAKE, IND. Chaplain Burton Hatch, USA, was guest speaker at the Winona Lake Brethren Church on Feb. 5. Brother Hatch left Feb. 14 for his assignment in Europe. Herman Koontz is pastor.

CHICO, CALIF. The workshop for pastors of home-mission churches will be conducted at the Grace Brethren Church Feb. 21-23. Philip J. Simmons will be host pastor.

WASHINGTON, D. C. Chaplain Donald Carter (USA) conducted a baptismal service in the baptistry of the First Brethren Church on Jan. 29. James Dixon is pastor.

CHICAGO, ILL. Dr. Samuel W. Blizzard, Jr., professor at Pennsylvania State University, reported the results of a survey made recently which showed that the average minister spends 10 hours a day at his work, of which 13 percent is devoted to the most important function of his ministry, preaching. These conclusions were reached through questionnaires sent to 1,500 ministers in 22 denominations.

WINONA LAKE, IND. Sunday school orders for the April-June quarter are past due. Please check and see if your church has mailed its order to the Missionary Herald. It is not too early to order your vacation Bible school material.

EXCUSES OFFTEN USED AGAINST THE CHRISTIAN SCHOOL

Report of Christian Day School Committee, National Fellowship of Brethren Churches; Charles Mayes, Glenn O'Neal, Ward Miller.

Since Christian schools in the elementary and high-school levels are somewhat new in our country, there are some people so affected by the traditional system that they frequently register themselves in opposition to the Christian school movement. These objections usually come from people who have not thought through the subject, or who have become slaves to tradition, or who perhaps may be prejudiced for one reason or another.

We will consider five of the most popular excuses which are repeated against Christian education in elementary and high schools.

1. "I am not interested in a Christian school for my boy because there he will be sheltered from the world."

We could only wish it might be so, but, to the contrary, whenever you find 500 boys and girls gathered together—some saved and some unsaved—you will have not only the world very much in evidence but you will have also the flesh and the Devil. A Christian elementary school or high school is not made up of perfect students any more than is a Christian college. In any Christian institution those who are carnally-minded may find a crowd with which to run and opportunity to show a rebellious or disobedient spirit.

The purpose of a Christian school is not to shelter the students from the world. It is rather to give students opportunities for fellowship and mutual encouragement under the direction of a sympathetic and believing faculty. In the Christian school the Bible and Christianity are taught instead of ridiculed. The battle with the world is similar to life in general, but the Christian student does not battle alone.

2. "I am not interested in a Christian school for my boy because I want him to learn to battle for the faith."

This view is probably valid, provided the boy knows and understands the faith sufficiently well to battle for it. However, in these days of an educational system where the philosophy of state education may be purely anti-Christian, boys

are very rarely to be found who know the faith sufficiently well to stand up against the viewpoints which are presented.

It is one thing for a boy to say: "I just do not believe in evolution," but it is quite different for a high-school student to know why he does not believe in evolution, and to properly discuss that view, as well as the Biblical view, in a manner sufficiently accurate to convince the gainsayers. It takes more than stubbornness to intelligently resist unbelief. Thus the positive truth must be taught systematically, carefully, fully; and this can scarcely be done in the average home or Sunday school. However, if your boy is sufficiently well trained to answer all the objections of an anti-Christian philosophy of education, his place is probably not in a Christian school. Christian schools must serve the many who need to learn the proper manner to battle for the faith.



Christian Day School, Long Beach, Calif.

3. "I am not interested in a Christian school for my boy because I want him to be a witness wherever he goes." Again, in consideration of this question, it may be true that opportunities to witness will be found in greater numbers in a non-Christian school. Some boys have given an excellent account of themselves as witnesses and no doubt have been in the place that the Lord desired.

To cast a student who is a child of God into a world of other creatures so that he might there witness to them when he himself is not sufficiently prepared to do so, is like throwing one into the water who has not yet learned to swim.

We must remember that it is one thing for a boy in high school today to stand up against the other students to give a witness and quite another matter when he has to face the more severe opposition of those who are teachers and in the place of authority. It is not infrequent for Christian boys and girls to be completely squelched by those properly designated as authorities, for no

other reason than for giving their witness.

4. "I do not want my boy to go to a Christian school because I want him to face the hard battles of life."

This all sounds good upon first consideration, but in America today there are thousands of boys and girls in the education system who do not win when they face the hard battles of life. It is easy to find church members in every city of America who follow the same social practices, go to the same dances and places of amusement, smoke the same brand of cigarettes, and drink the same beer as the non-Christians. Certainly we need to be concerned for the multiplied thousands of supposed Christian young people today who are not winning in the hard battles of school life. These are the young people for whom Christian education provides a way out.

5. "I am not interested in a Christian school for my boy because it costs too much."

Of course, it does cost money to maintain Christian schools. The godless State is not interested. There is no support from taxes. Nobody is interested in Christian schools except Christians, and then only a portion of them. This is a strong argument.

In the average Christian school setup it will cost between \$2,000 and \$2,400 for a boy or girl to go all the way through the 12 grades in a Christian educational program. However, when we consider that within this program one period every day, for 12 years is to be given to the study of the Bible, and when we consider that Christian teachers all the way along have been carrying out the Scriptural admonition to "give a reason for the hope that is in us," and when we consider that cost of crime in the lives of multitudes who have followed the educational philosophy of the State, we come to the conclusion that any price paid for a real Christian education is very slight.

Many Christian parents have sold their possessions, borrowed money, or skimped on food and clothing at home to keep their children in Christian colleges, and have felt well paid for the sacrifice. If education in Christian colleges is universally accepted as of such importance, why is not the same type of education indispensable for elementary and high-school ages as well?

THE CHALLENGE OF THE
BRETHREN LAYMEN:
GIVE TO and PRAY FOR
THE BOARD of EVANGELISM

EVANGELISM SUNDAY

Feb.
26TH

PRAY
for

REVIVAL
FOR EVERY
BRETHREN
CHURCH
IN 1956



DEAN FETTERHOFF

Evangelist

Crusade Team Two

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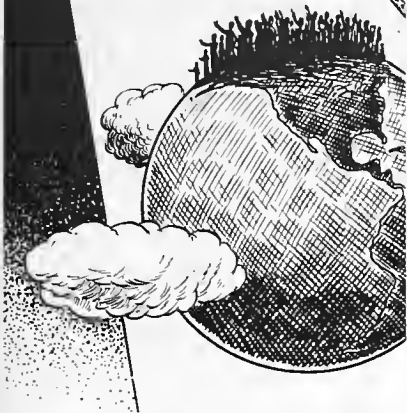
1. To assist small mission churches in their evangelistic programs
2. To provide needed equipment which would facilitate the work of the crusade teams

BOARD OF EVANGELISM

BOX 15

WINONA LAKE, INDIANA

"BLESSED IS THE PEOPLE
THAT KNOW THE JOYFUL
SOUND: THEY SHALL WALK,
O LORD, IN THE LIGHT OF THY
COUNTENANCE." Psalm 89:15



By GENE FARRELL

Pastor, Cherry Valley
Brethren Church,
Beaumont, Calif.

PART I

Recently, in reading an article written by a liberal pastor in the area where we are working, we could not help but note the presence of some significant words. Going back over what we had read, we underlined them as follows: "*a theory . . . probably . . . a strong possibility . . . informed minds . . . a shadowy figure.*"

About the same time we were handed a clipping from a local paper which advertised a certain church as being a place "which gives you complete freedom to formulate your own religious concepts, and which emphasizes the importance of right living over any doctrine."

How glad we were as we read these views that the church with which we are affiliated here in Cherry Valley does not deal in vagaries, but is numbered with that band of evangelicals of which Obstinate in Pilgrim's Progress said: "Come, then, neighbor Pliable, let us turn again, and go home without him [Christian]. There is a company of these crazy-headed coxcombs, that, when they take a fancy by the end, are wiser in their own eyes than seven men that can render a reason."

The Messiahship Of Christ

As we begin this series on the Messiahship of Christ, we take delight in turning to that Book which to the world is but a "fancy," but to us is the Word of God, penned by "holy men of old," as they in turn were "moved by the Holy Ghost."

Perhaps the most convincing proof to this writer of the Messiahship of Jesus Christ was HIS OWN PERSONAL TESTIMONY.

It has been our experience in teaching and personal evangelism that if one can cite the *actual words* of Jesus in the Gospels, these bear considerable weight with the unsaved. Because the Sermon on the Mount is generally accepted, it is always profitable to our argument for the Gospel to make liberal use of the many verses in this Discourse which fell from the lips of the Man whom even the worldling accepts as the greatest Personage ever to set foot upon this planet.

We have been in classes where the story of Jonah has come up for discussion—probably the most disputed account, by the way in all Scripture—and of all of the proof that was given, none was so convincing as the words of Jesus himself when He said in Matthew 12:40: "For as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." *Jesus said it!* He confirmed the flood also, and many other accounts in the Old Testament. It is hard to deny *His* words, this One whom all the world knows has made such an impact upon humanity.

The Messiahship of Christ was the personal claim of the Saviour himself. His whole purpose in dealing with the woman at the well of Samaria was ultimately to hear her say: "I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things." Then He was in a position to point her to himself in His true character,

something which she was being challenged to see and believe all through their conversation. But now Jesus said unto her in answer to her query: "*I that speak unto thee am he*" (John 4:26).

He who doubts the Messiahship of Jesus Christ challenges the integrity of Christ himself. "I am the Messiah," He said in effect to the woman. I am the One who was to come, as prophesied in the law and the prophets, to tell you all things. I am "that prophet" of Deuteronomy 18:15, whose words were to supercede those of Moses himself.

Rather than rebuke His disciples and others for acknowledging Him as the Christ, our Saviour encouraged such testimony. When Peter confessed: "Thou art the Christ, the Son of the living God"—Jesus said: "*Blessed are thou.*" When Philip said to his brother, Nathanael: "We have found him, of whom Moses in the law, and the prophets, did write [Messiah]," and when Andrew told his brother Peter: "We have found the Messiah, which is, being interpreted, the Christ," Jesus did not admonish them for witnessing thus. No; He accepted this title without hesitation or explanation, for He knew that He himself was the "Anointed One" that should come, the Messiah for whom all of Israel had been waiting.

Be assured that the elders, chief priests, and scribes knew His claim. It was for this that they brought Him to trial before them. "Art thou the Christ? tell us," they said in Luke 22:67. Again in Matthew 26:63 the high priest said: "I adjure thee by the living God, that thou tell us whether thou be *the Christ*, the Son of God." And in Mark, after Jesus was questioned as to His being the Messiah, He replied in no uncertain way: "*I am*" (Mark 14:61-62).

Following His appearance before the high priest, when they led Him

(Continued on Page 116)



R. PAUL MILLER

Evangelist

Crusade Team One

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WINONA LAKE, INDIANA

THE CHALLENGE OF THE
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EVANGELISM SUNDAY

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An Open Heart

By DON FARNER

Pastor, Harrah Brethren Church, Harrah, Wash.

In Acts 16 we read of a "certain woman named Lydia." The Lord sent a missionary party to meet her as she was in prayer by the river-side. How often we are reminded that God uses people to perform His purpose. As we examine the missionary party who were to come to Philippi to establish a work there, and consider the events which took place, our hearts are thrilled as we see the completed work.

First, we notice that there was a disagreement as to who would be in the missionary party. The original party was divided into two groups. Barnabas and Mark, set sail for Cyprus, while Paul and Silas, to other places and finally to Philippi. Dissension among God's people is not a good thing, but a disagreement may lead two parties into the will of God. The Word of God says nothing more about Barnabas. Perhaps, he had a fruitful ministry and God did not see fit to record it.

We like to think that this is the case. Two more workers were added to Paul's party. One of these was the young man Timothy, the other was Luke who joined the party at Troas. These were willing to work and pray together and God led them. They, with the help of the woman who prayed by the river-side, established a testimony for Christ in the city of Philippi.

When the missionaries arrived in Philippi they met "a certain woman named Lydia." Her native home was Thyatira, but she was, at this time, living in Philippi. The Bible tells us that she was a seller of purple-dyed garments. From her profession we may conclude that she was a merchant of means. The record in Acts 16 reveals that the apostle and his companions went outside of the city by the side of a river to pray. This was without doubt a secluded spot where others came for the same purpose. A quiet place is like an upper room when we desire to

meet with God and have a time of fellowship with Him. Here we find these men meeting together in behalf of the ministry and a soul comes to Jesus Christ. How this ought to stir our hearts and warm them toward an attitude of prayer, to open our eyes to God's purpose for us.

As these men came to the river-side they found Lydia. Some believe that she was a proselyte, for the Word tells us that this event took place on the Sabbath Day. "No doubt she had formed a habit of coming here as it was convenient for the necessary ablutions required in the Jewish religion." Although we might find fault with her worship, we must admit that she was sincerely seeking for God's truth. The testimony which we have says that she worshiped God. From this we gather that she did her best according to the knowledge that she had. She was willing to listen to the Gospel as Paul spoke to her, and God opened her heart. To open the heart was God's part; to pay attention was the woman's part. A little later she was baptized along with the other members of her household. To prove her sincerity she invited the missionaries to her house. Some think that this became a meeting place for the church of Philippi.

How little the world knows about the divine movements which are ordered by the Lord. Paul, Silas, Timothy and Luke had arrived in Philippi. They quietly rested on the Sabbath Day. They sought a place of worship and found God's chosen one who was to help in the evangelization of her people.

Then, there is always a need of prayer. In New Testament times the place of prayer was very often by the river. Usually there was no sign to direct the worshiper to the place of worship. We might wonder

why they met by the river. Perhaps the psalmist tells us in Psalm 137: "By the rivers of Babylon, there we sat down, yea, we wept." This may be a picture of the exiled Jew meeting in the place of prayer. Paul found only women here at the river. But this small group of women recognized their relationship to God and met together to pray. Paul who had often prayed the prayer of the self-righteous: "I thank thee that I am neither Gentile, nor slave, nor woman," now bears witness of God's salvation. His heart and mind had been changed. His new and unselfish thoughts are recorded in the New Testament. What freedom Christianity gives to those who embrace it. The message of the Gospel was delivered and God opened Lydia's heart. How often we need to be reminded that salvation is of the Lord and that the ministry of reconciliation was committed to us.

Prayer resulted in a listening ear, an open heart, and an open house. God had forbidden the missionaries to go to Asia; the Spirit had hindered them from going to Bithynia. But a vision appeared to Paul directing the party to Macedonia, Philippi, and down to the riverside. Here he found a woman whose heart God had opened. "She attended unto the things which were spoken of Paul." Her heart was opened and the light of the glorious Gospel of Christ found lodging there. Lydia paid attention to the message, received Christ as her own personal Saviour, became His servant, and began to serve Him.

Lastly, we find a thankful apostle. "I thank my God upon my remembrance of you, always in every supplication of mine on behalf of you all making my supplication with joy, for your fellowship in the furtherance of the gospel from the first day until now" (Phil. 1:3-5, ASV). That a house was opened to Jesus in Philippi I also thank God.

FRUITBEARERS

By ANDREW E. AUXT

Hagerstown, Md.

A few years ago I purchased a white birch tree for my front yard. The purchase was made by mail, and when the shipment arrived, there was tied with the birch a stick about one inch in diameter and four foot long to protect the little birch from being damaged.

When I planted the birch tree, I placed this stick into the ground alongside the tree. In the spring the birch tree budded and came into leaf, as I had, of course, hoped it would. Within a short time, however, I found that the stick likewise had sprouted buds and come into leaf. After a while I found that the stick had developed roots and it turned out to be a peach tree.

I left the two trees growing alongside each other for about two years, after which I moved the now flourishing peach stick-tree to my back yard. There it continued to grow, and this year I had a harvest of a couple of peaches from the "stick."

To me, this illustrates a great truth which we need to recognize if we profess to be born-again Christians.

This stick was just like many others of its kind, having been cut from a live tree—but now to look at it one couldn't tell that it had any life in it. And likewise, just to look at an average group of people one couldn't tell which of them were Christians, those who by virtue of the indwelling Holy Spirit have eternal life—just from their appearance alone.

And of those who read this item mere humans cannot tell, by a casual glance alone, which of you have life—spiritual life—and which of you do not. God alone can do that by looking "not on the outward appearance but on the heart."

Now when this peach stick was placed in contact with nourishment, in the form of fertile soil and water,

it took root and grew and eventually bore fruit. This proved that there was life in that old packing stick in spite of its original use and appearance. God had implanted life there and that life showed itself. How? By eventual growth and then fruitbearing.

So it is with those in whom God has implanted spiritual life—by the new birth spoken of in John 3:3. When they are nourished not on soil and water but on the spiritual food—God's Word—they should show signs of growth and eventually bear fruit, proving to a doubting world that they truly do have the indwelling Holy Spirit, though He be quite invisible to the five physical senses.

Are you, who claim to be one of God's children, a possessor of eternal life, proving to the world the validity of this claim with growth and with fruit? Or are you, from all appearances, just a dead stick with no outward signs of life?

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- 4056 Pearly White City
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- 4057 I'm a Pilgrim
How Sweet the Name of Jesus Sounds
- 4059 Sound the Battle Cry
Lead Me Gently Home, Father
- 4063 It Came Upon a Midnight Clear
Silent Night

to Pilate the governor, their accusation was that "We have found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is *Christ a King*" (Luke 23:2). Even on the cross His claim was challenged by those that passed by, for they derided Him, saying: "He saved others; let him save himself, if he be *Christ*, the chosen of God" (Luke 23:35). And one of the thieves, that hung there with Him, railed on Him, saying: "If thou be *Christ*, save thyself and us" (Luke 23:39).

What was it that made the hearts burn of those two grieving disciples on the road to Emmaus? Was it not that He had opened to them the Scriptures concerning himself as a *suffering Messiah*? "O fools, and slow of heart to believe all that the prophets have spoken," He said to them: "Ought not *Christ* to have suffered these things, and to enter into his glory?" (Luke 24:25-26). And in the 44th verse of the same chapter, after the 11 had handled Him and He had eaten before them, He told them that the things which had taken place were not as tragic as they thought, but were in reality just a fulfillment of that which had been written "in the law of Moses, and in the prophets, and in the psalms, concerning me . . . thus it is written, and thus it behoved *Christ* to suffer, and to rise from the dead the third day" (vs. 46).

In closing, we are reminded of the story of an unbeliever who said that he had a quarrel with the man of God who had preached on eternal punishment. When the pastor insisted that such was not the case, the amazed man asked an explanation. Turning him to the Word of God, the pastor said: "Your quarrel, you see, is not with me, but with Jesus Christ himself." In like manner, he who has an argument to offer about the Messiahship of Jesus has no quarrel with this writer, nor with any other for that matter, but with the Son of God himself. This was *His* claim, not in these few verses alone that we have cited, but throughout the four Gospels, and His own testimony ought to stand if anything should, this One whose influence upon the world is unsurpassed by any other.

(To Be Continued)

The BRETHREN
MISSIONARY

HERALD



FEBRUARY 25, 1956

PART VI

GENESIS FLOOD

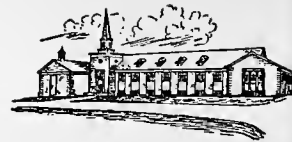
Faculty of
Grace
Theological
Seminary
and College



Left to right, front row: Nathan Meyer, Homer Kent, Jr., Dr. James Boyer, Dr. Herman Hoyt, Dr. Alva J. McClain, Dr. Paul Bauman, Dr. Homer Kent, Sr., Herbert Bess, John Whitcomb, John Rea. Back row: Richard Messner, Donald Ogden, Alva Steffler, Norman Uphouse, Miriam Uphouse, Ava Schnittjer, Mabel Hamilton, Benjamin Hamilton, Wayne Snider, Jesse Humbert, John Stuber. (Not shown) Ralph Gilbert.

Portland Conference Revival

EDITORIALS



By Dr. Homer A. Kent, Registrar

Grace Bible Conference

As these words are being written (Feb. 4) the fifth annual Grace Bible Conference has just come to a close and with it the second in the series of the Louis S. Bauman Lectureship with Dr. Wilbur M. Smith as the lecturer. We have been dwelling upon the mountaintop.

In spite of a severe snowstorm and ice which hit the area the Sunday night before the conference began and continued through the early part of the conference, making travel by car very treacherous, the attendance was very gratifying. More alumni attended than in any previous year. Forty-four in this category from outside Winona Lake signed the visitors' register, while there were many others who failed to sign in the black book. This number included pastors from as far east as Philadelphia and as far west as the state of Iowa. There were present missionaries from India, Argentina, and Africa and those on their way to Japan and Pakistan. Between 60 and 70 attended the annual midyear alumni banquet on Thursday evening in the Rainbow Room of the Westminster Hotel. The sessions which were devoted to testimonies from the alumni were packed with interesting accounts of how God is blessing the graduates of our school in various spheres of service. Some have been opening up new fields. Others are building new churches. Still others are carrying on in long-established churches. Several reported on the work of the Lord in foreign fields. It was stimulating to hear what God is doing through those who have passed through the halls of Grace Seminary and College.

It was apparent to the writer that the Alumni Association is gaining in stature year by year. As more members are added to the association more interest is manifest in the exploits for God which are being accomplished by His servants. Then, too, the association is getting a larger vision of what it can do to help the school in its present and future ministry. Soon you will be hearing about the new project it is undertaking. It is the biggest thing it has done up to this time and will add much to the attractiveness of the school.

Bauman Memorial Lectures

The Bauman Memorial Lectures, four of them, by Dr. Smith on the Book of Revelation and his popular evening messages added much to the conference. The vast acquaintance that Dr. Smith has with the situation existing in the religious world today through his prolific reading, his recognized scholarship and deep devotional spirit, acted as an intellectual and spiritual stimulus to all that heard him to be more zealous for the things of God. His Bauman lectures in particular have added distinction to the lectureship which was established to commemorate the life of one who was outstanding for his prophetic ministry. The lectures on the Book of Revelation fitted admirably into the fulfillment of this purpose.

Second Semester and Convocation

The second semester of the seminary and college year really got under way on the morning of January 24 at which time the midyear convocation service was held. The service took place in the chapel with the combined seminary and college student groups in attendance. The faculty appeared in their academic regalia for the occasion. The highlight of the service was the address by President Alva J. McClain who spoke very fittingly on the subject, "Why am I Here?" He presented a fourfold answer to this question which received an appreciative response. He showed that students ought to be in such a school as Grace Seminary and College for the purposes of obtaining factual material, of developing clear thinking, of strengthening moral fiber, and, most important of all, to deepen fellowship with God through the Lord Jesus Christ. By the time Dr. McClain had finished his message all who heard him realized that school was opened for important business.

Second Semester Registrations

Registrations for the second semester now total 265. This compares with 246 for the same time a year ago, although there is a normal drop from the 270 total of the first semester of this year. In the present semester there are 132 enrolled in the seminary and 133 in the college, a nip and tuck affair as you can see. In this new semester there are 11 students who were not present the first semester, six new students and five who have returned after being away for at least one semester. Due to health, lack of finances, completion of work, and other reasons a few students did not return the second semester. Some of these are expecting to return at a later time. It may be of some interest to note that in the seminary there are 125 men and 7 women; in the college there are 82 men and 51 women. The administration and faculty of the school feel that this splendid student body is present in answer to definite prayer. We covet your prayers that we may discharge our responsibilities faithfully with respect to these wonderful young people.

Food Baskets at Christmastime

At the Christmas season a number of churches in the Winona Lake area demonstrated the true Christmas spirit by providing baskets of food to be distributed among students of the school who were in need of a bit of help. Dr. Herman W. Koontz, pastor of the Winona Lake Brethren Church after consulting with the faculty, distributed the baskets among those whom it was felt would be blessed by these gifts. The pastor has assured the faculty that this help was deeply appreciated and supplied some real needs.

A Quiet Moving of the Spirit of God

By DR. HOMER A. KENT

(Observations concerning the revival at the National Fellowship of Brethren Churches, Portland, Oreg.)

"Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Thus does the prophet Zechariah give the formula for victory in the service of God. The working of the Holy Spirit is not dependent upon the careful planning and efforts of men. Ofttimes the manifestation of His power is experienced when no special preparation has been made for it. It was like this in connection with the recent refreshing experience of the National Fellowship conference, at Portland, Oreg. In fact, some of the careful plans which had been made by those in charge had to be completely laid aside through unforeseen, though doubtless providential circumstances. It was as if God asked His people simply to stand by and see what He would do. One is reminded of Elijah who in the time of stress in the prophet's life was commanded to wait before the Lord, and the Lord spoke to him, not in the wind, nor in the earthquake, nor in the fire, but in "a still small voice" (I Kings 19:12).

The Sunday of conference week, which witnessed the unusual moving of the Holy Spirit in the hearts of scores of the Brethren, began as most of the other conference Sundays have begun in years past. There was a Sunday-school service. A crowd of 552 people of all ages was divided into suitable groups to listen to the teaching of God's Word. The multitude was well fed with the living manna from heaven. Thus there was a good beginning. God always delights to work through His Word.

Soon the morning worship service was in progress with the enthusiastic singing of the glorious hymns of the church and all that is usually included in such a service. There was a special foreign missionary emphasis. The entire group of missionaries who were at home on furlough was introduced to the conference. They stood on the platform as a witness of dedication of life to Christian service and as an appeal to the congregation of 887 to realize the import of our Lord's command to go into all the world with the Gospel. God's messenger for the occasion was Rev. Fred Fogle, who was at home on his first furlough from the new Brethren work in France. He brought a stirring message from Acts 4:23-31. His listeners were gripped with the realization of urgency in the missionary enterprise. A holy hush seemed to permeate the congregation as the service came to its close. God had spoken to His people.

Sunday Afternoon Missionary Rally

Then who can forget the home-and foreign-missions rally in the afternoon. The writer counted 28 different missionary personnel who were introduced and had some part on the program. These people presented a



JENNINGS LODGE, NEAR PORTLAND, OREGON

wonderful cross section of the work of missions at home and abroad as sponsored by the Brethren Church. Work among the Jews was represented by the Bruce Buttons and Miss Isobel Fraser. Evangelization in the Mexican field was described by the Leroy Howards, the Walter Haags, and Miss Dorothy Robinson. Testimonies from our work among the Spanish Americans were given by the Sam Horneys, Miss Celina Mares and her sister. France was represented by Fred and Maurita Fogle who told of the trials and victories in this new and difficult field. What God is doing in the mountains of Kentucky was related by Sewell Landrum, a veteran missionary in that field. A voice concerning miracles of grace in Argentina came to us through Mrs. Loree Sickel and James Marshall.

Ministry among the colored people of our own country was described by Granville Tucker, pastor of the colored group in Fremont, Ohio, and the "little Tuckers" who joined with their parents in delighting their audience with a message in song. Keith Altig, the founder of our growing work in Brazil, represented that needy land. The field of French Equatorial Africa was vividly brought to our attention by a song which the African group of missionaries sang and by testimonies from Miss Elizabeth Tyson, Mrs. Harold Dunning, Miss Marie Mishler, Mrs. William Samarin, and Mrs. Jake Kliever. Mr. Donald Hocking, now in France with his wife and little child preparing to go to Africa for the first time, also spoke as one who is looking forward with anticipation toward foreign missionary service. The Henry Dalkes, from the home-mission work at Yakima, Wash., blessed our souls with a vocal duet. Then how our hearts were thrilled by the testimony which came from the Navajo field! Evan Adams, the superintendent of that work, told of some of the victories among these neglected people, and then presented two trophies of God's grace from that field in the persons of two young Navajo ladies who gave brief testimonies as to salvation in the Lord Jesus Christ. Tears of joy filled many eyes as these earnest testimonies were heard.

As this service came to its close, weighted with evidences of God's blessings upon our missionary endeavors, it was evident that God's Spirit was moving among us. But the best was yet to come.

The Climatic Evening Service

It was with high expectancy that 678 people gathered for the evening service which was under the leadership of the Home Missions Council. It was announced before the service began that plans for this service had to be changed. With apparent disappointment, especially on the part of the Home Missions Council, it was stated that the new 45-minute home-mission film "Navajo Dawn" could not be shown due to certain imperfec-

(Continued on Page 124)

THE GENESIS FLOOD

By John C. Whitcomb, Jr.
Associate Professor in Old Testament

(PART VI)

In the face of such strong New Testament passages as Romans 5:12-21 and I Corinthians 15:21-22, 48, few who accept the Bible as the Word of God will deny that Adam's sin and fall introduced spiritual and physical death into the human race. But when we speak of the effects of Adam's sin upon the animal and plant kingdoms, there are some who hesitate to accept the clear implications of the Scriptures. Perhaps such students of the Bible have never taken the time to assemble and analyze the numerous passages that shed light upon this interesting subject, and thus have drawn hasty conclusions that will not bear up under the searchlight of God's Word.

In the fifth article of this series, we mentioned that some of the most important passages dealing with the effects of the Fall upon the animal and plant world were Genesis 3:17-18; 9:2-5 (cf. 1:28-30); Isaiah 11:6-8; Romans 8:20-21, and Hebrews 2:8b (cf. Psalm 8:6-8). Attention was called to the fact that many orthodox scholars, mindful of the tremendous cumulative force of such passages, have found it impossible to allow for the existence of a "reign of tooth and claw" in the animal kingdom before the fall of Adam. And it is exactly at this point that one of the sharpest lines of distinction must be drawn between those who are committed to the uniformitarian approach to earth-history, and those who find catastrophism to be the Biblical approach to this problem.

The uniformitarians, whose views seem to be most vividly set forth in Dr. Ramm's recent volume, would argue that the Garden of Eden was merely an oasis in the midst of a world filled with "death, disease, weeds, thistles, thorns, carnivores, deadly serpents, and intemperate weather" (p. 335). The curse of Genesis 3:17 simply involved the expulsion of Adam and Eve from the Garden into a world that had already, for millions of years, been filled with thorns and thistles! However, plausible such a theory might seem to be at first sight, it vanishes into thin air when held up to the clear light of Scripture. The verse in question actually reads: "*Cursed is the ground for thy sake . . . thorns also and thistles shall it bring forth to thee.*" This is certainly a different concept from that advocated by Dr. Ramm, who would probably have us read the verse somewhat in the following manner: "Cursed art thou from the Garden; from henceforth shalt thou be removed to the thorns and thistles." The Bible says that the earth *outside the Garden* had to be cursed by God in order to bring forth thorns and thistles *for Adam's sake*; Dr. Ramm says that the earth outside of the Garden has *always* been in such a condition (that is to say, for millions of years), and thus did not need to be cursed by God to bring forth thorns and

thistles. Let the reader decide for himself which authority he chooses to follow. Whether he realizes it or not, the issues at stake are enormous.

When our Lord was approached by the Pharisees concerning the divorce question, He asked them: "*Have ye not read . . . ?*" and then proceeded to quote a passage from the second chapter of Genesis (Matt. 19:4). When the Pharisees retorted with the observation that Moses had introduced a new era, our Lord settled the entire controversy by saying: "*From the beginning it hath not been so*" (Matt. 19:8), once again calling their attention to the first two chapters of Genesis. Now let us imagine a delegation of modern Bible scholars, greatly perplexed by controversies between the uniformitarians and the catastrophists (and surely this would not be too difficult a situation to imagine), coming to the Lord Jesus to ask Him whether or not "death, disease, weeds, thistles, thorns, carnivores, and deadly serpents" existed on the earth for millions of years before the creation of Adam. Would He not, in similar fashion, reply by asking: "*Have ye not read . . . ?*" and then conclude by saying: "*From the beginning it hath not been so*"?

Whatever may be the uncertainties involved in the dating of earth-strata containing the fossilized bones of men and animals (and there are *many* uncertainties involved, as may be seen by studying that recently-published, monumental work of Dr. John W. Klotz entitled, *Genes, Genesis, and Evolution*, there remains little doubt that the Bible dates the creation of Adam *before* the "reign of tooth and claw" in the animal kingdom and *before* the introduction of "thorns and thistles" into the plant kingdom. Popular though it might be at the present hour, uniformitarianism must ultimately dash itself to pieces against these twin pinnacles in the Biblical revelation of origins.

Many Christians have attempted to settle the controversy between uniformitarianism and catastrophism by accepting both alternatives. That is, they admit that Adam's fall has brought God's curse upon the animal and plant kingdoms; but they put the fossil strata (and all the millions of years demanded by the uniformitarians to account for them) into a previous world, even before Genesis 1:3. For many reasons, however, the writer feels that such an explanation fails to find adequate support in either the Scriptures or in the fossil record; nor does he feel that it is necessary, if sufficient allowance be made for the effects of the Flood and of whatever global catastrophies may have preceded and followed it. Let us be reminded again of the fact that Genesis 6-8, not Genesis 1:1-2, is the Biblical boundary line between our present world and "the world that then was" (II Pet. 3:6).

(To Be Continued)

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

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CAMPUS ACTIVITIES

By ALVA STEFFLER

Tour Brings Ambassadors 4 Wins, 2 Losses

On Saturday afternoon, Jan. 28, the Ambassadors blazed their way along the icy routes to the first win of their tour. That evening the team routed Findlay College of Ohio with a score of 104 to 96 as the Findlay Brethren rooters cheered them on to victory. Jackson led with 36 ringers.

Sunday morning the Ashland church was host to the dribblers. The evening was spent in Listie, Pa., with the people of the Brethren church.

Fog, rain, and the rocky roads of Pennsylvania were conquered on Monday en route to the team's second win (60 to 50) over Shelton College. The "Mighty Midget," George Triandiflou, was top basket hurler with 21 points.

Princeton Seminary "chewed up" Grace in their first defeat and roughest game on the trip. The final score was 93 to 59. Wednesday the fellows toured Princeton and attended the chapel service on the campus.

P.B.I. (Pennsylvania Bible Institute) was one point behind Grace at the stop of the clock in Wednesday night's grueling battle in Philadelphia. The red and white barely edged P.B.I. with a score of 70 to 69. Messner was high hurler in the bottomless basket. Many of the students at P.B.I. showed interest in attending Grace after completing their Bible institute training.

Eastern Baptist Seminary in Philadelphia, was cut down with a 13-point victory by our agile court men. The Philadelphia churches gave the men full support with cheer leaders and an enthusiastic crowd.



Coach Messner sets scoring example

Friday was "recuperation day." No game was scheduled so the team enjoyed a meeting with the Harrisburg church on Friday evening. The church entertained the hungry athletes with a potluck supper before the service.

Geneva College utterly trounced the Ambassadors with their skillful and experienced playing, but their hospitality and generosity boosted the downhearted spirits of the defeated Ambassadors. The final score was 86 to 60. The Brethren churches of Uniontown and Kittanning were loyal supporters through the entire game.

Sunday was a day of destruction for a few of Grace's heavier team members. While holding a service in the First Brethren Church (Cleveland), Ken Kriedler, husky guard from York, Pa, was earthward bound when his chair gave away. It must have been from instinct that he called "TIME OUT." Not to be outdone, scorekeeper John Watts tried the same trick on another chair after church at the dinner table. John also yanked a hand railing from its stationary setting in the Fremont church on Sunday evening. Our apologies to those churches!

All in all, it was a successful tour with mounting victories and growing grace for the team from Grace.

GRACE COLLEGE LIBRARY RECEIVES VALUABLE BOOK COLLECTION

Mrs. Hamilton reports another valuable addition to the Grace College Library. A 54-volume set of *Great Books of the Western World* arrived at the Grace library last week. This valuable collection is a gift from the Old Dominion Foundation whose purpose is to build up the libraries of worthy schools.

Published by Encyclopedia Britannica, Inc. in cooperation with the University of Chicago, this collection includes the greatest works from all countries from the time of Homer to the 20th century.

Over 5,000 schools made application for these books and Grace College is fortunate to be one of 1,600 colleges to receive them. Selections were made on the basis of questionnaires sent to all the schools last September.

THE LIGHT SIDE OF COLLEGE

Overheard during exam week: "The world goes by, but the Hebrew doesn't go in."

One student's theme song for that week seems to be: "Some Day He'll Make it Plain to Me."

Professor Snider in giving a few details in Old Testament survey class said: "Goliath certainly lost his head when he went to battle with David!"

What Students Are Saying About Their School

"I Appreciate Grace College"

J. Paul Dowdy, Jr., college freshman, Argentina. I appreciate Grace College because it is a Christian college. For me it is a new experience to be in a Christian school and to have Christian fellowship with the students and faculty.

"Christ Is Made Manifest"

Marceline Nelson, college sophomore, Fort Wayne, Ind. What I appreciate most about Grace is the fact that Christ is made manifest in every field of education. It means so much when we have the wonderful privilege of asking Him for guidance before each class begins. I can never cease to thank God for our faculty and board of directors who have been faithful to their calling and are doing everything possible to make our education most profitable as we prepare to serve our Lord. There is such close harmony between students and teachers that our hearts are united for the purpose of knowing Christ and making Him known.

"I'm Glad I Came to Grace"

Barbara Echard, college freshman, Leamersville, Pa. I'm glad I came to Grace because it has strengthened my spiritual life very much. Formerly, I had been rebellious to the Lord's commands, going with the crowds, and not having the courage to speak for my Lord. Since I have been at Grace, He has become so much more real to me and now He is the center of my life, not self. My daily devotions have become the most precious time in the day.

"Every Day I See Some New Truths"

Kenneth Moeller, middler in the seminary, Johnstown, Pa. What I appreciate most about Grace Seminary is the clear teaching about the Word of God. Every day I see some new truths in the Word which I have never seen before. I know that this is possible only because the faculty have spent hours in preparation and prayer. This is evidenced by their lives and by their teaching. Nothing can thrill the heart so much as the study of God's Word in Grace Seminary.

"What Grace Seminary Has Meant to Me"

Richard Placeway, seminary senior, Imlay, Mich. Coming from a liberal denomination and having finished college, I felt that the Lord was calling me into the ministry. Being away from home and having no one with whom I could discuss the many seminaries and their opportunities, the Lord saw fit to introduce me to another babe in Christ. The two of us after much prayer and investigation decided on Grace Seminary. Since I have been in seminary I have realized more and more the stand that this school takes on the Word of God. As my knowledge has increased both in the truth and as to the errors of other institutions, I praise God that He led me here to Grace that I might better pre-

pare myself to serve Him in the days to come if the Lord tarries.

"I Praise the Lord for This Fine School"

Robert Clouse, seminary middler, Mansfield, Ohio. I appreciate the way Grace Seminary and College (he attended both) have impressed the need for study upon me. Many Christians seem to depreciate higher education and think that it is not needed by Christian ministers. This is not the case at Grace. Here the spiritual life and the scholastic life have an adequate balance. I praise the Lord for this fine school.

"I Intend to Return"

Donald F. Locke, seminary senior, Winona Lake, Ind. I never cease giving thanks to the Lord for having led me to Grace Seminary and College. I have been privileged to spend two years in the college and am now a senior in the seminary, making five years in all. I highly recommend it to any one who desires godly training and who wants to know God's will for his life. If the Lord permits I intend to return for more college in the coming year in order to be better fitted for the field to which I have felt called.

"As a Baptist I Appreciate Grace Seminary"

Richard McIntosh, seminary middler, Norwalk, Ohio. As a Baptist I appreciate very much the training I am receiving at Grace Seminary. Not only is the sound Bible teaching an outstanding feature of the school, but also the Christian love which the professors manifest toward Fundamentalists who have slightly different doctrinal views is evident. The teaching is intensely practical. We as students appreciate deeply the investment you Brethren people are making in the lives of future pastors, teachers, and missionaries.

"We Must Be Sharpened Tools"

Randall Poyner, college freshman, Waterloo, Iowa. Grace Seminary and College both have given me a vision that I never had before. Since being here only five months, I have come to realize how much we must be prepared for the Lord's service. We must be "sharpened tools" for the Master's use if we expect to see souls saved.

"Grace Seminary Has Meant Much to Me"

Cecil Lewis, seminary middler, Dayton, Ohio. Grace Seminary has meant very much to me. The faculty God has placed here has been a constant challenge to my own heart to prepare myself academically as well as spiritually. The thorough, humble spirit of these men is clearly evident to all of us seminary students. It is my prayer that in my future ministry, my thorough knowledge and handling of the Word of God will be a blessing to others even as my own heart has been blessed.

The Problems of Christian Education on the

MISSION FIELD

By MISS BARBARA HULSE

The only church in China today is the indigenous church. How we wish we knew what happened to the mission churches when they suddenly became indigenous. The fast closing doors on the mission fields make indigenization imperative at all possible speed. But let us not forget that even if we knew that we had one hundred or more years to work, it would be no less urgent, simply because the indigenous church is the New Testament church and therefore the right one.



Barbara Hulse*

In order to establish an indigenous church, the natives must have sound Bible training and Christian Education so that they can effectively preach and teach in their own churches. To provide Christian Education for the natives presents many problems for our missionaries.

First, we will consider the problem of illiteracy. Large percentages of the people on most mission fields today cannot read or write. For example, on one field in French Equatorial Africa not more than 50 percent of the congregation can read and write even in the largest and most literate churches. In the northern states of Piaui and Maranhao, Brazil, comprehension of material is slow and difficult for the 15 percent who are literate because of the inferior teaching methods. The missionary is faced with many problems in this beginning phase of their education.

Some languages have never been reduced to writing and it would require months or even years of tedious work in order to accomplish this. Also on some fields there is the difficulty of knowing which language to teach, for there are tribal dialects (the common language of a specific tribe), tradê languages (the language used for business transactions but known by a very small percentage of each tribe), and the official language (the language of the country which governs the colony). Some governments demand that the natives be taught to read and write in the official language if any at all. This is a very difficult task unless the students are already well grounded in their own language. So frequently they have to be taught two languages. Finally, the missionary has a language in writing, knows which one he is going to teach and is ready to start. Now he is faced with another major problem.

There is a great lack of teaching materials in both the elementary and Bible schools. Frequently, teachers must do all of their own translation work and even if there are facilities for printing the lessons, usually all pictures have to be drawn by hand into each individual book, and pictures are imperative for a child's understanding. A lack of Christian growth results from the lack of proper reading material. The native, now anxious to feed his mind, will read any literature which comes

to him and the Communists and various cults have plentiful supplies available. Paper and other materials in large quantities are often unobtainable on the field and many times there is a shortage of general supplies, as well as translated material.

A third problem is presented when the few who do learn to read and write become disrespectful to elders and tribal customs. When the people of the villages see this, they are not as anxious to have their children educated. There is only one solution for this and that is to teach the old, as well as the young. But that, of course, will take many, many years.

This is especially true because of the great lack of trained full-time teachers. Much work is being accomplished on the basis of "each one teach one," but the education of an illiterate people will be a very slow process unless we also have regular classes taught by capable teachers. One of the most noticeable reasons for the lack of good native teachers is that once they are trained and capable of teaching they realize that only the women missionaries are teaching. The men missionaries are too few and too busy for this and so the native men come to the conclusion that it is a woman's job and they go on into other types of work.

If all the previous difficulties were solved the missionary would still be faced with the serious problem—that of financing. There must be some type of facilities for classrooms and dormitories. The mission board cannot afford and does not want to completely finance these, for it would not promote indigenization, but often they must take the initial step.

The process of securing an education for the native presents problems not only for the missionary but for the student also. They have difficulties adjusting themselves to routines, having been accustomed to doing things in their own way and taking their own time with the sun as their only clock. There are sometimes problems of employment, too. For example, in South America which is predominately Catholic the opposition makes it difficult for Christians to obtain employment. During vacation time the question arises: "What will we do with the students?" If some of them went back to their non-Christian homes the results of months of teaching would be destroyed.

Finally, we must remember at all times that we are promoting an indigenous church and in teaching the natives how to teach their own people we must not force our style and customs upon them but give them wide principles upon which they can build.

The difficulties are many and the problems large, but there are faithful missionaries who are carrying out Paul's suggestion to "commit the Word to faithful men, who shall be able to teach others also." They see their various fields as Christ saw the world years ago, a great harvest . . . "but the laborers are few."

* (Miss Barbara Hulse, a senior in the seminary and a candidate for foreign missionary service. She is a registered nurse.)



Mr. and Mrs. Alvin Showalter

While recently many of our alumni have been at Grace Seminary attending the Grace Bible Conference, it is good to think of some who found it impossible to be present. One of these is Alvin F. Showalter of the class of 1953. He is in Palestine as a student and bearing witness for his Lord. As the accompanying picture will indicate, Brother Showalter has recently taken unto himself a wife. On Nov. 2, 1955 he married Miss Nina Lois Cramer, who is a dedicated Christian and will be of real help to her husband. The wedding took place in Jerusalem at the American Church. Our readers will join in wishing these fine young people God's choicest blessings as they travel life's journey together.

REPORT OF GIFTS TO GRACE SEMINARY

January 31, 1953

Accident, Md.	\$1.00	Mansfield, Ohio (Grace ..	976.00
Allentown, Pa.	54.25	Martinsburg, Pa.	161.00
Altoona, Pa. (Grace) ..	6.00	Modesto, Calif. (McHenry)	10.00
Ankenytown, Ohio	20.00	New Troy, Mich.	51.50
Ashland, Ohio	191.00	Norwalk, Calif.	113.00
Beaver City, Nebr.	25.00	Peru, Ind.	76.25
Bellflower, Calif.	44.00	Philadelphia, Pa. (Third)	53.00
Camden, Ohio	10.00	Radford, Va.	5.00
Canton, Ohio	55.00	Roanoke, Va. (Ghent) ..	80.00
Cedar Rapids, Iowa	113.00	Roanoke, Va. (Clearb'k)	40.02
Clay City, Ind.	8.00	San Deigo, Calif.	2.00
Clayton, Ohio	200.10	Singer Hill, Pa.	14.25
Cleveland, Ohio	95.25	South Bend, Ind.	15.00
Conemaugh, Pa.	30.65	South Gate, Calif.	32.00
Covina, Calif.	24.00	South Pasadena, Calif. ..	15.25
Covington, Ohio	48.46	Taos, N. Mex. (Canon) ..	5.00
Covington, Va.	51.00	Temple City, Calif.	25.00
Dallas Center, Iowa	2.00	Troy, Ohio	44.00
Dayton, Ohio (N. Rd'le)	840.30	Washington, D. C.	5.00
Dayton, Ohio (Patt. Park)	129.00	Waterloo, Iowa	315.50
Los Angeles, Calif.	3.00	Waynesboro, Pa.	38.00
Fort Wayne, Ind.	310.75	Wheaton, Ill.	79.00
Glendale, Calif.	367.00	Whittier, Calif. (First) ..	100.00
Hagerstown, Md.	1.00	Winchester, Va.	57.50
Harrish, Wash.	47.00	Winona Lake, Ind.	5.00
Harrisburg, Pa.	281.10	Isolated Brethren	240.75
Homer, Ohio	15.00	Non-Brethren	153.00
Huntington, Ind.	1.00	Student Body Offering ..	10.00
Inglewood, Calif.	48.50		
Johnstown, Pa. (First)	348.60	Total General Fund Gifts	6,971.80
Kittanning, Pa. (First)	60.00	Designated Gifts:	
LaVerne, Calif.	50.00	Ashland, Ohio	40.00
Leamersville, Pa.	73.00	Peru, Ind.	25.00
Leesburg, Ind.	158.18	Winona Lake, Ind.	4.00
Leon, Iowa	1.00	Non-Brethren	120.00
Listie, Pa.	279.64		
Long Beach, Calif. (1st)	257.00	Total Designated Gifts	189.00

tions which could not be immediately remedied. Though there was disappointment on the part of the council and on the part of many others who were looking forward to seeing it because of the very attractive announcements which had been made concerning it, yet there was the recognition that oftentimes disappointments are His appointments. So it proved to be on this occasion.

One factor that contributed much to the general atmosphere of this evening service was an announcement made by Dr. L. L. Grubb, general secretary of the Home Missions Council. Usually announcements are not considered as contributory to worship! But this one produced an effect that was electric. It was to the effect that a loan had been secured from a source not revealed so that the building of a new Brethren church in Seattle, Wash., could proceed immediately. Prior to this the door seemed to be closed toward the erection of this most needed structure in the near future. This announcement brought tears of joy to the pastor of that work, Rev. Thomas Hammers, the moderator of the conference, and his joy became contagious throughout the whole congregation, and was used of God to make the hearts of His people more appreciative of His goodness and more tender toward His will. Later in the service Brother Hammers and his wife were among the first to rededicate their lives to the Lord. Thus an announcement was one of the "all things" that worked together for the blessing of the conference.

Then two young men, David Morsey and Thomas Inman, home-mission pastors, brought short messages from God's Word in the place of the film which could not be shown. The Spirit of God used these messages to bring heart-searching and tears to the audience.

When the invitation was quietly given, without any pressure being exerted, one by one folks began to come forward to confess their sin and get closer to God. A true revival settled down upon the assembly. Soon the front of the spacious tabernacle was filled with kneeling and seeking folk. Tears of contrition flowed freely. Many who did not move to the front of the tabernacle made decisions where they remained. As still water runs deep, so in the quiet solemnity of the occasion one felt that heaven was bending low and that things were being accomplished for eternity. The intrusion of the human element seemed to be altogether absent.

In due time the meeting was turned into a prayer meeting. Not only those who had come forward but many throughout the tabernacle took part in audible prayers of confession, devotion, and rededication of life to God. Those who have attended Brethren conferences the longest said that never has an experience like this been witnessed in any of our national gatherings. Until the hour of midnight the experience continued. Finally, in hushed stillness the meeting closed and those in attendance wended their way to their places of abode. Folks were loath to talk much about it. It was a visitation to be experienced, not to be talked about. It was a time when God dealt with the hearts of His people, a time of response to His tender wooings. The result of it only eternity will reveal. It ought to mean a more fruitful service among those who are lost. If it does not mean this the Spirit of God will be grieved and His blessings will not be fully realized in our church.

I Can Do All Things

By PAUL GEHMAN

(Written for a class in journalism taught by Miss Ava Schnittjer.)

As one visits the halls of Grace Seminary and College he can see in the faces of students varying degrees of satisfaction. In some of the older students one may see happiness resulting from many years already spent with Christ. One face in this group is that of Jake Kliever, a graduate student home on furlough from the mission field in Africa. I've wondered many times what has taken place over the years to produce such a happy face.

Though this man would have you believe he is just a simple, average missionary, he is actually a man who has had tremendous influence in the lives of many important people.

Jake, who will soon be returning to Africa for the fourth time, was born Aug. 21, 1905, in Canada. His early life is rather exciting to a youngster of this generation who dreams of the pioneer homesteader, but to Jake pioneering was a reality. Jake's grandfather was a homesteader in Oregon, one of those rough and ready frontiersmen of the "Oregon Trail" days. Then early in life Jake's father speculated on the possibilities of homesteading in Canada.

As a result of this speculation Jacob Kliever was born under the flag of Great Britain. Even his birth had an element of the dramatic. Just before Jake was born, his father found it necessary to be away on business. To the young wife this separation plus the nervousness of awaiting her first child made this a period of trial, and she told the Lord if He would deliver her and her baby from any danger, she would give the new life to God for His own use. Today Jake is the living answer to her prayer.

Before time for any schooling, Jake's parents moved back to Oregon. When other fellows his age were attending high school, Jake traded his textbooks for a recipe booklet and spent several years as a baker. Never satisfied with less than the best, he was always trying to improve and spent much of his leisure time reading and studying. In order to keep his body in shape, he donned the boxing gloves to spar with friends in the rear of the bakery. "I never told Mother of my boxing because I knew she would not approve," says Jake. "When I was offered a chance at pro-boxing, she found out and said no. And when my mother said no, she meant 'no.'"

At 17 this rugged youth, realizing there was something missing in his life, received the Lord as his personal Saviour. Immediately he looked toward Bible-school training, though for no specific reason.

His leisure-time study now paid off, for he was able to pass examinations giving him the equivalent of



Rev. and Mrs. J. P. Kliever and daughters, Ann, Donna

a high-school diploma and a good recommendation to Biola.

Some of his school-day associates were Irvin Moon, with whom he appeared before the board on several occasions for dismissal, and Percy Crawford, a fellow quartet member.

Jake has always had a great interest in music, playing the piano, violin, and cello. But at Biola his great desire to sing in the Glee Club ended in disappointment. "I loved to sing," remarks Jake, "but at that time my voice was very, very poor." The string quartette he joined took up much of his time and compensated for his vocal failure.

Before long, however, Jake noticed his voice improving. His range increased rapidly but in just one direction, and Jake was the lowest of basses. Pleased with the improvement, his next ambition was to become a songleader. But his low voice was a drawback so he prayed for the Lord to put some notes on the top of his range. When the Lord answered this prayer, he became assistant director of the Glee Club.

Mr. Kliever thought that at graduation he might become a missionary, but he wasn't too sure. When a large Baptist church contacted him, he accepted the position of choir and youth director. During the two years he spent in this position, he helped support himself at a job offered him by a church member who was a banker.

The next episode in his life was a taste of vocal quartette work. Des Moines University, Des Moines, Iowa, offered him and three other fellows scholarships to attend the school and travel for it. In one year the boys traveled 25,000 miles in 38 states. They gave 250 concerts from their repertoire of 235 songs. At Des Moines, too, Jake excelled, this time in math and soon he was working as the assistant to the professor. His college life came to an abrupt end when the school went defunct in 1929.

Returning to the church he had left, he was soon enjoying a successful ministry among the young people,

(Continued on Page 132)



NEWS

MIDDLEBRANCH, OHIO. The main auditorium of the First Brethren Church will undergo a remodeling program in the near future. Wesley Haller is pastor.

MODESTO, CALIF. The McHenry Avenue Grace Brethren Church reached a new high for Sunday-school attendance (on a regular Sunday) on Jan. 22 when 104 were present. Raymond Thompson is pastor.

ALEPPO, PA. A new basement is being built under the parsonage of the Aleppo Brethren Church. Wayne Baker is pastor.

LA VERNE, CALIF. Dr. Elias White has accepted the call to become pastor of the First Brethren Church, and will assume his new duties on Mar. 3.

ALTOONA, PA. Four Brethren pastors of this area are on the faculty of the Altoona Bible Institute. They are: Ward Tressler, Ralph Burns, Joseph Gingrich, and Sheldon Snyder, dean of the school.

KITTANNING, PA. William Byers, assistant pastor of the First Brethren Church, will deliver the message at the evening service on Evangelism Sunday, Feb. 26. Laymen of the church will be in charge of the service. Wm. Schaffer is pastor.

BERRIEN SPRINGS, MICH. The Grace Brethren Church won first place in the Southwest Michigan Conservative Churches Sunday School contest. Gilbert Hawkins is pastor.

PARAMOUNT, CALIF. A new boys organization has been started by the Paramount Brethren Church with an average attendance of 22. John Mayes is pastor.

BUENA VISTA, VA. Rev. Kenneth Teague was guest speaker at

the First Brethren Church on Feb. 5. Edward Lewis is pastor.

FORT WAYNE, IND. The home-mission workshop for home-mission pastors in the eastern section of the United States will be held at the First Brethren Church Mar. 13-15. Mark Malles will be the host pastor.

JOHNSTOWN, PA. Brethren laymen of the East District will meet Feb. 28 at Weller's Restaurant, located on Route 56 between Johnstown and Windber.

WASHINGTON, D. C. The Atlantic District youth rally will be held at the First Brethren Church, Apr. 13-14. James Dixon will be host pastor.

FORT LAUDERDALE, FLA. Lester Smitley, pastor of the Grace Brethren Church, Parkersburg, W. Va., was guest speaker at the Grace Brethren Church here on Jan. 29. Ralph Colburn is pastor.

SUNNYSIDE, WASH. Dr. Vincent Bennett concludes a one-week meeting at the First Brethren Church on Feb. 26. Harold Painter is pastor.

WINONA LAKE—The Foreign Missionary Society of the Brethren Church, through its general secretary, has just announced the resignation of Miss Ruth E. Reddick as the financial secretary of the society and the appointment of Bro. Kenneth G. Moeller to serve in that capacity. Bro. Moeller began his services as of Feb. 15 on a part-time basis, serving the other part of his time in the Grace Seminary office where he has been employed. About June 1 he will become a full-time employee. Miss Reddick will continue in the office until about June 1, completing many items in her financial work, and assisting Bro. Moeller to become well acquainted with the responsibilities of the office. Miss Reddick expects to return to her home in southern California.

TOPPENISH, WASH. Among the many foreign-missionary conferences being held all over our brotherhood during these four months, one of special interest was held at the Toppenish Bible Class, a new work in the Northwest area. The conference was held Feb. 7, with 35 present. The Harrah, Sunnyside, and Grandview churches cooperated in the rally, with Harold Painter, pastor of the Sunnyside church leading the singing and a quartette from Harrah, Wash., furnishing the music.

SUNNYSIDE, WASH. Mr. and Mrs. Clyde Smith, long-time mem-

Executive Editor Arnold R. Kriegbaum
Winona Lake, Ind.

DEPARTMENTAL EDITORS

Foreign Missions R. D. Barnard
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Home Missions Luther L. Grubb
Winona Lake, Ind.
Grace Seminary Paul R. Bauman
Winona Lake, Ind.

bers of the First Brethren Church, recently celebrated their 60th wedding anniversary.

TAOS, N. MEX. The third oldest city in the United States now has dial telephone, according to Sam Horney, superintendent of the Brethren Spanish-American Mission. Brother Horney writes: "Four years ago the city installed running water and a sewage system. And now dial telephone. What next? Keep this up and Taos will not be known as 50 years behind the times." (Editor: Brother Horney, if this progress keeps up, Winona Lake will be 50 years behind the times—we do not have dial telephones—but we wish we did.) The telephone number of the mission is Plaza 8-3632. Please change Annual.

PHILADELPHIA, PA. Mr. and Mrs. John Horst, members of the Third Brethren Church, recently celebrated their 51st wedding anniversary.

ALASKA (EP) A proposal to exclude mention of God from the preamble of the proposed constitution for the State of Alaska was sharply defeated by the constitutional convention. "Excluding reference to God would be inconsistent with every other action of this convention," declared James P. Doogan, delegate from Fairbanks. Objectors had said that mention of God was unnecessary because the U. S. Constitution guarantees religious freedom.

The preamble as adopted says: "We, the people of Alaska, conscious of our heritage of political, civil and religious liberty, grateful to God and to those who founded the nation and pioneered this great land, reaffirm our belief in government by consent of the governed within the Union of States and do ordain and establish this Constitution for the State of Alaska."

(Bills to grant statehood to Alaska have been before the U. S. Congress at several recent sessions.)

CONTENTIONS?

(I CORINTHIANS 1:11-13)



By DR. JAMES L. BOYER

Prof. Grace Theological Seminary

Paul's first letter to the Christians in Corinth is a very practical and therefore a very precious book. It deals with problems, everyday problems which again and again come up in churches, today as well as in Paul's day. One of these is the problem of contentions and divisions in the church. He devotes the first four chapters to it, but in the verses now under consideration we have his first statement of the problem and his own startled amazement at its occurrence. Three aspects of the problem are included.

I. The Existence of Contentions (vs. 11).

Paul found it incredible that there should be contentions and divisions within the church. As he expressed it in 11:18, he says: "I hear that there be divisions among you: and I partly believe it." It is noteworthy that Paul only accepted the fact on the testimony of "them which are of the house of Chloe." Evidently these were responsible people well known both to Paul and to the Corinthian church.

Contentions and divisions are completely out of harmony with everything that the church stands for. Paul spoke of the church as "the church of God," composed of "them that are sanctified in Christ Jesus, called saints" (vs. 2); as the "temple of God," in which the Spirit of God dwells (ch. 3); and as the body of Christ with every believer constituting an important member of that body (ch. 12). To have strife and envy and pride and schisms in such a church indeed seems incredible, but nevertheless Paul found it to be true. And so have we. In spite of these great spiritual truths, in spite of Christ's prayer for unity and His teaching that we should love one another, there is still to be found contentions among us.

It is interesting that this is the first problem Paul chooses to deal with in his letter. Other of the problems he faced would probably seem more serious (look at chapter 5), or more practical (ch. 8), or more interesting (ch. 12 or 15), or more profitable (ch. 16). But none is more basic or more important.

II. The Nature of the Contentions (vs. 12).

Perhaps our first reaction to these words of Paul is to apply them to the denominational divisions of our day. And there is much to suggest it, in the use of such names as the "Lutheran" Church, the "Wesleyan" Methodist Church, even the "Church of Christ." But a little study of the passage will show that such is not the correct interpretation. These contentions in the church at Corinth were not deep-seated, well-defined, permanent cleavages in the membership, or actual separation into distinct congregations. Paul makes no hint of false teaching or heresy in his treatment of the problem. In fact, when he wrote his second epistle to the Corinthians sometime later these divisions seem no longer to be a problem. Whatever application one may like to make of the principle involved, it seems clear that Paul is not dealing here with our denominational divisions.

Rather, he is dealing with contentions within a local church, which took the form of divergent professions of allegiance to human leadership in the church. "Everyone of you saith," is Paul's charge, indicating that the difficulty involved individuals and their claims. "I am of Paul" was not the watch-cry of a Pauline party or denomination, but the proud pretension of individuals who needed the exhortation of verse 10.

The nature of these divisions is further clarified in I Corinthians 4:6, when Paul reveals his twofold purpose in dealing with the problem. He says first: "That ye might learn in us not to think of men above that which is written," that is the point of his argument in chapters 3 and 4. Then he says: "That no one of you be puffed up for one against another," the burden of chapters 1 and 2. These two things, too high a regard for human leaders and pride in individual wisdom and personal self-sufficiency, have always characterized the divisive, contentious spirit.

Just what these four groups really were like in Paul's day, we can only imagine, but we do not need to imagine what they are today. Look at our churches, and see if their spirit is at work.

III. The Folly of Contentions (vs. 13).

Too high a regard for human leaders necessarily means too low a regard for Christ, the true head of the church. "Is Christ divided?" Paul exclaims in his first abhorrent recoil from the news of their contentions. Has Christ been divided up into individual portions and distributed out a piece to each, so that each can take a share without regard to one another or to the whole body? Such a thing is unthinkable and the mere asking of the question carries its own denial.

Paul asks a second question: "Was Paul crucified for you?" You claim to be of Paul, did he die on the cross to save you from your sins? Note how Paul appeals to the cross of Christ as the answer to all their exalted claims. All human pretense to honor and credit is wiped away by one look at what Jesus

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The Messiahship of Christ--

As Proven By the Prophetic Word

By GENE FARRELL

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PART II

We cannot see how any *honest* individual—one who is acquainted with the prophetic teaching of the Bible, be he a child of God or Belial—could help but concur with the statement that “the prophecy of to-day is the history of tomorrow.” The altogether amazing fulfillment of prophecy in this present day should force the sincere person to this conclusion.

In like manner, the fulfillment in Christ's day of a great bulk of messianic Scripture witnesses to the certainty of His being the true Messiah of Israel.

The Old Testament is a dull, dry book to most readers—some *believers* even say so—but when we look for the person and work of Christ there, when we read Genesis through Malachi in the light of His first advent (to say nothing of the second that is promised!), how those books begin to throb and pulsate with life! The life of Jesus Christ is a fact of history. The 39 books of our Old Testament, rather than being recognized as inspired writing by the church alone, is the Talmud of the Jewish nation. They in no way believe in Jesus Christ as the long-looked for Messiah, though many have believed through the centuries until this present. Yet how marvelously does His life, and many portions of Old Testament truth, some of it written even a millennium or more B.C., find perfect agreement!

This amazing parallel of Christ's life and First Advent prophecy was no mystery to the early disciples. Yet to many Jewish people this was and is so. Why? Was God at fault? Did God deliberately blind them by making the Word obscure to them? Not at all, beloved. They were ignorant of the manner of Messiah's com-

ing, to some extent at least, it is true. They did not see His diety, the two advents, the cross, and the like. But, as we shall see, this was not the Lord's fault.

When our Lord first entered into His public ministry, many of these things had to be carefully expounded to them. However, once they had been told, once they had the light from the lips of God's Son, it was not God, but *Israel* that was responsible. As Peter said of the scoffers at His second coming, Israel became “*willingly ignorant*” (II Pet. 3:5). The veil that Moses placed over his face to hide from them the glory was transferred to their own hearts in the reading of the Old Testament (II Cor. 3:15). But for those of Israel who turned to the Lord Jesus Christ as Messiah, the many prophecies of the Old Testament shone like the facets of a diamond; and they knew, as someone has said, that “the Old Testament is the New Testament concealed, and the New Testament is the Old Testament revealed.”

A good example of the way our Lord tried to teach His nation the true manner of Messiah's coming is found in Matthew 22:40-45. To a group of Pharisees He threw out the query one day: “What think ye of Christ? whose son is he?” They said, of course, that He was to be the son of David. And Jesus went on to say: “How then doth David in spirit call him Lord, saying, The Lord said unto *my Lord*, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son?” To this they had not a word to say, yet they continued to conspire to kill this One who claimed to be the Son of God.

On yet another occasion Jesus said to them: “Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of *me*” (John 5:39). In other words, they told about His being “before Abraham.” They told about His being born of a virgin, not of fornication as they had accused Him.

But verse 40 gives us the true key to their ignorance when Jesus continued: “*And ye will not come to me, that ye might have life.*”

Let us now look at some of the First Advent prophecies in the light of the life of our Lord Jesus Christ.

Ask the average person for that event in Jesus' life which was most important to him and he would probably cite His birth. Most people are acquainted with the place, the manner of His birth, etc. But what of the Old Testament? Is *Christmas* there? that “little town of Bethlehem” that we sing about? the virgin mother? the human and yet divine babe?

Ah yes; Christmas is there, gloriously foretold in many, many verses. Here are but a few, written centuries before Jesus actually came on that first Christmas.

1 Bethlehem: “But thou, Bethlehem . . . though thou be little among the thousands of Judah, yet out of *thee* shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from *everlasting*” (Micah 5:2). Even the Jews knew this—see Matthew 2:5-6.

2 Virgin Mother: “Therefore the Lord himself shall give you a sign; Behold, a *virgin* shall conceive, and bear a son, and shall call his name *Immanuel*” (Isa. 7:14). Immanuel meant “God with us—see Matthew 1:23.

3 Human-Divine Babe: “For unto us a *child* is born, unto us a *son* is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, *The Mighty God, The everlasting Father, The Prince of Peace*” (Isa. 9:6). Mary gave birth to the child—God made a gift of His Son.

Asked for another event in Jesus' life that to them was most significant, and many would cite Easter. But what of the Old Testament? Is *Easter* there? the cross? the empty tomb?

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Reaching the Lost

The "therefore's" of the Scripture are usually of considerable significance. Ephesians 4:1 is no exception. The first three chapters of this great epistle present doctrinal truths, foundational revelations, of many important matters. For example, 1:1-14 states concisely the work of the Triune God in redemption—Father, Son, and Holy Spirit in their several responsibilities. Chapter 2 reveals how the Jew and the gentile are made one in the body of Christ, and that that body is the habitation of God in the Spirit. Chapter 3 reveals the truth about the gentiles becoming "fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel" (ASV), with its consequent manifestation of the eternal wisdom of God in so saving men by grace. This is all doctrine, revealed teaching, that the mind of man could not have originated, and much of which he finds it difficult to comprehend.

From the "I therefore" of chapter 4 verse 1 to the end of the epistle is a section which deals with the responsibilities of human behavior in the light of such exalted doctrine. Doctrine of this character demands Christian conduct on a high level, therefore he says: "I beseech you to walk worthy [in a worthy manner] of the vocation [calling] where-with ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace" (1-3). His treatment of behavior-requirements for the Christian extend to the family and even to the relations which obtain between a Christian employer and the employee. However, our main interest centers in that little-known principle of evangelization stated so clearly in verses 7-8, 11 through 13.

Verse 7 reveals that every Christian has been granted grace "according to the measure of the gift of Christ." Then the origin of the gifts is stated, followed by an enumeration of them, plus their purpose. The gifts originated with

Christ, who is stated in Psalm 68:18 to have received gifts; then in Ephesians 4:8 to have given these gifts to men. We will ignore verses 9 and 10 as not bearing upon the present issue, and proceed directly to verse 11 where the gifts are said to be the following: (1) apostles, (2) prophets, (3) evangelists, (4) teaching pastors.

This is astounding! The gifts are *men!* What a different light this

prophet. He has done his work well and vanished from the scene. The third gift is "evangelists," and while we may not be able to perfectly describe his ministry he no doubt in some sense helped to stir men's hearts, and helped to gather the fruit of the apostles' and prophets' teaching. There is place for such evangelism in the church today, for men who have truly been called to this field, and are just as much a gift from Christ to His church as were the apostles and prophets. However, our main attention must be focused upon the fourth gift and the statement of the purpose of all gifts.

Note the word "some" which prefaces each gift, except the word "teachers." This should be a warning signal that there are four categories and not five. Here the Greek construction is such as to tell us these men are "teaching pastors." In 1 Timothy 3:2 the qualifications for an elder state he must be "apt to teach." If you were asked what you think is the chief function of your pastor, what would you reply? I dare say few of you know that his chief function is that of a teacher, an expounder of the Word of God! This is his main duty before God! In Acts 6 the apostles became so burdened with the details of widow-relief that they called for help, saying: "But we will continue steadfastly in prayer, and in the ministry of the word" (ASV). They knew what their first order of service was and would allow nothing to hinder its performance.

However, once we see *why* this is, we will see God's order for reaching lost men about us. These four gifts were made to the church "for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ" (Eph. 4:12, ASV). First, the saints are to be perfected. This word is fascinating! It is used only here in the New Testament in this form. In its verb it is found several times, but carries the basic idea of completely equipping. We might find a modern



By RUSSELL WARD

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throws upon the privilege and responsibility of service in one of these four categories! The identity and work of an apostle was well known. It was he who laid the foundation of the Christian church (Eph. 2:20) by tireless missionary-evangelism. The qualifications for an apostle were stated in Acts chapter 1, making clear that no apostles could possibly be alive today! (Incidentally, note John 15:16 where Jesus said of His disciples "I chose you and *appoint you*" [ASV]. "Appointed" is the word translated "laid a foundation" in Luke 6:48. How beautifully does the Holy Spirit choose His words!)

The second gift was "prophets." These men functioned in giving the Word of God *orally* before it was finally put in written form. In its present completed state we do not need the ministry of the Bible

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Most all of us have a picture of Satan in our minds. That picture has always been in our minds, because Satan wants it there. In books, magazines, newspapers, movies, cartoons, and on the labels of some products Satan is pictured as an abnoxious character that has a long barbed tail, carries a fork with barbed tines, has horns sticking out of his head, and, is either all red or all black. He is thought to use the fork to prod bad people on their way to hell where he is the ruler. He is also thought to be most active in low-class drinking places, red-light districts, and other unwholesome places.

Most people today have become rather tolerant on the subject of Satan. They joke with one another about going to be with him. Many say: "Sure I'm going to hell where I'll have lots of company"; or "All my friends are going there and I don't want to be lonesome." Such individuals refuse to take Satan seriously and as a result they play right into his hands. Where did we get such notions of Satan's work and appearance?

Aside from the Bible, where can information be found concerning him? If the Bible had never been written, would anything have been known about him? The best answers to these questions is to be found in the Bible where we learn what God has to say about Satan.

The Bible tells us that in eternity past God created one called Lucifer, "son of the morning" (Isa. 14:12). He was the highest of the created order, having many legions of angels to help him. He had a free will and could do what to him seemed best. He chose to rebel against God and try to take God's throne for himself. One third of the angels went into rebellion with him. War was declared in heaven and Satan was ultimately cast out along with the other rebellious angels. The angels were imprisoned until a future day of judgment and Satan was cast down to the earth where he is described in 1 Peter 5:8 as being a "roaring lion, seeking whom he may devour."

Satan is still rebellious toward God and is trying desperately to upset God's plans. Satan has plans and those plans include all men. He knows he is going to hell, not as the ruler, but as the most miserable and damnable sufferer there, and he purposes to take as many people with

him as possible. James 2:19 says: "The devils also believe, and tremble."

Satan is most active in the very places we would like to think he wouldn't dare enter. His greatest field of endeavor is right in churches and in the hearts of Christians. He is the one responsible for the weak, watered-down version of the Gospel taught in a large percentage of pulpits today. Millions play church a couple of hours on Sunday and then play the Devil's game the rest of the week. He is the one behind all the gossip, envy, and discord that makes Christians look childish to the unsaved. Satan works on many a pastor's heart seeking to nullify the Christ-centered message so needed today (II Tim. 4:3). Without doubt Satan is the most subtle of all creatures (II Cor. 11:3). He works where

creating doubt, confusion, wrangling, and discord. Satan will do *anything* to make our Christian lives look unappealing to our unsaved relatives, friends, and acquaintances.

Satan goes around the impenetrable truths of God by the method of substitution. He has substituted Santa Claus, gluttony, riotousness, and greed in place of Christ on Christ's birthday. He has substituted bunnies, fluffy chickens, and gaily colored eggs, in place of the tremendous truths of Christ's miraculous resurrection. He is daily substituting material desires and lusts, in place of Christ having first place in our lives.

Does your life reflect for God or against Him?

GOD'S WAY OF REACHING THE LOST

(Continued From Page 129)

Satan

By

REX MORRIS

Mansfield, Ohio

one might least expect him, and in ways one would never expect. His one purpose is to oppose God. Inasmuch as it is God's will for every man to be saved, Satan tries to pull as many as possible down to hell. There is no reason for him to concentrate on people who are already lost, therefore he tries to confuse the unsaved and make God's own children look hypocritical to the lost people in order that they might look with disgust on our Saviour.

Those who call themselves Christians are God's mirror to the unsaved, and Satan achieves great victories when the reflection is marred with sinful deeds. The Bible definitely teaches us that natural man is born with a sinful nature and is lost until he is reborn through faith in the blood of Jesus to take away his sins. Satan concerns himself with God's people and God's churches,

counterpart in outfitting a missionary, completely equipping him for service. *This* equipping, however, is *with the Word of God!* What else is teaching for? Note II Timothy 3:16-17 "... that the man of God may be perfect, thoroughly furnished [equipped] unto all good works." To outfit the saints with the Word is the pastor's first order of business. The saints are then to minister this Word to the lost and thus build up the body of Christ!

Revolutionary? Not for a moment! *This has always been God's method!* In Acts chapter 1, 120 men and women were in prayer. In chapter 2 the Holy Spirit came upon them and "they all spake with tongues [known languages] as the Spirit gave them utterance." When these 120 had witnessed to the saving grace of Christ, Peter stood up and brought the entire ministry to a conclusion by preaching a sermon, or rather, giving an invitation, at the conclusion of which 3,000 men and women came to the Lord! Peter's preaching did not do this, but the witnessing of 120 did! This is a divine illustration of God's method! Teach the saints that they may in turn take the Word of God to the lost! No pastor can do this work alone! It is a physical impossibility. But a pastor multiplied by the members of his congregation can do it, and the results will be of the Lord because done His way! May God raise up the voices of witness from the pew!

VISION VITALIZED



By CHARLES TABER
Missionary in Africa

so smug and self-satisfied with our low level of spiritual attainment. Can it be that this is one secret of our lack of power?

II. *Good vision sees the will of the Lord in its broadest sense.* The apostle exhorts us not to be unwise, "but understanding what the will of the Lord is" (Eph. 5:17). This includes the will of God for all men that they should come to repentance (II Pet. 3:9); the will of God for individual Christians, which is sanctification (I Thess. 4:3); the will of God for His church, as expressed in the Great Commission (Matt. 28:18-20); and the specific will of God for the life of each Christian (Rom. 12:1-2). How little emphasis we place on discerning what the will of God is! We are so concerned with our plans, be they general or detailed. We are so limited by what we see as presently possible. How little faith we have! And finally, how unwilling we are to obey.

III. *Good vision sees open doors.* Paul, writing to the Corinthians from Ephesus says: "For a great door and effectual is opened unto me, and there are many adversaries" (I Cor. 16:9). Notice that he is not blind to obstacles. He is fully cognizant of them, and mentions them as subject for much prayer. But the accent is on abounding opportunities for service. We find it very easy to take no for an answer in our Christian service. Or I fear we sometimes interpret some slight difficulty as a no when this is not at all the case. God sets before us open doors, which no man can shut (Rev. 3:8), not only in one part of the world-field, but everywhere. The field is white unto harvest in America, as shown by those who really seize opportunities, like Billy Graham. The same doors are before the National Fellowship of Brethren Churches, but how much is really being done to avail ourselves of them? Wide open doors are before us in Africa, as we seek to establish through preaching, witnessing, teaching, and healing a church for the glory of God. The same could be said of fields in Argentina, Brazil, Baja, California, France, Hawaii, and many other

places. Yet in the face of these opportunities, the Brethren Church, fixing its eyes on human limitations rather than on the resources of God, curtails its giving at a very crucial moment. Brethren, do we really see the door? If we do, we will spare nothing to enter.

IV. *Good vision sees the resources of God.* This certainly includes the element of enabling, the gifts of God to the church as seen in I Corinthians 12 and elsewhere. It certainly includes special preparation, such as education for those who are to do the work. It includes—dare we believe it?—the supernatural element of special intervention of an omnipotent God. In II Kings 6:16-17 we have a good example of this. The king sought Elisha, but God had other plans. Elisha, by faith, saw that "they that be with us are more than they that be with them." It was only after intercession by Elisha that his servant had his vision corrected, so that he too saw. Supremely, this includes the Spirit of God and the written Word of God working in powerful conjunction. But does it not also include that which is in our hand? God asked Moses: "What is that in thine hand?" It was only a rod, but God used it marvelously. What is in our hand? Not much, you say. But I would remind you solemnly that even what little you have is not your own but the Lord's.

ARE THERE CONTENTIONS?

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Christ did for us at Calvary. The cross is the answer to this and to all our problems.

A third question helps to show the ridiculousness of their claim. "Were you baptized in the name of Paul?" Baptism, that rite which marked their entrance into the fellowship of the church and symbolized the end of the old and the beginning of a new life, was it authorized and administered in the name of Paul? Did it introduce them into a body which bore his name? Paul's statement shows the importance he attached to the matter of baptism, and the unimportance of the one who performs the rite (vs. 14-17).

Contentions are a mark of carnality (3:3). The cure for carnality is spiritual growth, nurtured by the "meat" of God's Word.

In Proverbs 29:18, we have the following terse statement: "Where there is no vision, the people perish; but he that keepeth the law, happy is he."

What is vision? One dictionary defines it as: "(1) The sense of sight; (2) The act or faculty of seeing; (3) That which is seen; (4) Perception of mental images as of the fancy or imagination; (5) Something seen in a dream or trance; an apparition of supernatural character." Of course, as we see from the rest of the verse, the subject here is the Word of God, that is, His revelation to us. But there are two sides to this, as there are two aspects of the dictionary definition of vision; the objective side, or the revelation itself "that which is [to be] seen" and the subjective side, our restoration of the revelation, "the act or faculty of seeing."

What can we expect to see with 20-20 spiritual vision? Among other things, here are four:

I. *Good vision sees "The LORD, high and lifted up"* (Isa. 6:1). The particular aspect of the Lord's appearance that impressed Isaiah as being needed, because it was neglected, was the holiness of God. In fact, so overwhelmed was he by this vision that he cried out aloud in repentant confession of uncleanness. Oh, how much is this vision needed today! How little are we impressed with the absolute, pure, dazzling white holiness of Jehovah! And yet it is on every page of Scripture waiting for us to see it. And Brethren, only as we see this absolute holiness, will we be convicted and convinced that "Without holiness no man shall see the Lord." We are

I CAN DO ALL THINGS

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but he resigned when this success became a source of jealousy. "I realized then it must be either my resignation or the pastor's to avoid disastrous hard feelings."

He spent some time in radio work, but presently the call of the counter got the best of him and he went to work for the Daley Grocery Company. While at Daley's, he sang with Harry Vcm Bruch at the North Long Beach Brethren Church and, to his pleasant surprise, the church offered him a job as song director.

It was here, in 1930, after much study and prayer, that Jake joined the Brethren Church and accepted the call to the Long Beach church. This was a golden year of events to Jake, for he also took to himself a wife. Freda was the choice one from back home in Oregon. When a major problem faces the Klievers, Jake points out that he and his wife do not pray together concerning the problem. "Each of us takes the problem to the Lord in our private prayers. When the answer comes, we compare notes and the answers have always been the same," said Jake.

They made a wonderful team in the church, especially among the high schoolers. In a short time he had three choirs and two orchestras, and the church had grown to 350 members. "I recall how wonderfully the congregation sang as one big choir. It was a pleasure to direct them," Jake said.

At the store, Jake was still climbing. Out of 135 men, he was one of three to be chosen to attend a school in salesmanship. Shortly he climbed one more rung in the ladder and was appointed an executive in the company.

More successful work followed. But one day a professor from Ashland Theological Seminary presented the challenge of missionary work to him, and Jake realized an old yearning to become a missionary full time.

In the farewell at Long Beach several big executives praised him for the work which had been ac-

complished under him. Hearing men of that caliber acknowledge the success of his son's work impressed Jake's father.

Upon graduation, Jake left his student pastorate at Middlebranch, Ohio, left his job at Isaly's store, and went to France with Freda and 10-month-old Anne Celeste to study language before going on to the field.

Their second child, Donna, was born in 1940, two years after their arrival in Bekoro. Here again the ability to be a leader paid off. With only 14 Christians and two native pastors, the work was hard, but now, after 18 years, he reports 6,000 Christians, 47 native pastors, 50 assistants, and 3,000 Sunday-school teachers. During the 10 years Jake served as treasurer to the executive board, his early banking experience enabled him to avoid the loss of a great deal of the mission's money.

When field secretary Dr. Orville Jobson returned home on furlough five years ago, Jake was put into his office and served very well. For the last several years he has helped on the Bible translation board, which puts the Gospel into the mother tongue of the native tribes.

Jake attributes all of his success to the Lord but mentioned a few things that probably aided in his life to put him on top.

In the grocery store he always held a meeting with the clerks and made it clear that "anyone who steals for me will steal from me." The clerks knew that there were 16 ounces in a pound and not 14 or 18. He always figured he worked not for a human boss but for the Lord.

The workers under him were given equal chances to offer suggestions. "Never act as a dictator," says Jake. It is his opinion that too many people work in a competitive race with others. "The only competition should be with one's own record."

A piece of advice which he considers the best he ever got came from a businessman: "Responsibility either swells a man or grows a man."

This is Jake Kliever, from youthful homesteader to veteran missionary.

1. *The Cross*: "My God, my God, why hast thou forsaken me? . . . He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him . . . my tongue cleaveth to my jaws . . . they pierced my hands and my feet . . . they part my garments among them, and cast lots upon my vesture" (Ps. 22:1, 8, 15-16, 18). "He is despised and rejected of men . . . he is brought as a lamb to the slaughter . . . he made his grave with the wicked [between two thieves], and with the rich [a rich man placed Him in his sepulcher] in his death . . . thou shalt make his soul an offering for sin . . . he shall bear their iniquities" (Isa. 53:3, 7, 9-11).

2. *The Empty Tomb*: "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption" (Ps. 16:10). Peter on the day of Pentecost quoted the entire passage (vss. 8-10), and said further that David "seeing this before spake of the resurrection of Christ."

And so we could go on, filling page after page with Old Testament verses which glow like diamond facets in the light of Jesus' life. As we think of these portions—and there are said to be 333 in all on the two advents—we have a fellow-feeling with the writer of Hebrews when, after naming person after person who walked by faith in the Old Testament, finally exclaimed at the close of Hebrews 11: "And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae . . ."—which, if paraphrased to fit this article might read: "For the time would fail me to tell more of the time of His appearing from Genesis 49:10, Haggai 27:9, and Daniel 9:25; of His being, the seed of David from Jeremiah 23:5-6 and 33:15-16; more about His nature from Psalms 2:7; 45:6, and 110:1; many verses describing His character from Isaiah 53; His treatment at the hands of men from Psalms 22:3, 14; 69:21; Isaiah 50:6; Zechariah 11:13; the triumphal entry from Zechariah 9:9, and so on. But we can study them for ourselves, and as we conclude this second message in this series, we commend this study to you as further proof of the Messiahship of the Lord Jesus Christ.

(To Be Continued)

The BRETHREN MISSIONARY HERALD



FOREIGN MISSION NUMBER

MARCH 3, 1956

PRAYING LAYMEN — 4 power in Foreign Missions



Remember —
HAWAII - MEXICO - BRAZIL - ARGENTINA -
AFRICA - FRANCE

Interesting Items for Your Information...

God Called a Layman and his Wife to Africa—



Mr. and Mrs. Donald A. Spangler

Mr. Donald A. Spangler, president of the National Fellowship of Brethren Laymen, and Mrs. Spangler have been approved by the board of trustees of The Foreign Missionary Society of the Brethren Church for missionary service in Africa. Although no date has been set for their departure, it is expected that they will leave for Africa in late summer or early fall. Brother Spangler has had many years of experience in printing, particularly in offset work. He will be of great assistance in the printing work on the field. Also he has other capabilities which can be used to great advantage. Mrs. Spangler is experienced in children's work. It is expected that the field council will probably appoint them to serve as house parents for the missionary children during the school year. As in the case with all of our missionaries, the Spanglers will do as much work as possible giving the Gospel to the natives in personal witnessing. The Spanglers' case is another illustration of the fact that God can use laymen in foreign missions. Brethren, pray for these and for all of our missionaries.

Dr. Barnard on the West Coast—

Brother Barnard, our general secretary, is at the present time engaged in an extensive itineration ministry among the churches of the west coast. His plan is to be in most of the churches of the California and Northwest Districts and in some churches of the Midwest District. This will be a strenuous trip and should cause us to remember him in prayer. All pastors and lay people are encouraged to counsel with Brother Barnard on matters relating to foreign missions while he is in their area. He will be glad to work with all concerned to advance the great ministry of reaching the lost around the world with the Gospel.

Foreign Missionary Rallies—

The missionary rallies are now underway! Much prayer and planning has gone into these programs which are to be carried on by our faithful missionaries. The pastors have been very cooperative in planning for the rallies and the missionaries have been very good to fit into the plans. In some sections of the country the rallies have already come and gone. But where they are still future it is hoped that they will be upheld in prayer.

Also be sure to attend every session you possibly can when they come to your church. You won't want to miss the thrilling reports and challenges by our missionaries from the fields. During the month of March rallies will be held in the following districts: California, Midwest, Southeast, Atlantic, and East.

Prayer Goal Plan Working Well—

The theme for our foreign-mission program during 1956 is *prayer*. Prayer for the missionaries and prayer for the fields. Yes; daily prayer that our God will abundantly bless the preaching of the Gospel in foreign lands. And many of our brethren are praying more and more regularly than ever before. This we should continue. But also involved in the prayer theme is the prayer goal as far as our giving for foreign missions is concerned. Each individual is urged to sincerely ask God to speak to his heart as to the amount he should give. And, as one pastor has put it in his church bulletin: "Do not be frightened at the sum," so we should be ready to accept God's figure as our "prayer goal." Then each person is to ask the Lord to help him to reach that goal in the year 1956. It is not a pledge to man, but simply accepting God's figure and asking Him to help us reach it.

Already encouraging reports have come from different sections of the country. People are looking to God

(Continued on Page 136)

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

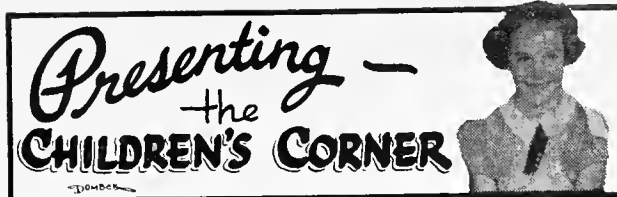
VOLUME 18, NUMBER 9

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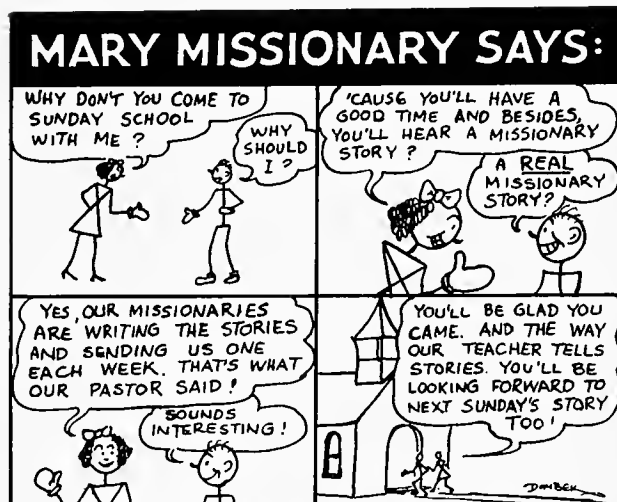
Standings of the Churches Showing Percentage of Increase of the 1955 Foreign Mission Offering Over That for 1954—

	Percentage		
1. Spokane, Washington	493.	44. Temple City, California	40.6
2. Johnson City, Tennessee	381	45. Elkhart, Indiana	40.4
3. Riner, Virginia	362	46. West Alexandria, Ohio (Sampleville)	39
4. Sharpsville, Indiana	359	47. Accident, Maryland	36
5. Long Beach, California (Los Altos)	335	48. Beaumont, California	35.8
6. Covington, Ohio	260	49. Wooster, Ohio	35.7
7. Cheyenne, Wyoming	253	50. Kittanning, Pennsylvania (First)	35.6
8. Berrien Springs, Michigan	202	51. Long Beach, California (First)	35.5
9. Ozark, Michigan	184	52. South Bend, Indiana	33.2
10. Goshen, Indiana	161	53. Phoenix, Arizona	33.1
11. Chico, California	157.2	54. Mansfield, Ohio (Grace)	29.3
12. Cleveland, Ohio	157.0	55. Taos, New Mexico	28.6
13. Leon, Iowa	146	56. San Diego, California	26.38
14. La Crescenta, California	129	57. Harrisburg, Pennsylvania	26.37
15. Alexandria, Virginia	107	58. Bellflower, California	25
16. Findlay, Ohio	88	59. Honolulu, T. H.	23.6
17. Martinsburg, West Virginia	86	60. Conemaugh, Pennsylvania (Mundy's Corner)	23.5
18. Osceola, Indiana	81	61. Denver, Colorado	23.2
19. West Covina, California	79	62. Listie, Pennsylvania	22.8
20. Dallas Center, Iowa	75.4	63. Allentown, Pennsylvania	22.6
21. Buena Vista, Virginia	75.39	64. Waynesboro, Pennsylvania	21.8
22. Roanoke, Virginia (Washington Heights) ..	74.6	65. Arroyo Hondo, New Mexico	20
23. Davenport, Iowa	74.3	66. Aleppo, Pennsylvania	19
24. Yakima, Washington	68	67. Sunnyside, Washington	18
25. Dryhill, Kentucky	67	68. Leamersville, Pennsylvania	16
26. Dayton, Ohio (Bethany)	66	69. Everett, Pennsylvania	15
27. Los Angeles, California (Community)	64	70. Lake Odessa, Michigan	14.9
28. Clayton, Ohio	63	71. Garwin, Iowa	13.5
29. Cedar Rapids, Iowa	58	72. Johnstown, Pennsylvania (Riverside)	13.3
30. Camden, Ohio	57	73. Tracy, California	12.9
31. Middlebranch, Ohio	56	74. Dayton, Ohio (Patterson Park)	11
32. Paramount, California	54	75. Jenners, Pennsylvania	10.9
33. Akron, Ohio	51.9	76. Portis, Kansas	10.7
34. Fort Wayne, Indiana	51.8	77. Modesto, California (LaLoma)	10.4
35. Kittanning, Pennsylvania (North Buffalo) ..	48	78. Fremont, Ohio (Chapel)	9.6
36. Alto, Michigan	47	79. Dayton, Ohio (North Riverdale)	8.7
37. Wheaton, Illinois	46	80. Waterloo, Iowa	8.4
38. South Gate, California	45	81. Ashland, Ohio	8.3
39. Leesburg, Indiana	44.2	82. Altoona, Pennsylvania (Grace)	7.8
40. Meyersdale, Pennsylvania	43.8	83. Grafton, West Virginia	6.7
41. Seattle, Washington	42.3	84. York, Pennsylvania	5.4
42. Mansfield, Ohio (Woodville Grace)	41.8	85. Winchester, Virginia	5.2
43. San Bernardino, California	40.9	86. Seal Beach, California	4.9
		87. Cordillera, New Mexico	3.6

What Will Be the Standing of Your Church for 1956?



Hi, boys and girls! ! At the top of our page you see another missionary helper. May I introduce her? She is Miss Anne Goodman. She lives with her missionary parents, Rev. and Mrs. Marvin L. Goodman, Jr., in Africa. A few years ago she had polio. Her parents thought she might not be able to go back to Africa. But the Lord made her strong again and she is now out in Africa. Don't forget to pray for her and for all our missionaries and missionary helpers! !



The Little Foxes

In Song of Solomon 2:15 it speaks of "little foxes that spoil the vines," but when you read it carefully you see the author is not really speaking of animals or plants. In the same way I'm not going to speak of foxes either, but I am going to bring to your attention a few very destructive and sly creatures.

When you fellows and girls think of African animals, I'm sure you do the same thing I did before going to Africa. I always thought of elephants, hippos, buffaloes, lions, leopards, antelopes, and others. Since living in Africa for some years I have found that there are plenty of small creatures that play just as big a part in making life interesting and fearful as the big animals do.

Have you ever thought of ants as making life interesting? There are many different kinds of ants. There are the white ants that eat up whole buildings and ruin trunks full of papers and clothes; and there are the driver ants that can kill large animals if they are fastened so they cannot get away, or eat up all the chickens in a chicken coop, and you too if you wouldn't get out of the way. There are food ants that can spoil anything in the way of food if it is not kept tightly covered.

Then there are other little creatures, such as the tsetse fly, the mosquito, the snail, the chigger, and the tick. These little creatures have ruined the health of many a native and missionary in Africa.

And there are always the scorpions and snakes which everyone fears because of their terribly poisonous and painful stings.

We could tell you stories about every one of the creatures that I have mentioned, but I shall only pick out one to tell you about today—that is the termite, or white ants as they are called.

Termites are very sly. They never work where they can be seen and you may be sure that by the time you discover them most of the damage is done.

The natives tell a story of a very wicked chief who made all the people bring him gifts of money, cloth, and other valuables. The money he would always place in a big metal trunk. He was waiting for the day when his trunk would be full of money so he could really buy something big for himself.

One day after he had collected all the taxes and gifts from his people, the chief thought he had better count his money. Imagine his surprise when he opened up his trunk and his whole pile of money crumpled to a little pile of dirt.

He was sure his big metal trunk was safe for his treasure. What he failed to see was a tiny, tiny hole in one corner. The hole was so small that only one ant could crawl through at a time—but even this small hole was large enough to let enough ants in to ruin his big fortune.

Just the other day I read in the newspaper where a schoolroom caved in on a class and killed three children. The termites had eaten out all the wood in the poles so the poles could no longer support the roof and it caved in. Maybe you think if you had been there you would have noticed what the ants were doing. I don't think so. You couldn't see them.

We have had many experiences with white ants too. They always make me think of the Scripture verse which says: "They love darkness rather than light, because their deeds are evil."

How careful we should be to keep our thoughts and our deeds always exposed to the light of God's Word so that the termites of sin will not find a way to enter into our hearts and lives to spoil them.

Little sins are like the little foxes—tricky, deceiving. Little sins are like termites—they enter your heart and spoil your Christian growth. If you let them go they can spoil your house—remember your body is the "temple of the Holy Spirit." Little sins will spoil your appetite for the food God has provided for your soul—you will not enjoy God's Word as you should.

Let us be careful about the little things.

—Mrs. J. P. Kliever

(Missionary helpers, are you praying for the missionaries? Have you started filling your missionary banks?)

INTERESTING ITEMS FOR YOUR INFORMATION

(Continued From Page 134)

through faith, trusting Him to accomplish His purpose in their giving to foreign missions. Remember, it isn't faith that causes one to write a check for that which he has in the bank or to give that which is in his purse. Faith will reach out beyond these and give that which we are depending on the Lord to supply. May our God so stir our faith that in this year 1956 we shall give that larger gift—that faith gift. What is your prayer goal for 1956 for foreign missions?

—Clyde K. Landrum

Pastoring in Panaland

By DONALD F. MILLER

Missionary on furlough
from Africa

On Nov. 7, 1951, at 12:00 noon, we sailed from New York harbor. It was raining, the wind was blowing, and we were on our way to Africa. As the shoreline of New York disappeared into the haze on that rainy, windy day, we realized that soon the continent of Africa, of which we had studied, would soon become our home, and the people for whom we had prayed would soon become *our* people. The words of Jesus, "go in peace" (Luke 7:50), were our comfort, and "the gospel of peace" (Eph. 6:15), was our message.

Sin and Satan

"Peace" is a word that, from most outward observations, is scarcely known in the hearts or minds of thousands of the African people who feel that they are constantly surrounded by a multitude of gods that may harm them. We were returning to our mission station one evening when we passed a village and discovered that a large group of people had gathered there. What was the occasion? We stopped and soon found that the great man of the village (the Canton chief) had just passed away. The surrounding people were screaming, the drums were beating, and the women were throwing themselves to the ground to the extent that some injured themselves. Why all of this? Because they wanted to keep the evil spirits from this man who had just passed away, and, by doing this, to assure him of a better place in the world to come.

The African is a slave to custom and tradition. Among the non-Christians, the young men are compelled to attend the tribal-bush school. This school is usually of two years duration. During this period they live away from the village in small mud huts in the bush. They are instructed by the old men in all of the ways of the many gods, and here they learn how to appease the gods and what sacrifices to make.

A few months ago our local African pastor came to me and suggested that he and I go to a nearby village where there was a large number of young men gathered to celebrate the completion of their bush-school training. This is a great occasion, for it is at this time that these boys are accorded the privileges of men, and a great feast is prepared in honor of them. Native liquor is prepared by the gallon. The native pastor and I went to this village; I have never seen anything to compare with it in Africa. Surely the demons of Satan were in control there. Story after story of the grip of Satan upon the lives of these people could be told.

Witnessing and Winning

Thousands of the African people do not know of Christ's Gospel and the command of Christ has not been carried out to completion but praise God there are many trophies of His love and grace in Africa. May we introduce some of these trophies to you. One of the outstanding leaders of our district is Peter Falabailai. He is a Bible institute graduate and we are thrilled by this young man's enthusiasm for, and energy in, the Lord's work. As we see Peter and his wife, Teresa, work together for the Lord, we are even more thrilled, for often the wife of the native preacher is not a good



Rev. and Mrs. Donald Miller with Nancy and Barbara

helper to her husband. But both of these love the Lord sincerely and they are busy teaching men, women, and children how to read and to know the truths of the Gospel.

Thomas Bogangue, one of our brothers in Christ, is an ordained elder in the Brethren Church of Africa. Thomas is a man of God who is about 50 years of age and has a tinge of white showing on top of his hair. He is highly respected by his people and by all of the other catechists of the district, and he truly is worthy of their respect. He is a good preacher, a faithful servant of God, and he has a deep faith in the Lord whom he dearly loves. Surely he will hear his Lord's "Well done, thou good and faithful servant."

Preparing and Praying

Jesus Christ embraced the whole world in His atonement. I John 2:2 tells us that: "He is the propitiation for . . . the sins of the whole world." The great commission of Matthew 28:19 is Christ's command to believers: "Go ye therefore, and teach all nations." During the past four years in Africa our hearts have been genuinely and sincerely challenged by the urgent task that we believe lies ahead. The national and international conditions of the world change from day to day and Africa is no exception. The forces of communism and nationalism are hard at work in Africa today, and civilization, with its good and evil influences, is rapidly moving into the land. Africa is entering into a very critical period now and if the church there is to stand and continue to grow, we must have a literate church. It is true that in the past thousands have professed faith in the Lord Jesus Christ, but many thousands of these people do not as yet read the Word of God. How can they withstand the onslaught of Satan, cults, and communism that are coming into Africa if they cannot read His precious Word?

We need more and better trained African leaders now, for it is not an impossibility that, should the Lord tarry,

(Continued on Page 144)

"Camp Wait-Some-More"

(Fourth in a series of articles on the early history of the Brethren mission in Africa.)

"God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Cor. 10:13).

Often God has placed His people in His school to learn from the Holy Spirit. It might have been in a desert or on a mountain, or it might even have been in the wilderness. We accepted our schooldays in our retreat and thanked the Lord.

As we moved to the camp we were weary, worn, and weak. God heard our cry and saw our tears as He attended to the voice of our prayers. We pleaded that He would take our hand and lead us on and help us stand. We took our turns in being sick. The Rolliers remained at the Swedish Mission. I was nursing in the French homes but had to take time off to have a severe case of malaria. I had been anointed to live but, because my fever was so high and continued so long, all feared my recovery impossible. The Devil tried hard to take my life, but the Lord wanted me to live; thus the Devil was defeated. The French doctor was especially attentive and kind to me. After my temperature was normal, I was out again nursing for him. This time it was in the home of the man who was in charge of the wireless telegraphy. They told me that the Governor General had wired three times to Paris in our behalf without response.

Very few white people lived in Brazzaville. There were government officials and a few commercial people and some priests and nuns. The government officials became more and more friendly to us. The Governor General often gave me the New York daily to read and take out to our camp. I visited the camp often, most every day. The French women gave me gifts. One was a big European red rooster to take out to my people to eat. When Mrs. Rollier saw him, she requested that we save him and take him up-country with us. One day he went visiting and brought back with him a little white hen. We never knew where he found her. They



The Gribble family and their tent at "Camp-Wait-Some-More," Brazzaville, (1919).

By
MISS
ESTELLA
MYERS



spent the nights on top of the grass roof over Brother Gribble's tent to be safe from animals.

On Sunday afternoons Brother Haas and Brother Rollier had French services. The little organ we had with us helped with the music. The French women from Brazzaville attended the meetings for a while. The war was over and they began to plan furlough.

One day when we were all together at camp for our prayer meeting, Brother Haas said: "Some day we shall understand why we have to wait for permission to preach the Gospel in this colony. We believe God has delivered Oubangui-Chari into our hands; let us rejoice and praise His name and thank Him! Let us from now on ask for guidance as to where we should locate, and pray that He will prepare the hearts of the people to whom He will send us, that when they hear the 'Good News' they will accept it!" We rejoiced and with one accord our prayer meetings were changed to praising the Lord and thanking Him that He was answering our prayers. In confidence we rested in Him for whose cause we were there. What peace to walk by faith! By faith we could see the many natives coming to the Lord to be saved as they heard the way of salvation explained to them. In unity and harmony we rested in the Lord for leading.

The last case I had at Brazzaville was the wife of the mayor. The Governor General and the Governor came as usual to see the sick. The day that I was about ready to leave they thanked me for my services with them in the city, and said: "We feel we know you people better than we did at first, and we would like to do something kind for you personally. Don't say, 'Give our people permission,' for we cannot give this," they said, "it must come from Paris. However, we are leaving Brazzaville as new officials are coming. If you people would like to go up to Carnot and wait there, we shall make this possible. Ask your people and, if they agree, tell the men to come to see us at once!" Then I asked that permission be given to Miss Snyder, my companion, to return to French Colony, as the Governor had written on her passport she could not return. They granted this request.

Things began to happen.

Of course, we were delighted for this advance, for would we not be near Oubangui-Chari, our destination, and be able to learn the language of the people?

When the men visited the officials and requested this

(Continued on Page 144)

Grand Opportunities *Across the Rio Grande*

By SIBLEY M. EDMISTON

Missionary to Mexico

From the heights of the San Juan Mountains in southeast Colorado rises the Rio Grande River to course its 1,800-mile journey southward through central New Mexico. As it leaves New Mexico it wends its way in a southeasterly direction from El Paso to the southern tip of Texas where it empties into the Gulf of Mexico. This last stretch of some 1,200 miles has become the natural part of the boundary that lies between two nations of distinct cultures and backgrounds. It is strange that two neighbors separated by a river not more than a block wide should understand so little about each other. Even the river itself is known to the southern neighbor by a different name—that is, the Rio Bravo or “Strong River.” And yet in spite of differences, misunderstandings, and even war, there has come about an affinity of the two nations in recent years.

In relation to the Gospel, Mexico had been for many years a closed door of fanaticism and prejudice to United States missionary activity. But today God has allowed a spirit of friendliness to exist so that a favorable attitude toward the missionary can be seen in many places. Most of the laws which at present hinder missionary activity and gospel work in Mexico were not drawn up in opposition to the Gospel as such, but rather to a religious system of oppression and usurpation.

In a recent exploration trip of Mexico made by Dr. Barnard, Brother Haag, Brother Howard, and myself, this friendly attitude became very personal. National Mexican pastors treated us very cordially, and welcomed our participation with them in the carrying out of the Great Commission. In small towns and villages it was not difficult to get groups of men together, and leave them a gospel testimony. Tracts were eagerly received whether thrown out of the car while traveling at high speed, or offered from hand to hand. It was a thrill to see lowly peons show an interest in the message of salvation. But to be privileged to sit and visit with Mexico's third top man, General Medina, and hear him lay down strategic plans for furthering the Gospel in Mexico was something almost unbelievable.

This is certainly the hour of opportunity in Mexico. The work that has been done by the Gideons in Mexico under General Medina's leadership is amazing. In 18 months they have organized throughout the entire republic. This means that the seed of the Gospel has been sown not only among the rank and file but also among the higher classes of Mexico's citizens in a large number of towns. As well, airplanes have literally rained gospel portions down on rural villages. This is followed up by a ground party coming into the “softened-up territory” with further testimony. There are specialized mission agencies which

are attempting to put real punch into their gospel witness in Mexico while there is yet time. Denominational and independent groups have established churches and missions throughout Mexico. In two recent evangelistic campaigns nearly a thousand professions of faith were reported in established churches. There are a number of day nurseries and day schools under Christian directorship. There are also Christian homes available to students attending secular schools and universities. In these homes the young people are kept in a Christian atmosphere; and salvation and dedication to the Lord's work often results. Finally there are denominational and semi-denominational Bible schools for the training of national leadership.

Yet with all this missionary endeavor only a fraction of the Mexican people have been rooted and grounded in the faith of the Lord Jesus Christ. Many larger towns only have a church or two with a handful of members. Many villages have not yet had a satisfactory presentation of the Gospel. A large section of Mexico which is known as Mexico's breadbasket because of rich farming and industry has not been evangelized. This section was naturally held on to the hardest by the Roman Church. But even here the ignorant fanaticism is beginning to subside. It is probable that a gospel testimony could be begun even now in one of the larger towns of this once extremely fanatical area. The main question is not how nor where, but when are we to begin in many of these places.

In John 4:31-38 we have a picture of this grand opportunity across the Rio Grande. The seed has been sown during these past 75 years in Mexico. There has been a yield of souls and the grain is ripening unto the harvest. Now it is our privilege to go in and reap with others the labors and sacrifices of the past, that fruit might be gathered unto life eternal.



Dr. Russell Barnard, Sibley Edmiston, Walter Haag, and Roy Howard in Mexico.

A Victory For Ou

In a vacant lot at Villeurbanne, France, on the 30th of August, three men drew an attentive audience as they constructed a small wooden building. People were surprised that three men could erect a building in half a day; therefore, they wanted to see what was inside this "Chalet Evangelique" after construction.

The evening of Sept. 1 at 8:30, the pastor of the Brethren church at Lyon, Brother Andre Kasak, gave the first message to a relatively large audience. The message was from God, and the meetings were thus started with His blessing. However, Satan does not give up so easily his stronghold; therefore, the battle was on. The second day of meetings the pastor was called to his father's bedside because a cancer was rapidly eating away his life. This left the meetings without an evangelist for three days. God was working in our midst, for the victory is His; thus, the two laymen who took over in this absence were both endowed by the Spirit of God with messages that touched the hearts of all who attended.

The Christians in the church humbled themselves before the Lord in prayer and confession in such a manner that God's blessing began to flow in their midst in an evident manner upon the arrival of the evangelist who was to preach God's Word for the final week of services.

The first confession was that of a young man who had wanted to get better before he gave his heart to the Lord, but he was convicted by the Word that all he

could do was to get worse until he accepted Jesus as his Saviour and became a new creation in Christ.

The second conversion was that of an elderly man, well respected in his community but without Christ. The wonderful testimony of this man after his conversion is that not only did God cleanse his heart from sin, but He also healed him immediately of a heart ailment which had bothered him for years. However, because of the distance from his home to the church, he has not been attending since the meetings. Pray for this man's spiritual growth.

The third conversion was the husband of the first member of our church in France. Many people in France and in America had prayed for the salvation of this man's soul, and God answered these prayers in a wonderful way. His spiritual growth since his conversion is evident, and his desire for God's Word is increasing as time goes by. However, he has faced some real trials since that time in his work in the form of strikes and loss of time from his much-needed employment. God is faithful to His own, however, and his conditions are becoming much improved.

The fourth person who made profession during the meetings was a young lady, but her testimony since that time has revealed that Satan's temptations are ever present. This young lady was impressed with the Gospel so much during the meetings that she made a public stand for Christ; yet, in the week that followed, she went back to the world and its pleasures, stating emphatically that she had no desire for spiritual things but that she wanted to "live" while she was young. Pray that the Holy Spirit will convict this young lady and bring her again to submission before Christ so that she will be able to *live*, not only in this world, but also in the world to come.

Due to the great amount of interest by the people of the community, the meetings were extended for three days from the original plan. The crowds were very good, considering that the district in which the tabernacle was located is the "Red Belt" district of Lyon, that is to say, the heart of the Communist party in this city.

With regret the "Chalet Evangelique" was dismantled and put again in storage for another few months until the robin comes back to announce pleasant weather, leaves, and flowers, and to remind one by the very creation itself that the resurrection is real and available to all who will accept the Creator as their personal Saviour and Lord.

The battle was for 18 days, the enemy was strong, but the victory was the Lord's. This was just a foretaste of the "New Day" that your director in France, Brother Fred Fogle, sees for France through the testimony of God's Word in the very camp of the enemy.

—By George E. Cone, Jr.



George E. Cone, Jr.

God In Lyon, France

"What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24).

These are the words of the Lord to His disciples when He was speaking of the power of faith. These words of truth are promises gone out of His divine mouth, but will become reality only if we will take it and accept it with faith. God wills, according to His Word, that we test Him, wanting to bless us, but in measure of our faith. Often, alas, this faith is not great enough and we are vainly waiting blessings that our Heavenly Father wants to give us. Lately we made this faith experience in setting up our detachable "chalet" on a public place.

We had prayer meetings a month and a half before the campaign, as well as each night before the service, asking of the Lord souls, with certainty that He would answer according to His Word, and He answered, blessed be His name.

Several difficulties at the beginning of the campaign were for us, in a sense, encouragements; this seems paradoxical, but we know that when Satan is working, it is evidence that God is active too because the adversary very well knows he again will be conquered by the power of God; therefore, he will do what he can to delay his defeat.

The evangelistic campaign was from the first to the 18th of September, and every night there was a good congregation attentively listening to God's Word.

From Paris, a servant of God, Mr. Claude Meynchens came to bring the Gospel, and his messages were rich in blessings for the sinners, as well as for the Christians.

The Holy Ghost was working and four persons made decisions for Christ as a result of personal conversation with them. It was later confirmed that only three had really understood the salvation and were really transformed.

They are: an elderly man, a young man 17 years old, and Mr. Margaron, husband of a Christian lady who testified with her daughter in this magazine several months ago. For a long time this man knew what he must do to be saved, but he refused and hardened his heart; it is a great victory. That night he did not want to come to the meeting, but the Lord pushed him and, praise be to God, this man was broken. Now these people are reading the Bible, asking questions, wanting to know more and more of the things of God.

This campaign was really encouraging because we have experienced God's goodness for His children who are interceding for the lost. We saw, too, that the old Gospel when preached in all simplicity is the power of God which saves and transforms. This cannot be done by morality, religion, philosophy, or personal efforts,

but only by Jesus Christ because He is the divine power.

The Lord again showed to us that He always wants to save those who come to Him in repentance and confession, simply accepting His salvation.

It is worth while to testify and to work for Him, to be active, to win souls, to tire oneself, even to suffer for Him, because it is the desire of our Chief. He will be glorified, souls will be saved, and we shall obtain joy and reward in the present and also for eternity.

The harvest is always great, for many people are hungry and thirsty, languid and weakened, looking for that which satisfies. Sin is increasing, the Lord is at the door; we must hasten that many might be saved.

Lately a young girl 18 years old accepted Jesus, wanting now to obey Him, walking with faithfulness to please her new master.

Pray with us, brothers and sisters, for these new creatures in Christ, that they might walk progressively in the victorious life. Pray too for His work in France because there, as everywhere, the need is great.

May God give to you and to us more zeal and love in order that our earthly race might be useful to the Lord and that at the end of our way we might be welcomed at the doorstep of our heavenly home by the Saviour, to hear from Him the unspeakable words: "Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord" (Matt. 25:21).

—By Andre Kasak, French Worker
(translated by George E. Cone, Jr.)



Andre Kasak

Greetings:

From Pastor

Marc Voloungou

(A letter from Pastor Voloungou, with parenthetical explanations by missionary Robert W. Hill. This is the fourth article in a series on our senior African elders.)

MY DEAR BROTHERS, BLACK AND WHITE:

I TO YOU MAKE KNOW MY TESTIMONY IN CHRIST. (Marc Voloungou is pastor of the Bossembele church and the "grand old man" of our work in French Equatorial Africa. He is not the oldest believer but from the standpoint of popularity he is about as well known a man as there is in our entire church. Voloungou is a great man of God and those who meet him go away knowing that they have met someone who is a marvelous example of one who has been brought "from darkness unto light." If this testimony seems badly phrased, it is because I have translated literally some of the statements so that you might better understand how he expresses himself.)

YOU UNDERSTAND THAT I AM A BLACK MAN. (Voloungou is a GBanu. The GBanu number 25,763 from the last census count and inhabit the district of Bossembele.)

FOR A LONG TIME I, AND MY FATHERS BEFORE ME, PRAYED TO IDOLS. (The GBanu worship spirits and believe that all gifts are from these gods. Deep ravines, high hills, disfigured trees, large rocks; in fact, anything unusual in nature is a dwelling place for these gods. The small idol placed by the side of the house or near the deep ravine is only a symbol of the god but is revered and fed as if it were the live god.)

I USED TO GIVE OFFERINGS TO THE IDOLS. I ARGUED MUCH WITH THE PEOPLE. I GAVE THINGS TO EAT TO THE WITCH DOCTOR. (The witch doctor controlled the village in the old days. If one were sick, he gave a gift to the witch doctor to get well. If he was well, he gave a gift to the witch doctor so that he might remain in that condition. All sickness, death, and mishaps were assigned to the work of the evil spirits which could only be appeased by the witch doctor, who in turn could only be approached by an appropriate gift. One cannot minimize the power the witch doctor held over the heads of these unenlightened slaves of the wicked one.)

THE BLACK MEN DO NOT KNOW THE WORD OF GOD FOR THEY LOVE MUCH TO DANCE. (Voloungou knows that the African dance is filled with all things heathen and therefore mentions it here. The African loves to dance and will spend several days at a time at this favorite pastime. But the African church realizes the dangers of this sport for the believers and



Elder Marc Voloungou, the "grand old man" of our work in Africa.

insists upon complete separation from all heathen practices before being admitted to membership.)

THE BLACK MAN PRAYS TO IDOLS. THE BLACK MAN GIVES HIS LIFE TO THE IDOLS TO PRAY TO THE IDOLS AS TO THEIR GOD AFTER THEY HAVE GONE ON A HUNT. WHEN THEY KILL ANIMALS THEY SAY THE IDOLS HAVE TRULY GIVEN A GOOD HUNT. BUT WHEN THEY HUNT IN VAIN THEY SAY THEY DID NOT FIND ANYTHING BECAUSE THE IDOLS REFUSED. (In a society that must exist on what it finds or grows you can imagine the importance the hunt would play in their thinking. Naturally all the good they receive comes from spirits that help them to find the animals. If they do not find anything they have offended the spirit in some way.)

THEY DO NOT KNOW GOD VERY WELL. (Yet in their fables and stories there is the trace of the "Higher God," One who is kind to them.)

I PRAY FOR THEM MUCH BECAUSE THE DEVIL FOOLS THEM MUCH. (They know of the Devil and worship him. I have often asked them why they worshiped him and get this reply: "If we don't worship him he will be bad to us." You can point out that the Devil is bad anyway no matter what they do, but they have been under his influence for so long that they fear what might happen to them if they turned to the true God.)

I SPEAK TO YOU, YOU ALL KNOW THAT BEFORE (TIMES) A MAN TOOK TWO WIVES OR PERHAPS FOUR. (The African is known for his many wives and yet many a proverb exists in GBanu warning the fool who plans to entertain this folly.)

SOME IMPORTANT MAN (This "important man" is really the *yadakpa*. His main function in society is to point out those guilty of infraction of village rules, those guilty of breaking taboos, etc. He is even known to be able to tell of future events.) WILL BUILD A SMALL HOUSE IN THE BUSH. HE TAKES A LARGE NUT THROUGH WHICH HE PLACES A STRING

(Continued on Page 143)

A Funeral's Cheaper at Home

By BILL A. BURK
Missionary to Brazil

His dad said he was 18 years old, his mother said 19. He said he was in the hospital two days, his mother said three. His mother said he had been sick 19 days, his father said it was only 14. Actually, however, the details aren't very important—just the fact that his own mother brought him home from the hospital in the city because a funeral was so much cheaper here in the Vila.

The lad fell from a scaffold while painting in Belem and apparently broke a leg and something in his hand. (The doctors were to make X-ray examinations the day after his mother removed him from the hospital!)

These people easily "give up" and prepare themselves for the death of those sick with illnesses that we consider almost never fatal. The majority of families has lost members to death for what we believe to be due simply to a lack of knowledge of the simplest matters of health and hygiene.

Our patient was brought from the big Santa Casa hospital to his one-room grass shack—brought home to die and that by his own mother! The second day I visited him during a light rain shower and the water dripped regularly through the palm-leaf roof onto his swollen leg. He continually had to chase the young chickens and turkeys off the bed—his was not an unusual Brazilian home.

Our people have a strange idea that when they are taking medicine of almost any kind they are not entitled to eat. Although he was literally dying of hunger, his mother hid the bananas that someone brought him. She also refused to grant his request for an orange to suck. In front of the shack was a vine of *maracoja*, one of the most tasty of the fruits we have down here. But she allowed him to have none of these things. Unfortunately, tradition told her that they weren't good for a sick person. What did she feed her hungry son? Beans!

Why do I write all this? To tell of one unusual woman? Unfortunately, she is not uncommon but presents a picture of the lack of understanding which is all too common among our own Christians. This woman, for instance, is one of the most faithful to the meetings, always brings and reads her Bible, and brings with her others to hear the Gospel message. Sadly, her lack of understanding cost her the life of her son, but we believe he accepted God's gracious offer of salvation before dying.

Although medicine is relatively inexpensive here (injection of penicillin for half a dollar) its price is still generally beyond the reach of the people, and their visits to the doctor are usually made only when it is most apparent that death is imminent. At present we administer nothing to the people by way of medical aid

because we, personally, are not capable. Very frequently we are asked for medicine for any of a host of common complaints but, sadly enough, our response has to continue to be negative.

The believers are as happy and faithful as any we've known, but still it hurts us much to see such pathetic conditions in existence, largely because of the lack of opportunity they have to learn about their own bodies and to receive simple medical assistance. "Your body is the temple of the Holy Ghost . . . Ye are bought with a price: therefore glorify God in your body."

GREETINGS FROM PASTOR MARC VOLOUNGOU

(Continued From Page 142)

THROUGH A HOLE. (This instrument is called the *ngafu*. It is a strange-looking spider-like outfit that slides up and down a string. What the villager does not know is that the string passes through three holes, with the middle hole off center. Thus, when the string is tightened, the nut stops halfway down the string and always gives the answer to the question that the *yadakpa* wants answered.)

HE PRAYS TO THIS NUT AS TO HIS GOD. THIS MAN DOES NOT LISTEN TO THE WORD OF GOD. (Along with the witch doctor—our greatest competitor for the attention of the villager.)

PRAY MUCH FOR THIS MAN, IS THAT NOT SO? MY BROTHERS IN CHRIST JESUS, I PRAY GOD FOR YOU MUCH SO THAT GOD WILL BLESS YOU IN HIS SERVICE. (Voloungou is a great man of prayer. He goes down to the church for prayer at 4:30 every morning. Several times during the day he will shut himself in his house and spend time on his knees.)

I WALK MUCH ON THE ROAD AND I AM TIRED. (Paul was tired too when he spoke of the "care of all the churches." This happens to be Voloungou's job also. He is the spiritual father of the believers in the Bossembele district and many times will have to leave his family to care for some church problem many miles away.)

BUT I PRAY GOD AND HE GIVES ME THE FORCE EVERY DAY BECAUSE I AM VERY HAPPY IN THE WAY OF THE LORD JESUS BECAUSE I HAVE TRULY GIVEN MY HEART TO GOD. YOU MUST PRAY FOR ME. (This brother in the Lord would appreciate your prayers in behalf of the work among the GBanu. God has done many wonderful things in bringing many GBanu into the body of Christ, but much remains to be done. Pray the Lord for this work.)

I PRAY FOR YOU ALL THAT THE GRACE OF THE LORD JESUS BE WITH YOU ALL (John 5:24).

Our First Mexican Missionary

Do you remember how you felt toward God when the first missionary went out from your church? Maybe some of you haven't had the privilege of this experience as yet. Maybe no one has been called out of the congregation to which you belong. Let me try to explain how one feels.

He feels like a miracle is happening of which he shares a part. He feels a thrill and also a responsibility. The praise to God for dedicated lives and the prayer to God for His complete will are mixed within one's heart. One has a joy unlimited as he helps to send that person forth with the Gospel, and also a job unlimited as he

helps to hold the lifeline on which that soul goes forth.

This is the feeling of each believer at the Tijuana mission as, the Lord willing, Manuel and Angelita Cuevas go to San Ignacio during March.

Help us pray for them. Manuel is a leader type and dedicated to the Lord. He is not fully trained, but will continue to study by correspondence. Angelita is a bright girl and happy in the Lord. She is a new and growing Christian. They have one child, Daniel, age six months. San Ignacio has a good group of new believers desperately needing leadership.

—Walter Haag.

"CAMP WAIT-SOME-MORE"

(Continued From Page 138)

move, they were told that the last boat up the river for that season would be going next month. We would need to hurry.

The following days we were busy packing and getting ready to move. Brother Haas decided to go home and muster reinforcements; we were to stay in the colony and hold the fort. Seven months at Camp Wait-Some-More had increased our weakness physically, but we were happy to move on. Oh, the joy within!

The mayor of the town, Mr. Laroux, was a special friend of Mr. Pinilli, the administrator at Carnot. He gave a letter to me to read, then to give to Mr. Pinilli. He called him Pinchi. Brother Rollier translated it into English. I quote the letter:

"My dear Pinchi:

I am authorized from our long standing and sympathetic relationship to recommend to you personally a caravan of American Protestant missionaries. Among them I know particularly Miss Myers who has cared with absolute devotion night and day for my wife during the meningitis which she recently passed through. I was able during these sad moments when my wife was about to die to appreciate the courage and the goodness of Miss Myers. And that causes me to ask you to facilitate to her and to her companions their installation into our country. I fear that they delude themselves as to the success of their mission. It is not for me to discourage them from their desire to improve the life of the Negro. Only experience will educate them. And I would that your reception should not augment the chagrin of their difficult contact with the soul of the blacks. This being said, I thank you for that which you will do for them. Hospitality is a French colonial virtue and that is one reason for which I may be assured of your good comradeship. I here add to my letter the kind remembrances of my wife and my most cordial wishes for you.

C. A. Leroux"

We took the little boat DJAH on Sept. 19, 1919. We were weak in body but praising the Lord.

"I will praise thee for ever, because thou has done it: and I will wait on thy name; for it is good before thy saints" (Ps. 52.9).

A Mad Man

George Whitfield, contemporary of John Wesley, was a greatly used preacher who enjoyed great blessings from God in his life and ministry. In his giving he seemed to be extravagant. Whenever a man gives "hilariously" to the Lord, there are always some to criticize and some said of him: "He is quite mad; he is giving away so much." A wise bishop who had been watching Whitfield's ministry, said, in answer: "I hope he will bite others and make them mad too!"

—Christian Victory

PASTORING IN PANALAND

(Continued From Page 137)

the African church of tomorrow will be looking to her own people for leadership. After the Christian learns to read the Bible he then has a great hunger to read other books and literature. Herein lies a tremendous field of service and a very important one also. Our Christians and their leaders need more Christian literature. We must give this to them! If we fail to do this the opposing forces at work will grasp this opportunity to thrust their books, literature, and propaganda into the hands of the people.

Luke 10:2 declares: "Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest." In this passage Christ did not command us to pray the Lord of the harvest that He would send forth missionaries, but that He would send forth "labourers." These labourers include the important group of people called intercessors and are those who give their time and strength to the distinct work of definite intercessory prayer. Alfred E. Street says: "The intercessor is most important because he is working at the very root and foundation of all harvest success, and his faithfulness determines the success of all others." May each one of us be challenged to pray daily for our African church, her leaders, and the great unfinished task that lies ahead of her. Brethren, pray!

Newspage



sions Council. The building will be heated by our own heating system within a matter of a few days.

SEATTLE, WASH. Believe it or not—240 little pigs were used Feb. 13-17 to determine whether or not the laminated wood trusses erected in View Ridge Brethren Church were structurally safe and sound for the purpose for which they had been constructed.

On Jan. 30 all work on our building was stopped by the Seattle Building Department because proper approval of the drawings for the trusses had not been secured by the manufacturer. With the trusses already in place and roof construction ready for the shingles, the building department called for a "physical test load" to be placed on one of the arches.

Under the direction of the Pittsburgh Testing Laboratories, the tests were made. Three transists were set up to take readings on each side of the arch to see just how far it would be deflected (pushed out) and how far it would be pulled down.

Readings were taken after the loading of each 6,000 pounds of lead, until a total of 24,000 pounds of lead was piled on the platform. Readings showed that the trusses had pushed out just $\frac{7}{8}$ of an inch on each side and pulled down just $1 \frac{5}{16}$ of an inch. The load was allowed to remain on the arch for 24 hours, was then removed and we have been told that the arches had gone back to within $\frac{1}{4}$ of an inch of their original position.

According to Thomas Hammers, pastor, no official word has yet been received from the building department, but unofficially, all persons involved seemed more than satis-

The BRETHREN MISSIONARY HERALD

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Winona Lake, Ind.

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Winona Lake, Ind.

BERNE, IND. The rededication service of the Bethel Brethren Church will be conducted at 2:30 p. m. Mar. 4. Evangelist R. Paul Miller will be the guest speaker with music furnished by the Grace Seminary quartet. Ord Gehman is pastor.

KITTANNING, PA. The East Fellowship of Brethren Churches will convene for district conference at the First Brethren Church July 16-19. Wm. Schaffer will be host pastor.

MEYERSDALE, PA. The Somerset County Brethren youth met at the Meyersdale Brethren Church Feb. 25. Rev. Robert Frost was guest speaker. Leslie Moore was host pastor.

JOHNSTOWN, PA. A farewell reception for Rev. and Mrs. Jake Kliever was held at the First Brethren Church, W. A. Ogden, pastor, on Feb. 20. They left New York on Feb. 22, arriving at their station in French Equatorial Africa on Feb. 24.

LOS ANGELES, CALIF. Miss Eileen Marie selected Feb. 3 to make her debut at the home of Rev. and Mrs. Robert McCormick, one month before her scheduled arrival. Weighing 3 lbs., 14 oz., Eileen's first privilege was to wish "mother" a happy birthday. Mrs. McCormick became the victim of polio during pregnancy, but the Lord has been gracious in presenting to Mrs. McCormick the finest birthday present any mother could desire. Brother McCormick is pastor of the Community Brethren Church.

LA VERNE, CALIF. Dr. Elias White assumed the pastorate of the First Brethren Church on Mar. 4.

WINONA LAKE, IND. The new denominational office building is under roof, the windows are in, and final work is underway on the interior of the quarters to be occupied by the Foreign Missionary Society and the Brethren Home Mis-

fied with the results of this test, which we are told cost the manufacturer in the neighborhood of \$500.

So unusual and severe was the test, that pictures were taken of the tests to be shown Sunday afternoon, Mar. 11 at 3:00 o'clock over the March of Industry program on KING-TV. We praise the Lord that He has answered prayer and the trusses have come through the test satisfactorily, for had they failed, we are told there would have been a further 10 weeks delay.

DANVILLE, OHIO. The new address of William E. Johnson, pastor of the Danville Brethren Church is Box 74. Please change Annual.

JOHNSTOWN, PA. Rev. Clyde Caes, assistant pastor of the First Brethren Church, has returned from New York where he underwent surgery on the spine, and has resumed his duties.

FREMONT, OHIO. A second black light sign will soon be erected by the Grace Brethren Church to be read by traffic leaving the city. Gordon Bracker is pastor.

INGLEWOOD, CALIF. The Calif. District WMC will convene at the First Brethren Church Mar. 11.

PRAY FOR THESE MEETINGS

Church	Dates	Pastor	Speaker
Roanoke, Va. ... Middlebranch,	Feb. 27-Mar. 11.	Robert Miller	Edward Lewis.
Ohio.	Mar. 4-18	Wesley Haller	Robert Cessna.
Winchester, Va. .. Martinsburg,	Mar. 11-14	Paul Dick	O. E. Phillips.
W. Va.	Mar. 11-25	Earle Peer	Dean Fetterhoff.
Long Beach, Calif.	Mar. 12-18	C. W. Mayes	Jim Vaus.
Ashland, Ohio ..	Mar. 13-25	Miles Taber	Herbert Hoover.
Dayton, Ohio	Mar. 18-Apr. 1.	Russell Ward	John Gamble.
Uniontown, Pa. .. Berrien Springs,	Mar. 25-Apr. 8.	R. Paul Miller, Jr.	Bill Smith.
Mich.	Mar. 28-Apr. 1.	Gilbert Hawkins	A. R. Kriegbaum.
Cheyenne, Wyo. .	Pre-Easter	Russell Williams	Joseph Larson
Osceola, Ind.	Apr. 1-8	Scott Weaver	Dean Fetterhoff.
Buena Vista, Va.	Apr. 1-15	Edward Lewis	Lester Pifer.



DEDICATION OF DOOLEY MEMORIAL BUILDING, FIRST BRETHREN CHURCH, WASHINGTON, D. C.

By JAMES G. DIXON, Pastor

The First Brethren Church of Washington, D. C. marked a memorable milestone Jan. 15. In special Dedication Day services we expressed our thanksgiving to the Lord for His gracious beneficence in leading us through our building program to the completion of a very spacious and commodious Sunday-school annex.

This was the realization of the dreams and visions of many years, crystallized in the definite program of the past two years. Surely this beautiful building, made possible by the sacrificial efforts of God's people, stands as a tribute to the faithfulness of our Lord and the faith of His brethren here at "12th and E." Having pledged themselves to the cooperative support of God's work here in the heart of our great nation's capital, the members and friends of First Brethren increased their giving 50 percent, representing for the most part true sacrificial giving! A very delightful and encouraging indication of God's rich blessing upon this effort is that the gifts to our missions and seminary

By FRANCIS E. SIMMONS, Chairman, Building Committee

The modern quarters we are dedicating today, Jan. 15, 1956, were the ambition of Henry Clay Dooley, our beloved former Sunday-school superintendent, who devoted so much of his life to building our Bible school to the largest enrollment it has known to this date. As we reap the fruit of his dreams, it is most fitting that this new Bible-school building be dedicated in loving memory and respectful tribute to his leadership.

To Clay Dooley this splendid new building would have been a vain accomplishment unless it could become the means of improving and expanding our service for the Lord here. That is the challenge which his life presents to our faith, that our greater testimony may in turn become the substance of things hoped for.

have increased during this past year. First Brethren is learning that sacrificial giving at home results in sacrificial giving to others as well! The truly missionary-minded church does not neglect its own immediate responsibility.

We appreciate the interest and prayers of all our Brethren throughout the denomination and know that you rejoice with us in our recent victories. Already our attendance has increased very noticeably; there is an excellent spirit of unity and love among God's people here. Pray with us for many souls, for it is to the teaching of God's precious Word and the exaltation of Jesus Christ that we have dedicated our new building.

We sincerely invite you all to worship with us when you visit your nation's beautiful capital.

I wish next to pay tribute to the members and friends of this congregation for the wonderful support which you have given to make our new Bible school possible. I am not exaggerating when I say it has been thrilling to me to see the unfaltering determination in the Lord with which you have met and overcome numerous obstacles. There have been many, many times in the last three years since plans for this building began to take shape when we might have been like the scouts sent out by Moses, scared off by the giants

in the Promised Land, and may have decided to mark time in the Wilderness of Do-Nothing.

But like Abraham of old, we sought the Lord's will and then moved ahead on faith. Let me mention just a few of the more important crises we have met with God's guidance, points at which we might have become discouraged, or the Lord could easily have closed the door on our plans.

First, we had to decide whether to retreat in the face of a changing neighborhood or to stand and witness. We chose to stand.

Then we faced the question whether to continue with inadequate means or to renew and strengthen our armor. We decided to rearm.

We then tried to buy another adjoining residence, which would have given us more space, although as poorly suited to Sunday-school purposes as our existing two "annexes." Being unmistakably rebuffed in that effort, we felt the Lord might want us to build. Since the zoning restrictions that then applied to our properties prevented putting up a building of sufficient size, we asked the District of Columbia for rezoning and asked the Lord to make His will clear. The rezoning was granted in March of 1953.

The tentative building plans were drafted by our architect and submitted to our Sunday-school officers for their opinion. They and Harold Etling, National Director of the Brethren Sunday School Board determined that the proposed space was not only entirely adequate for present needs, but would allow as much expansion as we might expect. The cost was estimated roughly at \$100,000 for a building containing about 100,000 cubic feet. It is never an easy matter to obtain financing for church construction, but we made an informal inquiry to our banking friends and again asked that the Lord's will be made manifest. We secured an informal assurance that we might obtain financing up to \$100,000. That encouraged us to make the necessary financial commitment for a set of working plans on which we could obtain contract bids and a definite idea of building costs.

In January 1955, just a year ago, the former "annexes" were razed. On Mar. 15, 1955, excavation was begun for our new building. On Jan. 15, 1956, 10 months and many



Pictured at left are Fred and Maurita Fogle, members of the First Brethren Church of Washington, D. C., as they were leaving Washington for New York on their return to France to continue their missionary work.

headaches later, we dedicated the Dooley Memorial Building.

At this point I wish briefly to acknowledge the wonderful cooperation from our architect, James W. Adams (whose father was a deacon in the Johnstown Brethren Church many years ago), the contractor, Allen C. Minnix and Sons, and Perpetual Building and Loan Association. It so happens that it was this same combination of friends who enabled us to complete our church structure some 21-22 years ago. It is gratifying to any congregation to realize that its integrity can maintain its good will in the business community over such a period of time. If the business world has such faith in our congregation, certainly we can have no less.

To bring my remarks to a close, the congregation has since amended the authorization for expenditures for this project to \$133,500, distributed roughly as follows: New building \$111,000, furnishing \$5,500, church remodeling and furnishing \$11,000, and architect and other services \$6,000.

We have had one and a half years' experience with collections on the Wells pledges, which show that our congregation is still solidly behind this project. Our church finances are sound. We will face another "giant" when we ask for repledges in mid-1957, but that one is a midget compared with those we have already overcome.

The achievements of this congregation over the past three years are truly inspiring. See how often you could have become discouraged, but with faith in God you moved ahead. See how many times He could have closed the door had He willed. On that record, could anyone possibly question that the Dooley Memorial Building is a reality today only because of the marvelous leading of our Lord? You have earned the title of "Giant Tamer." Hold it proudly for the Lord and you need never fear the giants in the road ahead.

May God bless us richly as we occupy our Promised Land and like Joshua of old let us each resolve: "As for me and my house, we shall serve the Lord."

THE MIRACLES OF SPRING

Behold, what desolation in the earth that
frigid hand has wrought,
And put to seeming death and sleep each
green and living thing!
But I shall be delivered from that dreary
and that dismal thought,
When thrilling once again to all the
miracles of spring.

I listen well, and yet I hear no sound or
call of revile;
Majestic silence reigns supreme o'er every
hill and glen,
But oh, the wonder: From the turf that in
its icy slumbers lay
I see the countless little blades of grass
arise again.

I scrutinize the tiny seed before it's hid-
den in the ground,
And query how the life imprisoned there
can be set free.
Ah! gently, firmly, surely, and apart from
any word or sound,
The sun's warm constant rays are wield-
ing that bright golden key.

I stand in admiration of the bursting bud
of leaf and bloom,
And marvel at the surging force that
causes them to swell;
But how that secret fluid issues forth in
life and sweet perfume,
None of the worldly wise would ever
undertake to tell.

And now, anew I hear the message that
these vernal hosts proclaim,
As flowing sap, and quickened seed and
bud, and greening sod
Unite as one to whisper to my waiting
heart a wondrous Name,
The One to whom they all respond—Our
faithful, loving God.

I gaze upon these living things emerging
from their wintry cell,
And hear the cheering words on One
who died for sinful men:
"I am the resurrection and the life. And
now of death and hell
I hold the key. Because I live, you too
shall live again."

Ulysses L. Gingrich

Prayer Pointers

By Mrs. Frank Lindower
Uniontown, Ohio

FOREIGN MISSIONS—

1. Pray for the Lord's blessing upon every phase of the missionary rallies now underway.

2. Pray for Dr. Barnard as he ministers to the churches on the west coast.

3. Pray for the Fogles as they get settled again in their work in France, that many souls may be won to Christ.

4. Pray for Rev. and Mrs. Foster Treise as they minister in Hawaii.

5. Pray for the special foreign-missionary story ministry among the boys and girls of our Brethren Sunday schools, that it may help to train up future missionaries.

6. Pray for Rev. and Mrs. Don Bishop, missionaries to Argentina, in the loss of their infant son.

7. Pray for the missionaries in Brazil as they give thought to opening a new station.

8. Pray for Mr. and Mrs. Donald Spangler, missionaries under appointment for service in Africa, that the Lord may lead in their plans.

9. Pray for the missionaries to Mexico as they seek to penetrate deeper into that needy field.

10. Pray that every one of us will allow the Lord to lead in setting a prayer goal for our foreign-mission giving for the year 1956.

11. Pray for Mrs. Robert W. Hill, that the Lord may be precious to her at this time of bereavement in the loss of her mother, Mrs. E. O. Harris.

HOME MISSIONS—

1. Pray for guidance in securing a new location at South Bend, Ind. and also for the sale of the present property.

2. Praise the Lord for the spiritual victories in the Berrien Springs, Mich. work recently, and pray that the work will continue to grow to a self-supporting status this year.

3. Pray for the Lansing, Mich.

work as it transfers its meeting place from the YWCA to a school near the new location.

4. Pray that the obstacle may be removed that is holding up a clear deed to the LaCrescenta, Calif. property.

5. Praise the Lord for the home-mission workshop held in Chico, Calif., and pray for the one to be held in Fort Wayne, Ind., Mar. 13-15.

6. Pray for the spring board meeting of the directors for the Brethren Home Missions Council as they meet in Winona Lake, Mar. 19-23.

7. Pray the Lord of the harvest to thrust forth workers to fill the vacancies in home-mission and established church pulpits.

GRACE SEMINARY—

1. Praise God for the safety of travel and the many contacts made by Drs. Hoyt and Bauman in their trip to California and the Northwest in the interest of the school.

2. Praise God for the good testimony and ministry of other members of the faculty, the college choir, and the school gospel teams as they traveled in the interests of the school during the past months.

3. Pray for the supply of all the material needs of the school including a new building to adequately care for the young people God is sending to us.

4. Pray for the special meeting of the board of trustees of the seminary to be held this month at the seminary.

5. Pray for the students that they may continue faithful in their school work as the end of the year approaches. Sometimes after months of study there is a tendency to become lax.

MISSIONARY HERALD—

1. Pray for the continued blessing of the Lord upon the Brethren bulletin service, that it might be used to the glory of the Lord.

2. There is evidence that the Lord is going to answer prayer with regard to the sale of the present Missionary Herald Building. Continue to pray, for the need is urgent.

3. Pray that construction on the new denominational office building will continue to progress, and that the building might be occupied within the next six to eight weeks.

WMC—

1. Pray that our Brethren WMC members may be willing to be wholly separated from the world and unto the Lord!

2. Pray that new Christians may realize the privilege that is theirs to grow in grace by systematic Bible study and regular attendance at worship services of the church!

SMM—

1. Pray for the young people graduating from high school that they might seek the Lord's will for their lives.

2. Pray for the children of our missionaries especially for those who stay here in the States.

3. Pray for the Rottlers in Argentina, and the others who are planning to come home on furlough.

4. Pray that each SMM girl might win a girl for Sisterhood this year.

SUNDAY SCHOOL BOARD—

1. Pray for the S.S. work in all of our churches and for the director as he teaches the very practical aspect of the S.S. work in our seminary in mid-March.

2. Pray for new Sunday schools that have been recently started with the hope that they will develop into full-fledged Brethren churches.

3. Pray for the financial needs of the national S.S. work in an ever-expanding and increasing program to reach 60,000 by 1960.

BYF—

1. Pray that the Lord will lead many Brethren young people into the "Spiritual Contest" being sponsored by the National Brethren Youth Council.

2. Continue to pray for a youth director for the Brethren church.

3. Thank the Lord for the fine response to district rallies and conferences.

4. Pray that the Lord will cause local leaders and counsellors to put forth the necessary effort to make the new Brethren youth programs effective.

5. Seek the Lord's guidance for the selection of youth teams for the summer work at our mission points.

6. Thank the Lord for the many Brethren young people who are standing firm and pure in spite of much current temptation.

The BRETHREN MISSIONARY

HERALD



WMC NUMBER

MARCH 10, 1956

Guingo Legue ti Diko
Mbeti ti Nzapa
a ti Sango
la Bible en Sango



"...in his own language" Acts 2:6

Our Brethren foreign missionary work is rapidly expanding into a number of different languages --- English, French, Spanish, Portuguese, and a number of dialects and tribal tongues.

In most of these languages and dialects there is almost nothing of Gospel printing. In some, there is no translation of the Bible. Some of the 15 different dialects used on our African field alone have not yet been reduced to writing.

There remains, therefore, a challenging task before our missionary forces. They must give them the Scriptures and devotional helps NOW. To do this, more missionaries, modern presses, and trained helpers are sorely needed.

Printing is expensive. But, Jesus told us the worth of a soul - worth more than all the combined wealth of the worlds. We MUST provide the Word so that these might have the Truth.

l'Oubangui-
1955



"AS UNTO THE LORD" Col. 3:23

REARING MY FAMILY "AS UNTO THE LORD"

By MRS. HAROLD D. PAINTER

"And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ" (Col. 3:23-24).

As servants of the Lord, few of us can look forward to any great monetary inheritance on this earth. So it was a real joy to me when I realized that there was an inheritance for me for rearing my family "as unto the Lord." Each day as I go about my duties as a mother, I receive a little of that inheritance!

When my older children were babies, I was sure I was a very good mother; I scrubbed and boiled everything that came in contact with a germ. I held to a rigid feeding schedule, although this often met the violent objection of a tiny stomach. Perhaps in a half-hearted way I had dedicated my children unto the Lord, but I definitely felt it was entirely my job to care for them, and I was quite sure I was capable of the task.

When the Lord called us into His service, our first field of labor was in Nevada among the migrant workers during World War II. We located our housetrailer in a camp among hundreds of other trailers and tents. The manager of the camp took one look at my little baby and nonchalantly told me that his chances weren't good. Six infants had died in camp of dysentery in the past few weeks. I doubled my efforts to scrub and boil, but when looking out of our trailer door, I could see raw sewage covered with germ carrying flies, I realized that all my human efforts were not enough. That night I gave my children back to the Lord; for the first time I realized that they were His, He had just chosen me as His handmaiden to care for them. By His grace I have kept this thought constantly before me in the years since, for my family has grown in numbers and in height. Oh, the Lord has never miraculously caused a pile of dirty clothes to become clean, ironed, and folded on the shelf, but He certainly has supplied the physical strength to complete the job. He has never prepared their meals, but He has surely many times literally provided the food. I know for a certainty that He guards and guides their footsteps wherever they are.

As His handmaiden I have a far greater responsibility to my Lord for the spiritual welfare of my family than

for their physical welfare. No greater joy or reward could I hope for than I received as I saw my children one by one, yield their hearts to the Lord, climaxed when our baby, at the age of five years, walked down the church aisle and placed her hand in the outstretched hand of her earthly father and her heart in the hand of her Heavenly Father.

As His handmaiden should my responsibility cease? They were twice His now. He had made them all, and He had bought them all. No; now it is my responsibility to train them for His service.

Have you ever experienced the development of a musical talent in your home? If so, you know the hours that must be endured, the endless scales and arpeggios, the sour notes produced by an embryonic cornet virtuoso—blended together in one unharmonious uproar. Sometimes I think it is a miracle that any single musical talent is ever developed in a large family. But finally the day does come when that child is acclaimed a musician by a listening public. As a mother your heart almost bursts with pride, but far greater is that inner joy in knowing that as His handmaiden you have had a part in developing a God-given talent.

What a precious thing it is to know that our Lord knows and rewards even the secret innermost desires of our hearts. Only He knew the desire this mother once had, as valedictorian of her class, to compete for honor in a school of higher education. This, in His providence, was denied her. Now already a double portion of honor has been hers in the scholastic attainments of a daughter and son in college. Their lives have been personally dedicated to His service, and by His grace their knowledge will be used to serve Him better.

Now in closing I want to acknowledge that rearing a family "as unto the Lord" requires full cooperation on the part of both parents. I thank the Lord for a godly husband, a called servant of the Lord, who also desires to see his family united in the Lord with a consistent testimony for Him, and has equally shared this responsibility.

Perhaps you feel that a greater responsibility is ours because we dwell under the parsonage roof. Let me just

(Continued on Page 152)

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

VOLUME 18, NUMBER 10

Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, \$2.00 a year; 100-percent churches, \$1.50; foreign, \$3.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to Executive Committee; Walter Lepp, S. W. Link, Mark Malles, Robert E. A. Miller, True Hunt, Thomas Hammers; Arnold R. Kriegbaum, ex officio.

THE PRINTED PAGE



Reading the Word in their own language.

A Means of Reaching a Changing World for the Changeless Christ

You do not need to be reminded that we today live in a world of changing conditions and we naturally try to do our best to keep up with as many of the changes as possible. In our frantic efforts not to be left behind, or to be thought a "back number," are we losing sight of the fact that we have a changeless Christ and a changeless Gospel? Praise the Lord, He does not change!

Through the channel of foreign missions it is our purpose to make known our changeless Christ and the changeless Gospel to the multitudes on our six mission fields—Africa, Argentina, Brazil, France, Hawaii, and Mexico. We can very profitably use new and different methods to give forth the message of the One who changes not. The printed page in one sense is not a new method, but it has rather recently come into focus as a very powerful and effective method.

It has been said that the whole world is education conscious. As you are aware, literacy around the world is rapidly increasing and each year that the Lord tarries will mean that many more people may be reached through the printed page. What will the many literates

on our six fields be reading. Will they have only the propaganda of the Communists and the many cults and isms who are supplying them with millions of pieces of literature every year? Or will they have the Word of God—the message of the changeless Christ—and Christian literature?

We are sincerely grateful to the many women who form the various WMC groups throughout our National Fellowship of Brethren Churches. You have always been the friends of foreign missions and have made this known through the years by your prayer interest and by your giving. We are confident that the Lord led your national WMC officary in the decision to set a goal of \$2,800 toward printing equipment and literature for our six fields during your foreign-mission-offering months this year—March, April, and May. We praise Him, with you, for enabling the national WMC to more than reach the goals set in recent years, and we are looking to Him to meet your goal this year.

Yes; I can hear someone say: "I wish I knew just what was meant by 'printing equipment and literature'—I would like to know specifically what my WMC gifts to foreign missions will be used for." In view of this question, whether spoken or unspoken, I have prepared a general resume to help you.

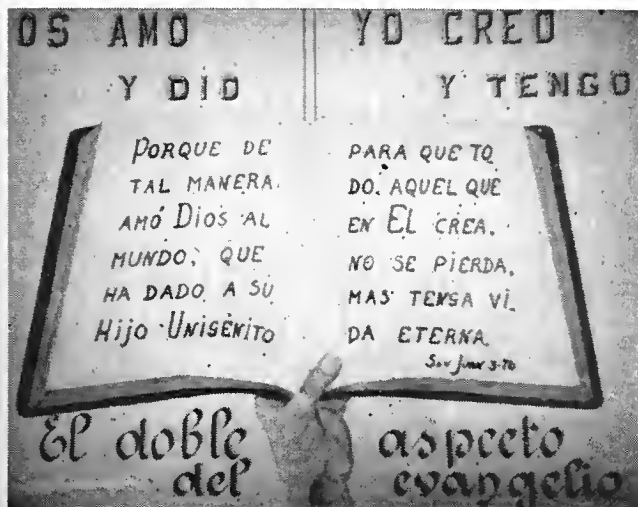
PRINTING EQUIPMENT—At the midyear meeting of the foreign board just a few weeks ago the decision was reached to purchase an offset press and related equipment for Africa. The cost delivered to the field will approximate between \$7,500 and \$10,000, and the actual purchase will not be made until sufficient gifts have been received to care for payment. We praise the Lord for the good beginning which has been made—one-third of the amount needed has been given thus far.

Certain items of printing equipment are being secured for Brazil, to be used in connection with the Christian day school at Macapa. Shipment will be made just as soon as possible. An amount of \$1,000 would very greatly help in supplying this equipment.

In relation to our other fields it is not practicable at the present time to consider shipment of printing equipment. There are other ways of supplying that which is needed.

BIBLES, NEW TESTAMENTS, SCRIPTURE PORTIONS—These items always are needed on all fields and any amounts provided for the purchase of these will be of inestimable value in the winning of souls for Christ, as well as in the nurture of the new-born babe

(Continued on Page 154)



All who pass the home of the Solon Hoyt family in Don Bosco, Argentina, may read the Gospel as set forth in the sign which is in front of the house. The interpretation of the Spanish is indicated as follows:

Upper left—He loved and gave!

Upper right—I believe and have!

Middle—John 3:16 in Spanish.

Bottom—The double aspect of the Gospel.

THE PRESIDENT'S CORNER

Presenting—

MRS. IDA MAY ANTHONY

President of the East District

Greetings to the tribe whose motto is "Walking More Consistently." What a joy and blessing to our lives to belong to such a group! To enjoy the fellowship of each other, to have our lives enriched by the topics we study in our meetings, and to be able to share the pleasures of the different councils through the Missionary Herald, are bits of heaven sprinkled upon us that make our lives more profitable in His service.

The East District has 32 councils reporting this year. It is our desire to have at least one council from each church in our district, and our goal of 100 percent is just about realized.

Our projects for the year are (1) an automatic washer for the students at Grace Seminary; (2) chairs for the Parkersburg church at Parkersburg, W. Va.; and (3) a soul-winning and membership project aimed to double each council's membership, increase the local church's membership, and strengthen each woman's life as she witnesses for Him through the many avenues at hand.

We enjoy two rallies—one in the fall and one in the spring. Our fall rally was held in the Listie church with the women there outdoing themselves in hospitality. It seems that each rally is better than the previous one, and we look forward to these times of spiritual refreshing and fellowship.

At our fall rally we had various reports on the highlights of our National Conference, a mountaintop experience for all of us who were so greatly privileged to attend. Our guest speaker was Mrs. James Marshall, who gave us a very interesting and challenging message of the work in Argentina.

We are looking forward to the spring rally when we shall enjoy another missionary message, and receive encouragement and pleasure from each other as we talk over our joys and problems.

Let us join hands in a great chain of prayer that the world will see nothing but the glorious beauty of our Lord in us in everything we do; that we may speed the day when the bride will be complete and we shall be caught up to be with the Lord forever!

REARING MY FAMILY

(Continued From Page 150)

say this, the Apostle Paul said: "Bring them up in the nurture and admonition of the Lord," referring to the children of all Spirit-filled believers, so the Lord expects as much of you.

Then too, lest any reader should feel that I have implied that as His handmaiden I have never failed. I want to say that I have failed many times in my lack of patience and understanding, and in my personal devotion to my Lord. But, praise His name, He knows my weakness; He forgives, and where I fail He takes over, so together we are rearing our family "as unto the Lord."

Christian Home and Marriage Forum

By Althea S. Miller

A MOTHER'S DILEMMA

A mother from California wrote that her daughter who is not quite 11 has asked several times to go to the movies with her unsaved school friends. She hasn't been a bit happy because her request was not granted. Many of her school friends take dancing lessons; why can't she? She is looking forward to junior high where they hold school dances. When her mother said she would never give her consent to attend those dances, the girl began to cry and say she'd "be different," and she doesn't want to "be different." This mother is bewildered. How can she overcome the pull of this 20th century's way of life in the rearing of her daughter?

The problem seems to center around the matter of being "different." I cannot explain, apart from the grace of God, how that as a child I was challenged and thrilled with the knowledge that by being "different" I could be more of a testimony for Christ. I *wanted* to be different so that when I was asked why I didn't do this or that I'd be able to start talking about Christ and ask my young friends to accept Him, too. Not everyone responds to a like challenge; not everyone can see the challenge in a given situation. All children cannot be pulled through the same knothole.

Our neighborhood movie house has a kiddie show every Saturday morning. Children who have been in school all week are herded off to the movies on Saturday morning to "get them out from under my feet," say their mothers. Most of our younger children have asked the very natural question: "Why can't I go to the kiddie show with so-and-so?" When such a question is raised I sit down with the child and answer in this fashion:

"We don't patronize the movies for several reasons. We don't have the time to spend on things which only amuse. You have lots of fun playing with your brothers and sisters, and the youngsters of the neighborhood when they're not at the movies. We don't have the money to spend on that which isn't good for us. God has told us we are to be good stewards of what He has given us to live on. We believe we cannot please the Lord, nor fully honor Him by attendance at such places. There are undoubtedly some good pictures, but they are difficult to choose beforehand. Then if we go to one and not to another someone is bound to ask: 'If you went to see that picture last week, why can't you go this week?' I imagine there is a lot of good food thrown into garbage cans, but who wants to get it out of garbage cans and eat it?"

Of course _____ will not go to hell because she goes to the movies. The only thing which will send people to hell is rejection of Jesus Christ. _____ loves him and is saved. But her parents are not convicted in their hearts about worldly amusements the way we are; therefore they go. We must never condemn anyone for doing what we cannot do as far as things of the world

(Continued on Page 153)



ATTENTION—

LOCAL PRAYER CHAIRMEN

Here is a fine idea from Mrs. Myers of the East District WMC. "Make a list of all the prayer warriors of your church. Place same on the bulletin board of your church and tell them that the name directly under their own is the person whom they are to remember and call upon in any time of emergency when they need a prayer partner."

SPECIAL PRAYER REQUEST

The national WMC officers will be meeting on Friday, Mar. 23, at Winona Lake for their spring executive committee meeting. As they evaluate the achievements of the past month and make plans for the future every local council should be much in prayer for the entire WMC program. Pray that your officers may be directed by the Spirit as they lay plans for the business to be transacted at national conference.

HOME MISSION COUNCIL EXPRESSES APPRECIATION

"We certainly praise the Lord for the national WMC exceeding their goal by such a large amount again this year. With the promised assistance on the building, this offering should about care for the construction of a mission residence at Dryhill, Ky. Will you please pass along the appreciation of the Home Mission Council for this fine offering."

CHRISTIAN HOME AND MARRIAGE FORUM

(Continued From Page 152)

are involved. We must each be 'fully persuaded in [our] own mind[s]'

"We don't stay away from the movies so we can boast about how good we are. But we know we have more important matters to look after, so we don't cater to selfish desires for entertainment which isn't actually profitable. We want to honor the Lord so we stay out of the Devil's territory as much as possible."

Thanks to the goodness of the Lord, our children have responded to this reasoning. At first they may not have been "sold" on the argument, but after an extra game, or a trip to the store with mother, or a story, or an unexpected bowl of popcorn, and always the privilege of attending BYF parties, we have discovered the children have been satisfied. We have never tried to reason with them on the basis of our dislike for a certain thing. We ask three questions. 1. Would this thing please the Lord? 2. Is it really good for us, and is it necessary? 3. Would we be good stewards by participating thus?

Some parents make the mistake of "laying down the law" to older teen-agers, and arbitrarily answering no. If your teen-ager asks for permission to attend a dance or theater, answer him by requiring him to answer the three questions above. If he is a professing Christian and says he can answer "yes" to the questions, you'll not gain any ground by forcing him. Especially if you "missed the boat" in his early years. Let him know you object, but he will have to answer to the Lord for his own conduct as a believer. Then pray for him faithfully—especially that he will mature in spiritual things. Spiritual immaturity always casts a longing eye toward the world.

Regarding the small fry, the pre-teens, you say a firm but loving "no," and immediately give them something better to take its place. Keep them busy and happy with a lot of love at home, and God will do the rest. You can't rear your children right unless you are a God-fearing, Christ-honoring parent. If you are living consistently, God is honor bound to fulfill His Word on your behalf.

"As every man hath received the gift, even so min-



MISSIONARY BIRTHDAYS—MAY

Africa—

- Mary Hope Beaver May 7, 1946
Bezoum via B ngui, French Equatorial Africa.
Miss Grace Byron May 7
Mission a Bassai, Bozoum via Bangui, French Equatorial Africa.
Lois Irene Taber May 8, 1940
Mission a Yaloke, Bossembele via Bangui, French Equatorial Africa.
Kathleen Lois Taber May 9, 1955
Mission a Bessai, Bozoum via Bangui, French Equatorial Africa.
Camille Sue Cone May 26, 1955
Bozoum via Bangui, French Equatorial Africa.
Naomi Ruth Mason May 28, 1948
Mission a Yaloke, Bossembele via Bangui, French Equatorial Africa.

Argentina—

- Rita Dorene Hoyt May 18, 1944
Calle 31, No. 33, Don Bosco, F.C.G.R, Argentina, South America.

France—

- Victor Fredrick Fogle May 1, 1949
86 Chemin de Vassieux, Caluire et Cuire, Rhone, France.

Mexico—

- Sharon Rachel Haag May 9, 1948
439 Sunset Lane, San Ysidro, Calif., U.S.A.
Kathryn Sue Howard May 29, 1948
406 Marv Avenue, Calexico, Calif., U.S.A.

In the United States—

- Rev. John W. Zielasko May 7
320 Carbon Street, Minersville, Pa.
Alberta Mae Dunning May 11, 1949
4723 Pepperwood Avenue, Long Beach 11, Calif.
Mrs. James B. Marshall May 25
New Vienna, Ohio.
Rev. James B. Marshall May 28
New Vienna, Ohio.
Miss Donna Marie Kliever May 29, 1940
500 State Street, Johnstown, Pa.

ister the same one to another, as good stewards of the manifold grace of God" (I Pet. 4:10).



We have now completed two of our national project offerings. Our offering for "Miss Evelyn's house" went away over the top and we are so thankful. February was the final month for the Christian education offering and we are hoping that we have also gone over our goal on that offering. If the offering for your council has not yet been sent in to the financial secretary, please get it in without delay.

And now we turn to our foreign-mission project. We have chosen as our project this year the providing of literature and printing equipment for our mission fields. Our cover this month, as well as the article by Miss Reddick, are planned to present to our women the importance of this project. We here in America take our Bible pretty much for granted. What if we didn't have access to the Word of God in our own language? Shall we not do our best to make this blessing available to our brethren on the foreign fields?

THE PRINTED PAGE

(Continued From Page 151)

in Christ. Very often I find myself asking the question: "Just what would I do if I did not have the Bible, the Word of God, to read?" You have heard or read discussions concerning the doors to foreign missions in many countries. The doors are still wide open in our six fields, but for how long? We do not know. We must leave a prepared people if and when some of our fields are closed to us.

CHRISTIAN LITERATURE—Translations of various pamphlets and booklets concerning Brethren beliefs are being made on several of our fields. These are to be printed and made available to the national and native believers as an aid to fully understanding the position of the Brethren Church. Also, good Christian literature can serve as a guide in the growth and development of these believers.

GOSPEL POSTERS—The ministry of gospel posters has been mentioned from time to time, especially in relation to our missionary endeavor in France and Argentina. A poster costs but a few cents and presents Bible verses in conspicuous places where a passerby may read a portion of the Word of God for himself. An address for contact is always given somewhere on the poster and an offer of a certain Scripture portion if one will write for it. Souls are being won to Christ through this gospel-poster ministry.

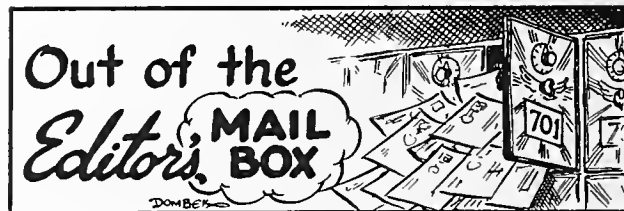
Day by day I am more convinced than ever that we need to take advantage of every means possible to make known the changeless Christ and the changeless Gospel to a changing world. Again, may I say that we praise God for you women of the WMC who are helping in so many ways in the work of foreign missions as we present this message to our six fields.

—Ruth E. Reddick

NEW EQUIPMENT AT THE MISSIONARY RESIDENCE

We are happy to report that the WMC committee that was appointed to purchase needed replacement equipment for the Missionary Residence has been functioning. Just a few weeks ago the following items arrived at the residence. They have been purchased from the funds sent in by each district for the maintenance and furnishing of the residence.

Two floor lamps, three study lamps, two portable radios, two electric irons, stainless steel table service for eight, one set Boontonware dishes, six casseroles, one set Revere cooking ware, one toaster, three sets stainless steel mixing bowls, aluminum pie and cake pans, soup ladles, paring knives and peelers, and refrigerator dishes.



During the past few months your editor has received a great many news reports from various councils. We have appreciated having them and it has been our policy to share them with our readers from month to month, in the order in which we received them and in so far as space permitted after making room for the planned features of each issue.

However, the number of letters and cards received has far exceeded the available space in the Missionary Herald for sharing them. Several pages of prepared copy has gone to the printer month after month and been returned to your editor for lack of space. In the interval much of the information has become rather old. We feel that with this issue we should simply mention all newsletters dating back into 1955 without trying to reproduce them. Such letters in your editor's file and not yet acknowledged in the Missionary Herald have come from the following councils:

Temple City, Calif., Waterloo, Iowa, Johnstown, Pa. (Riverside), Sunnyside, Wash., Hagerstown, Md., Goshen, Ind., Winona Lake, Ind. junior, Ankenytown, Ohio, Danville, Ohio, Akron, Ohio, Martinsburg, Pa., Ohio District rally, Northwest District rally.

Letters received during January in order of receipt are: Waterloo, Iowa, Hagerstown, Md., Alto, Mich., South Pasadena, Calif., Paramount, Calif., Los Altos, Calif., Los Angeles, Calif. (Community Brethren), Sunnyside, Wash., Leesburg, Ind., Covington, Va. junior, Lake Odessa, Mich.

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Recording Secretary—Mrs. Lester Pifer, Box 195, Winona Lake, Ind.
Assistant Secretary—Mrs. Adam Rager, 12403 E. Brittain St., Artesia, Calif.
Financial Secretary-Treasurer—Mrs. Chester McCall, 4580 Don Felipe Dr., Los Angeles, Calif.
Literature Secretary—Mrs. Jesse Deloe, 203 W. Woodland, Fort Wayne, Ind.
Editor—Mrs. Ben Hamilton, Box 701, Winona Lake, Ind.
Prayer Chairman—Mrs. Frank Lindower, R.R. 1, Uniontown, Ohio.
Patroness of SMM—Mrs. H. Leslie Moore, 112 Beachley St., Meyersdale, Pa.



HIS DESIRE OUR DELIGHT

PSALM 37:4

DORRIS

A Great Woman

By MRS. ARNOLD R. KRIEGBAUM

Girls, please get your Bibles and turn to II Kings the fourth chapter. Read the verses alternately beginning with verse 8 and read through verse 37.

Leader: This is an interesting story of a woman who lived just about 1,100 years ago. Yet from her life we can learn many practical lessons, as well as receive blessings for our spirits. What are some of the practical admonitions which you have observed from this story? (Have a discussion.)

"And it fell on a day, that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread" (4:8). "Great" in this verse means the woman was wealthy, poised, kind, and of a brilliant mind. Her husband was much older than she, and they had a fine home. On the site of her home, years before, in the town of Shunem King Saul and his son Jonathan had been killed in battle. Their farm was a very fertile section of the rich grain fields of Esdraelon. This "great" woman became known as the Shunammite and must have been a prominent woman in her community.

Her generosity is evident by the fact that Elisha turned in every time he went by to eat and visit. Elisha feasted at her hospitable table and left with his host and hostess a feast of spiritual things for their hearts. Every time you entertain one of God's servants, you receive rich blessing.

This woman went further in her hospitality. She prepared the very first "prophet's chamber" which I am sure you have heard your mother mention. "Behold, now I perceive that this is a holy man of God, which passeth by us continually. Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither" (4:9-10). She consulted with her husband about the matter, she said, "Let us." Her husband respected her wishes about her service for God, and together they reaped the benefits.

Elisha looked around the newly prepared quarters and was thankful for a place of quiet privacy for his meditation and prayer. He was so grateful he turned to his servant Gehazi and told him to say to her: "Behold, thou has been careful for us with all this care; what is to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host?" Your *thank you's* are outward manifestations of your inward character. If you are Christlike, you will be kind and gracious and thankful. For in the Scripture the unthankful and the unholy are linked together.

When Gehazi spoke, the Shunammite felt deeply hurt. She had done the service not for reward or publicity but

as a service for the Lord. She did not want any special favors. She quietly said: "I dwell among mine own people," and went downstairs. She was content. "Godliness with contentment is great gain"; this woman was enjoying God's choicest blessings.

Elisha still wanted to do something for her, and seemed to talk aloud to himself: "What then is to be done for her? Gehazi answered, Verily she hath no child, and her husband is old." Elisha called the woman and told her she would have a son. The prophecy was fulfilled, and every time Elisha came to Shunem after that he was greeted with welcome by the great woman and her little son.

One day the boy was in the field with his father when he complained of his head. The servant carried the boy to his mother. But all her tender care did not revive him and he died. She did not wail and complain, and when Elisha was called she said, "It is well." She accepted God's will. But God is faithful and in His great power and gracious will He restored the life in her son. What miraculous blessings this woman received from being hospitable and genuinely kind to God's servant. "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward" (Matt 10:41).

PROGRAM GUIDE FOR APRIL

THEME SONG: "My Desire," and repeat year verse, Psalm 137:4.

CHORUS TIME: Enjoy a time of singing.

MISSIONARY BIOGRAPHY:

SPECIAL MUSIC: Let's use our talents for the Lord.

He has graciously given them to us to use, thus we should "will-fully" use them for Him.

PRAYER CIRCLE: Remember the requests in the prayer corner.

DEVOTIONAL STUDY: The Seniors and Middlers study, "The Great Woman." The Juniors study, "Anna, the First to Tell."

REVIEW: Let's review our goals and see what we have or have not accomplished this year. Let's each one try to have an honor SMM group, shall we? You can only be one by completing your goals.

BUSINESS MEETING:

SMM BENEDICTION:

SISTERHOOD OFFICIARY

President—Myra Joy Conner, Bryan University, Dayton, Tenn.
Vice President—Amy Lou Bracker, Winona Lake, Ind.
General Secretary—Sandra Talbot, 1337 Lee Ave., Long Beach 4, Calif.

Treasurer—Mary Hooks, Winona Lake, Ind.
Literature Secretary—Jean Pittman, R. R. 1, Wapato, Wash.
Bandage Secretary—Marie Sackett, 1010 Randolph St., Waterloo, Iowa.

Patroness—Mrs. H. Leslie Moore, 112 Beachley St., Meyersdale, Pa.
Assistant Patroness—Mrs. Russell Weber, 835 Spruce St., Hagerstown, Md.

TRAVELING THE BYWAYS

By MRS. ROSE A. FOSTER

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that said unto Zion, Thy God reigneth" (Isa. 52:7)!

When we arrived at Yaloke station, it was a beehive of activity. The large brick church was not completed. A permanent schoolhouse and dispensary building were greatly needed, also brick homes for the missionaries. Yaloke was a new station and everyone worked overtime in order to get things done.

Hundreds of men were working on the station. They heard the Word of God daily. Some of them made decisions and received the Lord Jesus as their Saviour.

But there were hundreds of villages on the highways and byways; these latter were called bush villages where the people, thousands of them, were not hearing the story of salvation. There were very few native leaders to take the Gospel to their own people; the missionaries felt compelled to go.

In due time, our turn came to make a bush trip to Boali. At that time, it was the government post for the Banou tribe. There was no road through the bush, only a foot path leading to the post. My husband and I traveled by tepois; the path was too narrow for a pousse-pousse.

Of necessity, we took cots, bedding, food, clothing, pots, pans, dishes, teakettles to boil drinking water, and an iron to lay on a fire on which we did our cooking. Everything had to be carried by men we called porters. Eight men were needed to carry each tepoi. Voloungou, a native Christian, accompanied us as interpreter.

We stopped at every village, large or small. As soon as the people assembled, we held a service and told the people of the Lord Jesus as Saviour of the world, and his love for them.

Every village had its idols. Some idols were in the gardens, some were in the villages, and some were in the houses. There were idols of clay, stone, wood, medicine in little vessels and some cactuses growing in different places. All were supposed to be protections against the ills that might befall them. It was not easy to convince the people that the Lord Jesus was more powerful than their idols, if they would accept Him.

One day, we came to a village where the drums were beating furiously. Voloungou said: "There is a medicine man in this village." Sure enough, at one of the huts a small group of people had gathered. The man of the house sat near the door; while his wife sat in the doorway. The medicine man stood near the fire where a chicken was boiling. It was the sacrifice which had been killed. This sacrifice was supposed to bring many babies to this man and his wife.

Nearby a small altar had been built. Two sticks with crotches had been placed in the ground. In the crotches lay a stick horizontally. On the altar some of the chicken blood had been sprinkled, and some of the larger feathers were decorating it. Some of the blood

had been dabbed on the woman's body. Just as soon as the chicken had cooked awhile, the men would feast on it. But for the woman it was taboo. If she ate of the chicken, she was told she would suddenly die. We tried to tell them about the true and living God, but they were angry for the interruption and would not listen.

One night, we slept in a village where some years previously they had suffered a great disaster. We had a service; then they told us the following story:

On a particular night, the villagers had a big dance. They had made much beer, and drank it. So they knew little of what was happening. Suddenly the ground upon which they were dancing began to sink. It sank so quickly that only a few of the people escaped. All the others went down into a subterranean stream; which carried them to their death in a river nearby. The following morning, the survivors found some of the bodies along the bank of the river.

The next day we arrived at that same river. There was only one way to cross, on a swinging bridge. It was made of reeds and vines interwoven, attached with long vines to the branches of trees along the banks of the river. The river was wide and high! The bridge was longer and much higher, to allow for high water during the rainy season. The place to walk was just wide enough to walk with one foot in front of the other. As we walked, the bridge truly did swing, so much so, that several times I was sure I was going right over the side. What a relief when we stepped on solid ground on the opposite side. Whew! We had heard about this bridge before we left Yaloke and it was a "thorn in my flesh" all the way.

We traveled through plains, valleys, swamps, and over hills. But the last day we came to mountainous forest. Before we came to the mountain there was a beautiful, small green valley surrounding a lonely hut with a small out-building without a roof. The occupant was a lone, old woman. Her body was full of tumors. Perhaps she was an outcast because of the condition of her body. She kept sort of a "motel" for travelers who were unable to reach a village before nightfall. We gave her the Gospel and took her picture, which I still prize.

Thus far, the tepoieurs had been able to carry us. But the path over the mountain became so steep, we had to walk. The dry season had set in, the sun was extremely hot and the path was rocky, high and hazardous. Sometimes, we felt we could not go on. But, after leaning up against the bank to rest, we trod on. One whole day was spent crossing that mountain. It was one of the hardest day's travel we did in Africa. Had it not been for the grace of God and His help, we could not have survived.

We reached the peak! Below we saw the fertile valley with huts and gardens. Beyond we saw Boali, our destination. With new joy we pressed on, thanking God for the privilege of taking the story of His salvation to a lost people.

HAZEL B. BISHOP

By Althea S. Miller

Have you ever dreamed about that most wonderful day in your life when your "knight in shining armour" will ask you to be his wife? C'mon now, 'fes up! Well, what would you do if he should ask: "Will you go to Argentina with me?" You don't believe that ever happened? We'll let Mrs. Donald Bishop tell you in her own words what happened in this respect.



Mrs. Bishop

"Upon graduation from high school I still didn't know what the Lord had for me in the future. But believing that a Christian worker should have as much training as possible, I enrolled in the Bible Institute of Los Angeles. During the year there I was led to enroll in Whitworth College in Spokane, Wash. for the following year. I wanted to take their nursing course. But I soon found the science courses gave me a lot of trouble and I began to wonder if nursing was to be my work. Soon after arriving at Whitworth I met a young man who quickly became very special to me. Before the year was over he asked me to go to Argentina with him. It certainly wasn't the usual 'will you marry me?' question; yet it did demand a clear-cut answer, either yes or no. After much prayer (if every SMM girl would pray about this important matter she would save herself and others much future heartache. ASM), it seemed that the Lord would have me say yes. From then on it was planning our life and work together for the Lord's service in Argentina. We were married in 1950 (I'd had two years at Whitworth), and went on to Grace Seminary. I was privileged to study there one semester."

Hazel Belcher Bishop was saved at the age of seven on an Easter Sunday in the First Brethren Church of Sunnyside, Wash. Her parents, who were faithful members of the Sunnyside Church, where very influential in her early decision to both accept Christ and serve Him. Hazel yielded her life to the Lord to go wherever He pleased at a youth camp.

Our missionary's family was always vitally interested in foreign missions. Whenever any missionaries were at the church they usually were entertained in the Belcher home. In this way young Hazel learned to know and love the missionaries, and took an interest in missionary endeavor. And though she admits she has a very stubborn streak in her personality, Mrs. Bishop never rebelled or stubbornly held off when she knew God wanted her to be a missionary in Argentina.

The Donald Bishops have been on the field, Corral de Bustos specifically, since Mar. 1, 1954. Language study was a real challenge for one who is not a "whiz" at languages, as Mrs. Bishop describes herself. But God has been using her in women's work, helping her husband in the church work and the constant home visitation which marks the missionary endeavor in Argentina. Visible results are not seen daily. The entrenched religion of the country has a stranglehold on the populace, and many people are fearful of persecution which comes when they accept Christ. We ought to pray daily for those nationals who have had the courage to openly

ANNA, the First to Tell

By MRS. R. PAUL MILLER

(Luke 2:36-39)

Anna was a prophetess. She was the first person to tell the little band of men and women in Jerusalem that Jesus is the Christ. Anna was the first in faith and humility; in steadfastness she never wavered in expecting the Messiah.

This was a period when Rome ruled the entire Mediterranean world. The Roman Empire was strong and powerful. The Romans were educated in science, philosophy, and religion, all of which was against even the thought of a Messiah, or Saviour. But God always has His faithful few who, like Anna, gave out the true message.

Anna spent many hours in praying, and fasting, and God gave her the great privilege of telling others about the wonderful Saviour who was coming. She lived in an ivory tower of the Spirit, aloof from worldly material things.

Her husband lived only seven years after they were married, and then for 84 years she lived as a widow in the temple, perhaps just for this one great honor to tell first that Jesus is the Saviour. Are you as willing and glad to tell the Gospel story that Jesus is the Saviour as Anna was?

Only three verses are given to tell about Anna. Not much was written about her, but there is enough to liken her to a bright star that sweeps above the horizon and then suddenly dips down out of sight. She had no children and she used her time in deep devotion to Christ for whom she looked day and night. She proved her belief and love by witnessing openly to the great wonders of God. She was one of the few left in the godly remnant.

Can't you just see Anna in a flowing black dress with a shoulder shawl of a beautiful hue, probably purple, with a lavender head shawl over her snow white hair, walking about the pillared Temple of Jerusalem. She knew the Scriptures and that is what made her so sure Christ would come.

Then one day, Mary and Joseph came into the Temple with the child Jesus! Anna came at that instant and saw for the first time the Messiah for whom she had been waiting. Along with Simeon she gave thanks to the Lord, and turned to the bystanders and said: "This is the promised Messiah, the hope of Israel, the redeemer of the world."

Anna saw and believed and told. The Lord says blessed are ye though having not seen yet believe. You have the written Word and the testimony of other Christians, do you believe and tell others of the coming Christ?

"For mine eyes have seen thy salvation" (Luke 2:30). Hallelujah what a Saviour!

break with their past and follow Christ in truth.

Let the Lord have His way in your life and you may someday be used as a missionary on some foreign soil just as the Bishops are doing with their two little daughters, Gail and Paula. "Go ye therefore, and teach all nations" (Matt. 28:19).

This year we celebrate the 44th birthday of the Sisterhood of Mary and Martha. The national organization of SMM has grown by leaps and bounds, and we praise the Lord for His many blessings. This year our birthday project is to help support the missionaries' children as they further their education.



Anne Kliever

Don Sheldon, James Paul Dowdy, and Anne Kliever are the three whom we are supporting.

Anne Kliever is 19 years of age and attends Grace College in Winona Lake. She is a sophomore at Grace, and is preparing to serve her Lord. Her mother and father are missionaries to Africa.

Donald Sheldon is the son of Rev. and Mrs. Chauncey Sheldon, missionaries to Africa. He is 19 and attends Long Beach (California) City College. He is a sophomore there. Don is preparing now to serve Christ.

James Dowdy is the son of Rev. and Mrs. J. Paul Dowdy, missionaries to Argentina. James is also 19 years old, and he is a freshman in Grace College.



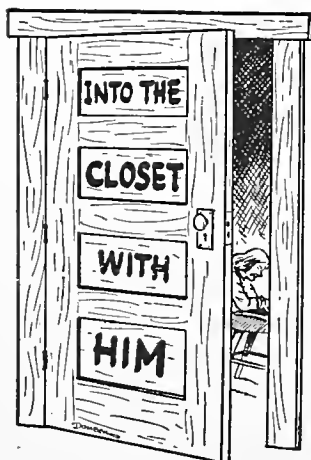
Don Sheldon



James Paul Dowdy

Girls consider these three young people, and earnestly prayerfully give to the birthday offering. The Lord has called these young people into His work, and we surely wouldn't want to hinder their preparation. You know the need, girls, so let's give back to Christ that which is rightfully His.

PRAYER REQUESTS



Pray for the Tresise's in Hawaii, as they minister the Gospel to the people. Pray that decisions might be made for the glory of Christ.

Pray definitely for the missionary rallies which are being held at the various churches. Ask the Lord's blessing for each one of them, that decisions might be made by young people in response to Christ's leading.

Pray that our birthday project offering will be met by our earnest giving.

Here is a request from your National Literature Secretary.

Everyone who has ordered pennants, please send a .02 cent post card to Jean Pittman, Rt. 1, Wapato, Wash., and include the following information: (1) The church your group is from; (2) The age level, Junior, Middler, Senior, or combined; and (3) How many pennants you ordered.

Due to an accident, Jean's records were partially destroyed, and in order to obtain a complete record, your cooperation is needed. Thank you very much for your consideration and cooperation.

"FOLLOW THE LEADER

Joyful news is here! California would like to report that CHARLOTTE HAMBLY has completed memorizing the Book of II Timothy. Congratulations, Charlotte on being the first one to complete this personal goal! We'd like to see more of you girls follow in these steps and complete this goal. It truly is a challenge for us to hide God's Word in our hearts, and we can know that there is a rich spiritual blessing awaiting us in it. Let's each one endeavor this year, through His strength, to complete this personal goal.



1. MAY 10—This is an important date because that's when the money is due to the national treasurer for the Birthday Project. Our goal is \$600; are you helping us to meet this goal?

2. FAITHFUL? This is a rather simple word but it has a tremendous meaning. Have you been faithful in attending the Sisterhood meetings each month? What about church attendance, Bible reading, and memory work? Most of all, have you been faithful in your quiet time with the Lord each day? No? The Lord has promised that if we're *faithful* in the small things, He'll give us bigger and greater things to do. Let's be earnest in our desire to meet the Sisterhood goals this year.

3. STATIONERY—We just got a new supply of SMM stationery. Each group should have some for their correspondence. Why not get some from your own personal use, too? The price is only \$1 for a package of 24 sheets and envelopes. Order yours now from your district literature secretary.



WINONA LAKE, IND. Rev. John Andrews was elected executive manager of the Winona Lake Christian Assembly, Inc., the world's largest Bible conference, at a meeting of the executive committee in Chicago, Ill., Feb. 24. Mr. Andrews, a resident of Winona Lake, has for the last three years been in deputation work for the Greater European Mission. He served two and one-half years in the USNR during World War II. In the service he trained men in basic procedure and was assigned business duties. He is a graduate of Manchester College in the field of education, and has had experience teaching, accounting and management. Andrews succeeds Mr. Robert Hughes, and assumed his duties Mar. 1.

PASADENA, CALIF. The eighth annual Easter Sunrise Service will be conducted Apr. 1, 6 p. m. in the famed Pasadena Rose Bowl. Gen. William K. Harrison, USA, Caribbean Commander in Chief, will be the principal speaker. The musical program will be furnished by the Fuller Seminary male choir, the Congress Hall Salvation Army Band of Los Angeles, and a huge mass choir from the churches of the area.

FORT LAUDERDALE, FLA. A Wurlitzer grand piano has been donated to the Grace Brethren Church. Ralph Colburn is pastor.

WINONA LAKE, IND. The National Fellowship of Brethren Churches will convene here Aug. 21-27. Please note these dates. The dates do not appear in the 1955 Annual inasmuch as this conference action was taken two years ago.

WASHINGTON, D. C. The Atlantic District overnight youth rally will be held Apr. 13-14.

ELKHART, IND. The Indiana District conference will convene here Apr. 9-12. Lowell Hoyt will be host pastor.

WINONA LAKE, IND. Gospel Teams are available through an organization of the Winona Lake Brethren Church. Teams will gladly assist in any service. Contact should be made with Max Fluke, Winona Lake, chairman of the Gospel Teams.

SPECIAL. Rev. R. I. Humberd was recent speaker at Arizona Bible Institute, Phoenix, Ariz., Phoenix Christian Businessmen's Committee, and the LeTourneau Institute, Longview, Tex.

JOHNSON CITY, TENN. The Johnson City Brethren Church has voted to change the name to the Grace Brethren Church. A new large sign is being erected on the corner of the church property, and the interior of the church has been redecorated. Dean Risser is pastor.

WINONA LAKE, IND. The Indiana District Sisterhood of Mary and Martha will convene here Mar. 17.



LIMESTONE, TENN. On Feb. 14, A. Harold Arrington was ordained to the Christian ministry. Brother Arrington (shown here) is the pastor of the Vernon Brethren Church, Limestone, Tenn. He graduated from Grace Theological Seminary in 1954, and has served in Limestone since then. Pastors assisting in the ordination service were: Dean Risser, Vernon Harris, Archie Lynn, K. E. Richardson, Thomas Craghead, Wm. E. Howard, and Paul Mohler.

GLENDAL, CALIF. J. Keith Altig tendered his resignation as the pastor of the First Brethren Church, effective July 15. Brother and Sister Altig plan to return to the mission field.

PHILADELPHIA, PA. (EP) Despite the Ecuadorian government's warning that they cannot control the savage Auca Indians in the "Green Hell" near Shell Mera—where five young missionaries laid down their lives last January in an attempt to tell them of God's love for them—

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Winona Lake, Ind.

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Winona Lake, Ind.
Home Missions Luther L. Grubb
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Grace Seminary Paul R. Bauman
Winona Lake, Ind.

another friendly contact has been made. Hope for further, protracted contacts have been revived.

The latest attempt was made last Jan. 31 by two Missionary Aviation Fellowship pilots who could not rest till they had made "at least one more friendly flight to show our love and interest." The pilots, Grady Parrott and John Keenan, flew over "Palm Beach" (where the damaged plane stands as a memorial to the martyrs) to "Terminal City" (the place where the wild Auca Indians traded gifts with the missionaries) and observed that the native canoes were gone and that all of the big houses in the village had been burned, as is customary with the Indians when they move to a new area. However, they did note that the platform on which the Aucas had stood to exchange gifts and the little square houses on which they had displayed crude representations of the mission airplane were still intact.

The two pilots concluded that the village was vacant and made a third pass overhead as low as they dared take their small craft. This time, to their utter amazement, three Auca youths appeared, one conspicuously "dressed" in a green checked shirt—one of the gifts dropped by the martyred missionaries in the months before they landed on the beach.

The pilots dropped the only garments they could spare—a pair of swimming trunks and a red checked shirt—and watched to see what would happen. The Indians caught up the garments and "waved and waved them in very friendly fashion." All this time the plane was flying so low that, according to Keenan: "we could see their ear plugs."

NOTICE: Over 50 churches have not yet returned the statistical blanks for this year. They are long past due and should be sent at once to C. S. Zimmerman, 2942 Dwight Ave., Dayton, Ohio. Please cooperate.

BUILDING...

Upon God's Foundation

By DONALD FARNER

Pastor, Harrah Brethren Church,
Harrah, Wash.

(I Cor. 3:11-15)

We are living in days of great building programs. Our government is planning, supervising, and working out great building projects. Manufacturers are building. Individuals are building. Each builder lays a foundation and then erects a structure that will fulfill his purpose. The purpose may be for the good of humanity in general or it may be selfish. It may be a large program or it may be small. But build as we will with material things, it can be only a temporary thing. Civilizations rise and fall, and buildings rest in ruins. If we had no hope for the future, this would seem most depressing.

But Christians, let's not be depressed with the temporary things of this life, for we "look for a city whose builder and maker is God." And since our hearts and minds are set on eternal things, let's rejoice and go to work on the greatest building project of all time. The building that I have in mind is the temple of God which is composed of God's people; those who believe in the Lord Jesus Christ unto eternal life. The foundation for this temple has already been laid in the person of our Lord Jesus Christ, who died for our sins and provided redemption through His own blood. He is the foundation for God's temple. Since the foundation is made up of a living Christ, we can also expect the superstructure to consist of living saints. Jesus Christ is the foundation, His saints make up the building.

God's Foundation

"For other foundation can no man lay than that is laid, which is Jesus Christ." This foundation is firm, safe and sure. It shall stand forever, and God's fellow-workers can rest upon it and build in full assurance. Jesus Christ is God's choice; He only can bear the building safely through

the storms of this age and into the refuge of the eternal city. How wonderful to be a living stone upon a living foundation! The Bible tells us of many who are not building upon solid rock, but upon the sand which will neither stand the storms of time nor the water of judgment. These builders will expect life, security, and rewards. Their works look good to them, for they have produced them themselves in the energy of the flesh. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" But how disappointing is the Lord's answer? And then will I profess unto them, I never knew you: depart from me ye that work iniquity" (Matt. 7: 22-23).

How often we are reminded to build as a wise man builds, upon a rock which will neither crumble nor be shaken. Jesus Christ is the "Rock of Ages," and the Bible tells us that "There is none other name under heaven given among men, whereby we must be saved."

The Materials Brought to Be Used in God's Building

We must admit that we are considering a very unusual building. It has a living foundation, which is Jesus Christ. Since this is true, we can expect also to find living materials in the superstructure. Notice some of the expressions used in relation to this work of God. "Ye are God's building" (I Cor. 3:9). "Ye are the temple of God" (I Cor. 3:16). See also, I Corinthians 9:1, where Paul addresses the Corinthian Christians: "Are ye not my work in the Lord?" Paul designates these Christians as his work in the Lord. If his work, in a definite sense, was the salvation of the souls of men, then all of our work also should be in the direction of the winning of souls.

Two kinds of materials represent the work of the builders, nonconsumable, gold, silver, and precious stones, and consumable, wood, hay, and stubble. If this passage has a reference to men, the nonconsumable, gold, silver, and precious stones would refer to the saved, and the consumable, wood, hay, and stubble, to those who profess Christianity and yet are lost. We ought to make sure that we are really trusting in the Lord Jesus Christ for salvation, for the saved shall not be consumed. The saved are the living materials in God's building. They are not only brought into the building but also become builders. A peculiar structure, yes; made up of living stones.

The Test of Workmanship in God's Building

The test shall reveal the quality and quantity of every man's work. The time and place of this revelation is at the judgment seat of Christ. "The day shall declare it." The fire is a figure of speech which stands for the test. All of the works which pass the test shall survive and the worker shall receive his reward. The Rapture, of course, will be the test revealing the saved. This will be a day in which every believer will look for his work, the souls of men, but will he find them? "If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire." Let us turn our attention to two things. (1) We ought not to be careless about our work for the Lord. It ought to be done in the name of the Lord Jesus, and for His glory. (2) Salvation is by God's grace. Although the works of a real believer may be burned, he himself shall be saved "by grace through faith" in our Lord Jesus. So let's pray without ceasing, and work diligently for His glory in the salvation of precious souls.



Why I Believe the Bible

By EVANGELIST BILL SMITH



Many articles are now appearing in our current magazines about the Bible, indicating a new interest in the ancient and historic Book we believe to be the Word of God.

Students are taking a new look at this ancient Book; they are saying that perhaps the Old Book has an answer after all.

Yet there are still many who scoff.

I saw a football game not long ago at which one of the spectators laughed at the players. Anyone can laugh and criticize. It is another matter to analyze the evidence.

The Bible should have the highest place with every Christian. The Christian will know God to the same degree that he knows the Bible. There are many who over-emphasize experience and prayer, minimizing Bible knowledge, to the detriment of their Christian experience.

The United States has a constitutional government. Under this type of government our country has grown and prospered and stands in the enviable position of a leader of freedom and peace under law. I think it obvious that the traditional American constitutional law is superior to all other laws.

So the Bible is the constitution of Christianity. Just as the Constitution is not of any private interpretation, neither is the Bible of any private interpretation. Just as the Constitution includes all who live under its stated domain, without exception, so the Bible includes all who live under its stated domain, without exception. As the Constitution is the highest law of man, so the Bible is the highest law of God.

Yet, someone always asks: "How do you know that the Bible is true and really is God's Word?"

Let me give you several reasons why I believe the Bible to be inspired by God.

I. I believe the Bible to be God's message to man, and inspired by God because some of the world's best men and greatest minds believed it so.

Abraham Lincoln said: "I believe the Bible is the best gift God has ever given to the world. All the good from the Saviour of the world is communicated to us through this Book."

George Washington said: "It is impossible to rightly govern the world without God and the Bible."

Robert E. Lee said: "The Bible is a Book in comparison with which all others in my eyes are of minor importance."

These men were no dummies and they had no axe to grind in so believing. If they believed the Bible to be the Word of God, then I'll at least respect what they say.

II. Another reason why I believe the Bible to be God's Word to fallen man is its history.

In the 16th century the existing church of that time burned the Bible in huge bonfires, but it is the world's best seller today.

Since the early days of the church, the Word of God has been translated into 73 different languages, in completion and in part. Portions of the New Testament or Old Testament, up to 1938, were translated into 1,008 different languages.

III. I Believe the Bible is God inspired because of the influence of the Book.

I have found that usually the holier a man gets, the more he loves the Bible; and the reverse of this is true also—the more sinful a man is, the more he hates the Bible.

The Bible never hurts a man, it heals him; it never lowers, it lifts; it never crushes, it consoles; it offers only salvation for sin, and salve for the sinner. It is a balm for the broken. It offers heaven instead of hell for poor fallen man. You cannot read the Bible and be the same.

IV. Then again, if man and man alone wrote the Bible, why can't man write a better one? Where is there a book that can compare with the Bible? You have answered it yourself—there is none.

Man has never improved the

Bible. He has revised it and gotten nearer the original, but he has never improved it. Therefore I claim for it a divine inspiration outside and above that of a mortal man.

Look at the automobile, radio, and television; man has certainly improved on them. Man always tries to improve the things *he* makes.

V. One of the strongest arguments in support of the Bible being God's Word, is the unity of the Book.

Think of it! Contained in the Bible are 66 books written over a period of more than 1,500 years by more than 30 different men; the first one never seeing the last one, and some were educated and others were not; yet all their works are brought together, all agree.

Let those who speak of contradictions, try to point them out. They cannot! The unity of the Bible shows it has a divine origin.

VI. The fulfilled prophecies of the Book establish it as God inspired.

Man cannot truly prophesy of things to come—not even the weather. He can guess; but he doesn't know for sure. Many men are making predictions concerning the future, but at the best, it is mere guesswork.

If the forecasters were honest, they would admit that they do not know for certain how things will develop; they are merely predicting the future on the basis of history and what they think.

The Bible is the source of definite prophecy of future events. When one looks at the world full of fighting and deep sin, how comforting to read in God's Word of the day when the curse of sin shall be lifted and His servants shall gather in His presence forevermore.

Christian friend, what are you doing with God's Word, the Bible? When you stand before the King of Kings and are asked what you've done with His Book, will you be ashamed? What a blessed privi-

(Continued on Page 163)

The Messiahship of Christ--

As Proven By His Witnesses

PART III

We have seen in two previous issues of the *Missionary Herald* how the Messiahship of Christ is proven by the testimony of Jesus Christ himself.

As a last consideration, let us examine briefly the testimony of some of His many witnesses. How did they accept Him? Did they believe that He was the Messiah?

1. The angel of the Lord did. Think of the announcement to the shepherds: "For unto you is born this day in the city of David a Saviour *which is Christ the Lord*" (Luke 2:11).

2. Just and devout Simeon did. It was revealed to him that he should not see death before he had seen *the Lord's Christ*.

3. John the Baptist did. Of all that was born of women there was none greater than this one. Yet when asked by the Pharisees if he was "that Christ," he answered: "There standeth one among you whom yet know not; *He it is*" (John 1:27). And who is there who would question the identity of the Person to whom he was referring?

4. The Samaritan woman did. "Is not *this the Christ*?" she witnessed to her fellow-townpeople. And later they themselves testified: "Now we believe, not because of thy saying [the woman]: for we have heard him ourselves, and know that *this is indeed the Christ*, the Saviour of the world" (John 4:42).

5. The preacher of Pentecost did. After proving the resurrection of the promised Messiah by the words of David, he concluded: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye crucified, *both Lord and Christ*" (Acts 2:36). And God evidenced the power and truth of Peter's words when no less than 3,000 souls took Jesus Christ as their Messiah that very day.

6. The great apostle did. Following his conversion he lost no time proving that this Jesus, whom he had persecuted, was "*very Christ*" (Acts

9:20, 22). Go with him into Asia Minor, into Europe, and on to Rome, and we still find him saying: "This Jesus, who I preach unto you, *is Christ*" (Acts 13:23; 17:3; 28:23).

7. Even the demons did. They cried out through the lips of the demon-possessed Gadarene: "What have I to do with thee, Jesus, *thou Son of God most high*? I beseech thee, torment me not" (Luke 8:28).

But someone might say: "What about today? We expect such testimony from the pages of the New Testament, but what of contemporary Israel? Are there Jewish people who have believed, and are seeking the salvation of their own people through Jesus Christ.

Ah yes, and this is wonderful proof, too, of His Messiahship. Many thousands of Jewish people are wonderful Christians, and testify that understanding of the Talmud did not come to them until they turned to Christ as Messiah. They are thoroughly convinced that Messiah is none other than the Jesus of the church. Many are burdened so for their own people that they are working as missionaries among them; and, to this writer, at least, there is no more powerful proof of the Messiahship of Christ that is presented today than that which is offered by these workers among the Jews.

For an example, we were reading recently in "Israel My Glory"—the voice of "The Friends of Israel," a missionary and relief society—an article on the significance of the *name* Jesus Christ. It brought out that on the last day of the Feast of Tabernacles the people recited over and over again the word of Isaiah 12:1-3. As they did so, the priest carried water from the Pool of Siloam to the Temple. The article pointed out, too, that it was on this day that Jesus himself stood in the midst of the people and said: "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water" (John 7:37-38).



By GENE FARRELL

Pastor, Cherry Valley Brethren
Church,
Beaumont, Calif.

This is not too significant to the English reader, but to the Hebrew scholar it is thrilling indeed! The word for Jesus in the Hebrew is *Yeshua*. Joshua had the same name, and in Acts 7:45 and Hebrews 4:8 it was translated "Jesus." The Septuagint version, which is the Old Testament translated into Greek by 70 scholars in the third century B.C., uses the term "Jesus," from which the name Jesus is derived, for there is no "J" in the Greek. As with our English word "Jesus," the word "Yeshua" meant saviour, deliverer, or salvation—and in its verbal form, "to save." Now place Isaiah 12:2-3 against this background of knowledge, using the word Jesus where the word "Yeshua" occurs, and we discover the Israelites repeating at the Feast of Tabernacles: "Behold God is my *Jesus*; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my *Jesus*. Therefore with joy shall ye draw water out of the wells of Jesus." And we realize, too, that Jesus was saying in effect in John 7: "I am he of whom ye speak. I am Jehovah the Saviour." (See "The Gospel in the Feasts of Israel" by Victor Buksbazen.)

So much for the *first* name of our Saviour. Now a brief few lines on His *last* name, and we are through.

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(Continued From Page 162)

As with Jesus, the term Christ is of Greek derivation, of which the word Mashiach (Messiah) is the Hebrew equivalent. Now read Daniel 9:24-26 where we find mentioned three times, once as a verb "to anoint"—Mashiach—and twice as a proper noun, "Messiah." These verses predict that the Messiah would come while the Temple is yet standing—that Messiah would be killed, but not for himself—that the purpose of His death would be "to make reconciliation for iniquity"—and that after His death the Temple and city would be destroyed.

Who could this fit but our Christ? Surely the key verse of the Gospel of John can be applied to all Scripture: "But these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His Name" (John 20:31).

(Concluding Article)

DANIEL AND THE LATTER DAYS

By Robert Culver

BOOK REVIEW

This book is used as a textbook in prophecy, eschatology, and Bible in several colleges and seminaries and has met with enthusiastic approval among evangelical scholars. Following are excerpts from reviews in scholarly and popular evangelical journals.

"The book bristles with strong convictions, which are, however, presented in such a way as to refresh one's heart. Here is a man who knows what he is writing about and who takes his stand in an unqualified fashion. He is well acquainted with the wide field of literature on the subject."—Kenneth S. Wuest, D.D., *Moody Monthly*.

"Unpretentious in form but solid in substance is Dr. Robert Culver's recent book on Daniel. It is really a treatment of the millennial question using Daniel as a point of departure . . . An extensive bibliography shows the unusual scope of his preparation and makes his work all the more valuable for reference."—Merrill C. Tenney Ph. D. (Dean Wheaton Graduate School) *Christian Life*.

"Culver will make you dig and think. Amillennialists will find this a book to cope with . . . The author deals with such books as those by Hamilton, Allis, Murray and Young . . . This book broadens the premillennial base."—Douglas B. MacCorkle, *Eternity*.

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"FAILED THE EXAM"

"You passed the examination, Mrs. Mackey," said the college professor to the student teacher before him.

Relief and joy thrilled Mrs. Mackey as she thanked the professor.

"But I must see Miss Bolin, your friend," continued the educator.

"Miss Bolin is not planning to take classes this semester. She asked me to relay her information," answered Mrs. Mackey.

"She failed in her examination. Please tell her I must talk with her," Professor Ballard's tones were grave.

Miss Bolin fail! How terrible! All Mrs. Mackey's relief and joy were gone in the concern over her friend's failure. She promised the professor that she would relay the message. All the way home she thought of the woman who had wanted to teach school. Twice Miss Bolin had failed the fundamental test for entrance into teacher education. Perhaps she would not be able to enter the profession now. What a blow it would be to her! Mrs. Mackey remembered her own fears over the same examination. She had prayed a great deal over it. But Miss Bolin had no time for the Lord. She thought she did not need Him.

"I am too busy for religion," was her answer to every approach for Christ's claim in her life. She was too busy for the most important Person in this life. But she had failed in the pre-examination for a profession she yearned to follow. Miss Bolin had no Helper for the rigid preparation and test.

"Thank You, Lord, for helping me to prepare for and pass this examination," cried Mrs. Mackey as she lifted her eyes to the blue heavens above. One more joy came into her heart as she repeated the words of Matthew 6:33: "But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."

(Continued From Page 161)

lege we have of reading and studying God's Holy Word everyday. Manifold blessings can be ours when we give the Bible the place in our lives it should have.

One of the most beautiful and truthful tributes to the Bible ever written is that by Billy Sunday, voiced by him in his preachings:

"Twenty-nine years ago, with the Holy Spirit as my guide, I entered at the door of Genesis, walked down the corridor of the Old Testament art galleries, where pictures of Noah, Abraham, Moses, Joseph, Isaac, Jacob and Daniel hang on the wall. I passed into the music room of the Psalms where the spirit sweeps the keyboard of nature until it seems that every reed and pipe in God's great organ responds to the harp of David the sweet singer of Israel.

"I entered the chamber of Ecclesiastes, where the voice of the preacher is heard, and into the conservatory of Sharon and the Lily of the Valley where sweet spices filled and perfumed my life.

"I entered the business office of Proverbs and on into the observatory of the prophets where I saw telescopes of various sizes pointing to far-off events, concentrating on the Bright and Morning Star which was to rise above the moonlit hills of Judea for our salvation and redemption.

"I entered the audience room of the King of Kings, catching a vision written by Matthew, Mark, Luke and John.

"Thence into the correspondence room with Paul, Peter, James and John writing their Epistles.

"I stepped into the throne room of Revelation where tower the glittering peaks, where sits the King of Kings upon His throne of glory with the healing of the nations in His hand, and I cried out:

'All hail the power of Jesus' name!

Let angels prostrate fall;

Bring forth the royal diadem

And crown Him Lord of All!"

Young people, put Christ first! Your calling, your lifemate, and material things will fall into their proper places if you do this.

Sunday-school teachers, put Christ first in your teaching, and those before you will be prepared for the test!

Wisdom Not of Earth

"I don't wanna wear leggin's. I won't wear them," the six-year-old screamed with a defiant stamp of her foot. "I'm goin' out without them."

"Althea, you must wear your leg-gings. Mother knows what is best for you, Honey. It's cold today and you don't want to catch cold, do you?"

"I won't wear those old leggin's, I just won't. I hate them."

Gently lifting her little girl to a chair mother stated: "You just sit here until you've decided to do what I say. You can cry to your heart's content. Daddy isn't here, Mark isn't asleep, and I'm going to be working in the kitchen. You cannot go out unless you put on leg-gings."

For about 10 minutes the usually mild-manner Althea screamed and behaved like a wildcat. "How well I know there's plenty of Adam's nature even in the mildest appearing of them," mother told herself as she worked on a soufflé.

"When is she going to stop yell-ing?" Paul Kent put in his appear-ance and inquired.

"Not until she's ready to obey me, I suppose."

"Well I'm going in and talk to her. She ought to know by now that you can't get anywhere around this house by yelling."

"Althea," he called over the din, "I want to tell you something."

Sudden silence almost deafened mother. It was as though a power-ful steam faucet had been turned off.

"You might as well shut up, Al-thea," her eight-year-old brother counseled. "While you're crying you are wasting time which could be used playing with us outside. C'mon, put on these leggings. You know our mother well enough to know she'll not change her mind. She says what she means and means what she says." Dropping his voice a little as if to keep mother from hearing his last words he concluded: "Our mother is smart." So saying, he dis-

appeared into the great outdoors.

Half in tears and half laughing, mother leaned against the kitchen door and gave a spontaneous thank-you to her Lord because Kent had apparently learned a valuable les-son. About 11:30 that Saturday morning he had asked if he could eat lunch with a little boy who lives in the apartment across the street. Neither of "Red's" parents were home, but the daddy left some wei-ners and Pepsi for his son and any friend he wanted to invite to eat with him.

Kent's mother felt it was not wise for two eight-year-olds to be alone in any apartment fooling around a gas stove to heat the weiners. "Invite Red to come here and eat with you, Honey."



"No! I want to eat over there. We're not having weiners or Pepsi over here. I'm not going to eat any-thing here in this old house. I'll just starve to death. You'll see."

"You're too well nourished to starve very readily, Son. Come out to the kitchen now, and eat with us."

Fixing her eyes on the lad mother waited for him to obey. After some three minutes of weeping and ask-ing why he couldn't eat with Red, the recalcitrant boy moved at snail's pace to the kitchen. And he ate the lunch mother had prepared, sans weiners and Pepsi!

Althea's leggings were on now and all the little ones were outdoors playing. In the quietness of the moment mother reflected soberly that children do respect positive and consistent action on the part of those in authority over them. They may raise thunder in an attempt to have

their own way, but if they get what isn't good for them, they know it and respect for their parents drops a notch or two. How foolish the par-ent who allows himself to vascillate at the behest of tears and temper.

The kind of discipline meted out by mother on this never-to-be-for-gotten Saturday took a heavy toll. Twice in one day two children had to bow to authority. In their tender years they cannot see where such discipline was done in love. But some day they'll thank God, and their parents, for loving them enough to insist on obedience. The disci-pline given now is easier applied and bears more fruit than it would five years hence. Some day Paul Kent will know his mother was not "smart" but wise through wisdom which is not of this world. It comes from the Father who promises: "If any man lack wisdom, let him ask of God, that giveth to all men lib-erally, and upbraideth not" (Jas. 1:5). Lord help me ever to live and learn and teach in that wisdom.

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WEST COVINA BRETHREN BREAK GROUND



Church Expansion

We praise the Lord for a new aspect of home-mission vision that is evident in some of our churches. Reports have come to our attention from a number of districts, telling of churches that are awakening to the opportunities in nearby communities to establish a Bible class, a branch Sunday school, or even a church.

This movement, which is a partial fulfillment of the great commission of Matthew 28:19, is certainly Biblical. The "go ye" of that passage is spoken to all of God's children. When the local church sees this truth and displays a missionary zeal to the lost abroad and at home, particularly showing an interest close at home, there will be an additional blessing in store. The joy of souls saved, the numerical increase in the local work, and the interest in souls in these new areas will cause the local church to surge ahead.

This effort worked in conjunction with the local district and the national home-mission work will greatly augment our task of reaching America for Christ. The Brethren Home Missions Council will gladly give any additional help, suggestions, or methods of procedure that will cause this movement to spread. We trust that other churches and districts will not pass up such opportunities to evangelize for the Lord Jesus.

Prayer for Our Nation

The coming months of this election year will bring a rash of exorbitant promises, bitter criticism, and even a new avalanche of mud slinging to our ears. This is most unpleasant to the lives of peace-loving godly folk.

Our nation is at a critical point in each election year. Decisions can be made, men can be elected to office, and situations can arise that will threaten our very existence. A move in the wrong direction might provoke strikes, rebellions and violence which could destroy our internal strength. Our enemies wait to devour us in a moment of weakness.

Therefore, we must take earnest heed as the children of God that we do as the Word says: "... that ... prayers, intercessions, and giving of thanks, be made for all men; ... and for all that are in authority; that

we may lead a quiet and peaceable life in all godliness and honesty" (I Tim. 2:1-2). The prayers of God's children, their godly lives, and their spiritual influence have all had a definite part in the basic formation, progress, and policies of our free nation. May God help us to be faithful in every respect that this may be true in the future until our Lord returns.

God Blesses Billy Graham Campaigns

Reports are still coming month after month of the blessing of God upon the revival efforts of the evangelist Billy Graham and his team. The awakening which came to Los Angeles, to Boston, Mass.; London, England; and other cities brought multitudes to Christ. The Spirit of God has led these men into foreign lands where the language and philosophy barriers exist, and yet souls come to Christ. Firsthand reports say that the power of God is felt from beginning to end of each meeting. Surely here is undeniable evidence of a truly Holy-Spirit-inspired and God-blessed revival effort.

Billy Graham's critics have waxed eloquent in branding him as a man with a 50-year-behind-the-times theology, ignorance of the social implications of the Gospel and even as being the greatest detering factor to the progress and unity of the modern church. Recently the attack has become more severe as the New York campaign nears. It appears that the hub of modernism has no faith whatever in the message of Christ and the power of the Gospel. It cannot be denied that Billy Graham follows the leading of the Spirit of God, preaches the Gospel of the Lord Jesus Christ, and is blessed of God with souls.

The children of God may need to be reminded that such attacks are born out of ignorance of God's Word, an evidence of an unregenerate state and are in harmony with the spirit of the Antichrist (I John 4:3). Let us pray for Billy Graham and his ministry. Pray for every preacher and evangelist who is heralding forth the Word of Life that revival fires may continue to burn in America and around this needy world. Pray particularly that Satan will not thwart the New York campaign but that it might touch off a new awakening in our beloved land.

Home-Mission Workshops—

The workshop idea was born out of the need seen in the home-mission work for a practical discussion and solution of the problems common to all of our home-mission fields. The workshops are designed with material, teachers, and inspirational speakers to meet this need with a free discussion of these problems. All the home missionaries are required to attend in order that they may share in the discussion, presentation of problems, and the blessing of each of the workshops. This is another effort of the Brethren Home Missions Council to step up the efficiency of our work and make each home-mission dollar produce more dividends.

OUR COVER PAGE

Top: Dr. C. H. Ashman, pastor, with the shovel. Left to right, Bob Weber, Don Bernhard, C. R. Hendron, Wayne May, Mel Bonebrake, Leo Polman, Keith Altig, Henry Rempel, and Ralph Rambo. (The building committee members are Dr. C. H. Ashman, Don Bernhard, Mel Bonebrake and Wayne and Harold May, Mr. C. R. Hendron is the architect.)

Center: The West Covina Brethren and friends present for the ground-breaking service.

Bottom: Children of the Sunday school participating in the ground-breaking.

The Dying Thief

By L. L. GRUBB

(Luke 23:39-42)

The scene about the cross of our Lord Jesus Christ is one filled with pathos, sorrow, belief, unbelief, and many practical demonstrations of the greatest truths of the Gospel.

There were three crosses on Golgotha's bleak hill that eventful day, one occupied by our Lord Jesus Christ and the other two occupied by thieves, the latter experiencing the just reward of their crimes. One of these malefactors deserves a distinct position among those who through the centuries have shown a true spirit of faith and belief in the Christ of the cross.

Considering him we first note his *condition*. Verse 39 of chapter 23 of Luke's Gospel tells us that he was a malefactor, a thief, an outlaw. He had been guilty of crimes against such laws as there were in those days. The exact nature of these crimes is not recorded. However, since he was guilty of an infraction of the law, he justly deserved that punishment which the law provided. He was absolutely at the mercy of the civil authorities. All possibility of helping himself was gone. Death's cold hand was beginning to settle upon his brow, and a dismal, mysterious and horrifying eternity faced him.

Millions of spiritual thieves today find their type in this first century malefactor. The holy God of heaven and the legislator for all men has laid down His holy statutes and commandments and demanded obedience to these statutes by all men. The Jews disobeyed the first law given through Moses. Both Jews and gentiles during this age of unparalleled grace are disobeying the distinct commands of a thrice-holy God. Thus they find themselves under His condemnation uttered in the words of the Apostle Paul: "All have sinned, and come short of the glory of God," and "the wages of sin is death." Spiritually today millions are hanging on crosses of judgment without realizing their precarious and eternally dangerous position. No hand of humanity is able to aid such a one nor able to stay the hand of God's righteous indignation. *Lost*, without hope in this world or that to come is the sad condition of such people.

Yet it is one thing to be in such a state and still quite another to fully realize the situation. Secondly, in his *conviction* this dying thief proved that he fully comprehended the place of judgment which was his. As the two thieves conversed before the Lord, the one railed upon Christ and dared Him to exert His power in saving himself and them, but the other thief rebuked him saying: "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds." This realization and sense of personal sin and guilt is absolutely essential to the gaining of salvation. Normally a man will not send for a doctor until he realizes that he is ill. The cry for help comes as the result of a realization of great need. The first thief did not realize his guilt and sin before God and that he was receiving the just reward of his deeds and thus immediately closed the fountain of God's grace in Christ against himself. But

the second thief moved into the position of blessing and salvation when he recognized not only his lost condition but in contrast he also recognized the holiness of the one who hung on that central cross. Said he: "But this man hath done nothing amiss." The sinless, holy character of the Christ of Calvary makes it possible for Him to act as Saviour. It is impossible for guilty sinners to save one another, for the justice of God demands complete obedience to all of His precepts. Only the Lord Jesus Christ could fully qualify for this position as Saviour. Perhaps, dear reader, you may not be enjoying the comforting assurance of knowing that Christ is your Saviour for eternity. A careful inventory of your attitude may reveal that the reason for this is that you have failed to realize your lost condition before God.

The dying thief not only saw his true condition in relation to God and to Christ but desired to do something about it, for in the third place, listen to his *confession*: "And he said unto Jesus, Lord, remember me when thou comest into thy kingdom." Here is the cry of a truly repentent soul, desiring to be fed on the Bread of Life, thirsty for a drink at the cleansing fountain. In giving Christ this title, "Lord," the thief certainly recognized the fact of His divinity. Not a single soul shall ever enjoy the blessings of God in the holy city, the new Jerusalem, for eternity without first believing in the deity of Jesus Christ. Men who do not accept this truth may consider themselves lost, according to the Word of God, for only Deity can provide an adequate sacrifice for the sins of depraved men.

It is very apparent that the malefactor believed that the death of Christ would provide some sort of a salvation and that Jesus would some day come into His kingdom and be the ruler of the Jews. Even some of Christ's own disciples showed less of a spirit of trust and confidence. Men are saved only by placing complete faith, trust and confidence in the vicarious atonement of the Lord Jesus Christ and His power to establish the practical reality of those promises dealing with His own (Eph. 2:8-9).

In the plea of the dying thief there is the humble submission of a soul committing all into the hands of its Saviour. Believe in Christ for salvation cannot be complete until this is done, for such an act is included in true belief in the Lord Jesus. The life, body, intellect, talents, all material and spiritual things must be committed to the all-wise administration of the Lord Jesus (II Tim. 1:12).

The answer of Christ to this thief is an eternal testimony to the all-sufficiency of His grace. "Verily I say unto thee, To day shalt thou be with me in paradise." If the English and Greek languages mean anything, this thief was *saved*. From the very moment that Jesus Christ spoke those words, the dying thief knew the joy of salvation. Our voices will be blended with his

(Continued on Page 169)

West Covina Brethren Church Ground Breaking

By DR. CHARLES H. ASHMAN, Pastor

On Feb. 2, 1954, the West Covina Brethren Church began holding meetings in the homes represented in the group of Brethren believers. On Feb. 24 of the same year, an organization was effected. The first threefold communion service was held on May 19. On June 2 Rev. Marvin Goodman, Jr., missionary on furlough from Africa, was called as pastor. Prior to this Rev. J. Keith Altig, missionary on furlough from Brazil, had advised and led the group. On June 18 of this same year, escrow proceedings were instigated for the purchase of the present building site, Lark Ellen and Puente, West Covina, Calif. In July of 1954 the Boy Scout hall, located about one mile from the building site, was secured for Sunday services. On July 1, 1955, Dr. Charles H. Ashman became the pastor of the church. On Jan. 1, 1956, the charter membership was closed with 26 enrolled members.

The building site comprises approximately 2 and

3/4 acres of level ground in the very heart of one of the largest residential areas of the fast growing city of West Covina. Approximately \$7,000 of improvements are being put on it, composed of removal of orange trees, removal and disposal of eight 90-foot palm trees, installation of curb, gutter, street paving, sidewalks, street lights, fire protection, fence, etc. These have already been financed. The lots have been paid for also, cleared of all obligations so that they can be used as collateral for the main loan.

The ground-breaking ceremony, which had been postponed one week on account of heavy rains, took place on Feb. 5 with 107 in attendance. The free-will offering was \$156.30. Chairs had been rented and all were seated. A portable organ was used. Vere Raley was the soloist and Rev. Henry Rempel the speaker. Representatives from the Brethren California District Mission Board and the National Home Missions Council were present and brought brief greetings. Rev. Ralph Rambo, Rev. Leo Polman, and Rev. Keith Altig were used in the service. Dr. C. H. Ashman, pastor, turned



Left to right: Mrs. C. H. Ashman, at the portable organ. Henry Rempel, pastor, Norwalk Brethren Church, spe-

cial speaker. Mr. Mel Bonebrake, Sunday-school superintendent, and Vere Raley, soloist.

the shovel of dirt which is a customary procedure for this service.

A unique part of this service was the boys and girls shovel and flower pot brigade. Led by Mel Bonebrake, Sunday-school superintendent, and the teachers, the boys and girls were given small shovels and flower pots. The pots were filled with soil from the spot on which the first unit is to be erected. Flower seeds were also furnished them. A contest is on to see which class will bring the first bouquet grown from these seeds.

The ground breaking was a great challenge to the faith of the church. By faith we broke the ground, but the loan of \$25,000 to build the first unit is yet to be secured. We believe the Lord will provide it shortly, so we ventured forth on faith.

This first unit will cover 4,700 square feet. It will provide a worship chapel seating approximately 150, to which additional rooms on the side can be added as needed. There will be a pastor's study, conveniently located to the street and platform of the chapel. In the chapel will be the pulpit platform, choir loft, elevated baptism, dressing rooms for baptism, which can also be used for small Sunday-school classes.

At the rear of the chapel, there will be a nursery with partial glass front and hearing facilities and comfort conveniences. Joining the chapel at the rear will be a kitchen also. The plan is to use the chapel for a fellowship hall whenever the main church edifice is erected on the corner of the site, so the kitchen is placed next to it. Back of the nursery there will be a general purpose office. Then there will be two Bible school units, each one composed of assembly room and three solid walled classrooms on the side. Each assembly room can be divided into two classrooms, thus there will be 10 rooms in the two units. The two assembly rooms can be used for Christian day school use as well. At the rear of these will be the ladies lounge and rest rooms.

This unit is being built on the owner-builder plan. We feel we can save approximately 20 percent in this way. Although entailing heavier oversight, it will reduce the financial obligations to be assumed. The type of construction will be simple but neat, employing wood, cement, stucco. Nothing pretentious, but with dignified simplicity.

Primarily, this unit is being built for worship and Bible-school teaching. We believe this is the first mission of the church. But it is being built so that facilities will be available for the kindergarten and grades 1, 2, 3 of a Christian day school.

Pray that the loan will be secured and building operations moved along so that we can safely plan for a Christian day school to open in September.

THE DYING THIEF

(Continued From Page 167)

some day in the glory in singing mutual praises to our wonderful Lord.

Two questions face the human race constantly: Have we realized our guilt and sin before a thrice-holy God and the fact that we are under His eternal judgment? Secondly, what have we done with the Saviour, our Lord Jesus Christ who is able, willing and ready to save all of those who will come to God by Him? May this Easter season press the claims of Christ upon us as never before.

Brethren Construction Company Adds New Member

Miss Audrey Jean Williams was united in marriage to Mr. Dale LaVerne Myers on Fri. Feb. 24, 1956, at Elyria, Ohio. Mr. Myers is a member of the Brethren Construction Company, and this will automatically add the new Mrs. Myers to the roster.

Following the marriage at Elyria, Ohio, a reception was held in the Grace Brethren Church, Wheaton, Ill., Sat. Feb. 25. Mr. Myers is a member of the Wheaton church, and it was while working with the construction crew there that he was led to join this missionary group. Mr. Myers is working with the Elyria, Ohio unit at the present time, and the new couple will make their temporary home there.

It is interesting to note that from this new church in Wheaton, Ill. there are laborers going forth both to home-and foreign-mission fields. Mr. and Mrs. Don Spangler will be going to Africa, and Mr. and Mrs. Dale Myers will be serving in the home-mission field.



The Wheaton, Ill. Grace Brethren

THE NEW RIVERSIDE BRETHREN CHURCH JOHNSTOWN, PENNSYLVANIA

was dedicated

SUNDAY, MARCH 4, 1956

Dedication Speaker

Rev. Lester E. Pifer, Ass't Sec'y of the
Brethren Home Missions Council.

Complete details

will appear in the April Home-Mission issue.

MISSION DIETITIAN HAS HER HANDS FULL



Upper Right: Mrs. Mary Baer, dietitian. Top: Fifth and Sixth grades. Center: Third and Fourth grades: Bottom:

First and Second grades with the beginning students at the right.

Mrs. Mary Baer, dietitian and cook at the Brethren Navajo Mission, not only has her hands full literally in the accompany picture but also figuratively speaking. It is her responsibility to see that meals are prepared for approximately 40 Navajo boys and girls three times each day and seven days each week during the school

year. Meals for the school and staff add up to nearly 1,000 per week.

Mrs. Baer is from the Grace Brethren Church, Mansfield, Ohio, and is experienced in her field. She was the dietitian for one of the schools in the Mansfield system before she resigned to "give" her services for the Navajo

Mission Boarding School. She does literally "give" her services as she receives only a token salary in her present job.

In the accompanying picture she is shown coming from the manna room. This is an underground storage and a valuable asset in the stockpiling of food for supplying the nutritious meals prepared by Mrs. Baer and her staff of helpers. The Navajo boys and girls surrounding Mrs. Baer in the same picture bear testimony to the good food served at the mission. They look healthy, happy and much different than their initial appearance at the mission.

Some foods are secured from the government surplus, and others are purchased in quantity to cut the cost. With the services of Mrs. Baer in the preparation, the meals are provided at a very minimum of cost.

The boarding school itself is only a means to an end. The ultimate goal is native missionaries to take the Gospel to their own people. The Lord is leading some of the students in this direction now. Pray for native Navajo missionaries from the school efforts, and also remember the missionaries like Mrs. Baer working behind the scenes and contributing to the Gospel program as a whole.

VANDALS DESTROY TAOS CHURCH PROPERTY



Before

After

Within four hours after new signs were erected along the highway, to direct people to the Canon Brethren Church, they were damaged as shown in the above pictures. They were restored to their original position and the next day the same thing took place. This happened three times until Rev. Sam Horney placed in the local newspaper an offer of \$50 reward for the arrest and conviction of persons molesting the property of the Canon Brethren Church.

This was not the first time vandals have destroyed property, for on two other occasions the electric neon cross atop the church was damaged by throwing rocks at it. Once mud was thrown all over the entrance of the church.

Pray for these who are attempting to destroy the testimony of Jesus Christ established in that area by the Brethren Church.

March 17, 1956

SEE

"NAVAJO DAWN"

The Latest 16 mm Film on the Navajo Indian

Produced

In Color With Sound

Depicting

Our Brethren Home-Mission Work

Write

The BRETHREN HOME MISSIONS COUNCIL
Winona Lake, Ind.

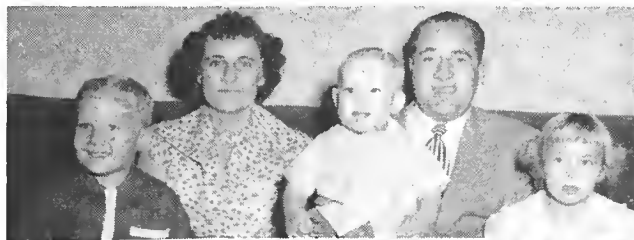
Phoenix Pastor

Reports Progress

The First Brethren Church, Phoenix, Ariz., set a new prayer meeting record recently with 34 present. The same week the Sunday school reported 147. A goal has been set to reach 200 in Sunday school and 150 in the worship service by Easter Sunday.

The pastor, Charles Ashman, Jr., is trying a different plan for BYF by having them meet on Tuesday nights, and he says the response is much better. An average of about 30 has been coming since the shift in the nights.

A piece of property adjoining the present location was recently purchased to complete the section of land now owned by the church. This new addition will give more frontage and allow for the sale of some back property.



Top Rev. and Mrs. Charles H. Ashman, Jr., and family.
Bottom: The First Brethren Church, Phoenix, Ariz.



FORT LAUDERDALE, FLA. (*Ralph Colburn, pastor*)—

January has been a wonderful month in our church, and I want to tell you about it. Our attendance has been very good. We've broken every record we've had sometime during the month. The Sunday school averaged 73, a. m. 64, p. m. 44, and prayer meeting 24. We had four decisions for Christ during the month for which we especially praise the Lord.

Our building is coming along nicely, and we hope to be able to move in soon. It won't be finished but will be usable. It's going to be beautiful we think.

BERRIEN SPRINGS, MICH. (*Gilbert Hawkins, pastor*)—

We have certainly been thrilled with our young people. The attendance for our young people's meetings on Sunday evening has been from 18 to 23. One boy alone has been instrumental in bringing at least 14 of his relatives and friends to the services, and some of them have found Christ as Saviour. At our recent father and son banquet we had 50 fathers and sons present.

CUBA, N. MEX. (*Evan Adams, missionary*)—

We have had an epidemic here the past week in the school with 24 students in bed yesterday and this morning. There are still 15 in bed with some illness. Dr. Alvin Heise, the new doctor at the Brethren in Christ mission, came today and treated all the sick children. We are glad that he is located so near (only 30 miles) to us. Dr. Heise also went with me to some camps and treated families, apparently suffering from the same unnamed sickness. It seems to have run its course in the school, and the sickest children are on the mend. One boy has pneumonia and has been in bed since last Friday (a week).

FREMONT, OHIO. (*Gordon Bracker, pastor*)—

We praise God for the report on the special offering for the Brethren chapel (colored). Ten churches reported already, and the total for these is \$632, which is more than half the cost of the lots (\$1,050).

(Ed. The churches of the Northern Ohio District set aside Sunday, Feb. 12, 1956, as the day to take a special offering for district missions, and the objective was \$1,050 to cover the cost of the lots for the Brethren chapel. Thank you pastors and people of the Northern Ohio District for your fine response.)

LOS ANGELES, CALIF. (*Bruce Button, missionary*)—

I thought you would be interested to know we baptized Mrs. Bella Smith this evening (Feb. 26, 1956) at the First Brethren Church, Inglewood, Calif. She is the Jewish lady we have been praying for during the past two years. Her son and daughter attended the service and were happy in the choice of the mother. We praise the Lord for this victory and hope it will spur on two others to take the same step in the near future and still others in the not too distant future.

SAN JOSE, CALIF. (*J. C. McKillen, pastor*)—

We had a record-breaking total attendance of 84 last Sunday, 43 for Sunday school, 27 for morning worship and 14 for the evening service. We will probably start shopping around soon for a local architect. An electrical inspector and friend of mine just stopped by to tell me that one of the big subdividers near our church location is putting up his supply sheds preparatory to beginning house construction. He also says we will be the only church in the area as all other property is lined up for housing. (Ed. We praise the Lord that He answered prayer for Brother McKillen and that 90 percent of his allergy problem has vanished. Brother McKillen reports that: "I'm back to normal again.")

ROANOKE, VA. (*Vernon Harris, pastor*)—

The Lord has wonderfully met some of our material needs. The men of the church made bookshelves and coat racks for each classroom. Most of the lumber was donated by the Harris Lumber Company (no relation to the pastor). The Senior WMC surprised everyone by raising \$229.18 toward the main-floor tile, costing over \$300. The balance was raised by the young adult class and the men's fellowship. Plans are under way for landscaping and securing venetian blinds where needed.

Cottage prayer meetings are being held in preparation for the April 1-8 evangelistic meeting with Rev. Archie Lynn.

JOHNSON CITY, TENN. (*Dean Risser, pastor*)—

I want to take this opportunity to write you some good news since it seems so seldom I do so. We had 100 in Sunday school last Sunday and 58 in the morning worship. It was not a special emphasis Sunday, but we had been calling for the three previous Sundays. The Sunday school averaged 81 for February. We have just finished painting the inside of the church and plan to erect a new sign on the lot soon.

SEATTLE, WASH. (*Thomas Hammers, pastor*)—

Not too much has been done on the building this last week, for the contractor was slow in getting a green light from the recent test on the laminated rafters. However, the sheeting is ready for shingles and they are to start this morning. When I asked the foreman if they put on the shingles, he said: "Oh, no, that's a different union. They would be very unhappy with us if we did the shingling." So—I presume the shingle specialists are on the job this morning. The rest of the building should move fast after it is under roof.

ISRAEL CALLS!

MIDNIGHT MUSLEM

By BRUCE L. BUTTON

The worship portion of our meeting was over. I had just finished the message and had closed that part of our service with prayer. Mrs. Button had ascertained the preference of our guests as to tea or coffee and had departed toward the kitchen for preparation of these beverages and cake. Our fellowship portion was underway. Mrs. R—— had asked me a question concerning the deity of Messiah, and I was endeavoring to answer her. And then the telephone rang. I answered it.

A woman's voice said: "I am calling for Mr. H——. I am his wife. Mr. R—— asked my husband to accompany him to a session of your meeting tonight, but he failed to stop. Is it too late to come to the meeting?"

I explained to Mrs. H—— that Mr. R—— had not attended our meeting, and I also told her the worship portion of our meeting was over. I stated that we were having a time of fellowship and said she and her husband would be most welcome. I offered to call for them in the car, but she refused saying her husband would drive over in his car. I then gave her our address and instructions as to how to locate our mission.

Our fellowship period continued through 9:30 and on to 10:00 p. m. Still no Mr. H——. It was time to take the people home. As I was leaving in the car I noticed a small foreign-made car stop at the front curb. Apparently Mr. H—— had arrived. I delivered all my passengers to their homes and hastened back to the mission. As I walked into the reading room I was greeted with these words from my wife: "This is Mr. H——. Mr. H——, this is my husband, Reverend Button! And I greeted our visitor warmly.

He was of medium height, of stocky build, swarthy complexion, and he had a scant beard over the lower portion of cheek and chin. He claimed to be a newspaper representative. His purpose in this country—to gather news and stories of interest to his people. These he forwarded to his news syndicate. However, this did not consume all his time, and so he had moved into the Fairfax area and had opened a Muslem mission. Previously he had been located in the St. Louis, Mo. area. Here he had met an American girl who, though she was a "professing" Christian, had "seen the truth of the Koran and had realized Mohammed was the prophet of God and had embraced 'The True Faith.'"

Our discussion touched on why we were located in Fairfax. I pointed out to him our reason for being here; i.e., to tell our Jewish friends of Messiah's birth, life, death, and resurrection, and to inform them salvation was an accomplished fact through the shed blood of Jesus, the Messiah, God incarnate in human flesh. And then Mr. H—— attempted to show me the error of my ways. He tried to win me over to Muslem faith.

In my work I have found it is sometimes necessary to be a good listener. Many times it has been to my advantage to permit the other fellow to talk himself out. In every false form of worship, cult or ism it is not long before the advocate of that false belief is repeat-

ing himself. Then it is that the Christian can take over and give an effective witness for his Lord.

In all I suppose Mr. H—— talked for an hour. He told me how one should worship, what God demanded in the keeping of a good life, how Mohammed was the prophet that superceded all other prophets, about the failure, brutality, and hypocrisy of Christianity. Then he started to repeat himself, and I took over.

"Mr. H——," I interrupted, "how can one know what is the Word of God?"

"The Koran is the word of God," he answered. "Mohammed said so. He tells us ———"

Again I interrupted, "Then if the Old and New Testaments fail to agree with the Koran, one or the other must be wrong."

"Not so," he answered, "it is a case of one superceding the other."

"Then God does not always mean what he says," I said. "He is not a sure God, and His word is not sure."

"O but His word is true and sure," said Mr. H——.

"Then tell me what is meant by these verses," I said, and I read II Peter 1:20-21: "'Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.' Were not the Hebrew prophets inspired by the Holy Spirit of God?" I asked.

"Certainly they were," he replied.

"Then how do you account for the disagreements that exist between the Bible and the Koran?" I asked.

"You need but to realize the Koran was written after all other Scripture," he answered, "to understand it takes precedence over the Bible."

"Then what is the meaning of this passage?" I asked, and I read from Psalm 119:89-90a: "'For ever, O Lord, thy word is settled in heaven. Thy faithfulness is unto all generations.' If God's Word is settled forever in heaven and if He is faithful in His Word to all generations, how is He able to issue books which do not agree, how can you expect me to accept the Koran as truth when it contradicts much of the Old and New Testaments?" I asked.

Mr. H—— talked for more than half an hour trying to answer my question. At the end of that time I brought him back to the same question, and he was still unable to give satisfactory answer. Then I witnessed to him of sin, and salvation, of judgment and the cross, of eternal death and eternal life, of grace and law, of the spotless Son of God, Jesus the Messiah and of the weak sinner, Mohammed, who did not arise from the dead.

Mr. H—— was not convinced. But I'm sure he was impressed by the Scripture given him. He stayed until 4:00 a. m.! Since that time I have contacted him twice. Pray for this man. If anything, he is more blind than our Jewish brethren. He needs your prayers. And I need your prayers also as I attempt to lead him to the gracious Lord Jesus Christ.



LEON, IOWA. Preliminary charges to litigation were filed Mar. 5 in District Court at Leon, Iowa, against the Leon Brethren Church by the Ashland group. Twenty days from the above date are allowed for cause to be shown why actual litigation should not be filed. As the legal pattern forms proper notification will be given our readers. The committee on denominational interests and the Leon Brethren Church covet your prayers.

WINONA LAKE, IND. The building which has been the home of the Brethren Missionary Herald for many years has been sold. We appreciate the prayers of God's people all over our brotherhood who have made this a matter of definite prayer. The new denominational office building will be occupied May 1.

HARRISBURG, PA. The Atlantic Fellowship of Brethren Churches will convene here at the Melrose Gardens Brethren Church May 8-11. Conard Sandy will be host pastor.

CHANGE OF ADDRESS. The new address of Rev. Victor Meyers is 9520 Benson Ave., Ontario, Calif. Please change Annual.

WASHINGTON, D. C. Twenty-seven ministers of the East and Atlantic Districts enjoyed an overnight prayer fellowship here Feb. 27-28.

PHILADELPHIA, PA. A redecorating program is in progress at the Third Brethren Church. Robert Crees is pastor.

WHITTIER, CALIF. Rev. and Mrs. Lewis Hohenstein celebrated their 20th wedding anniversary on Feb. 22. Brother Hohenstein is pastor of the First Brethren Church.

FORT WAYNE, IND. The laymen of the Indiana District convened at the First Brethren Church on Mar. 3. Mark Malles was host pastor.

ALTOONA, PA. The East Fellowship youth rally will be held here May 11-12. Junior camp dates are June 24-30 and senior camp dates are July 1-7.

KITTANNING, PA. The East Fellowship of Brethren Churches will convene here July 16-19 at the First Brethren Church. Wm. Schaffer, pastor.

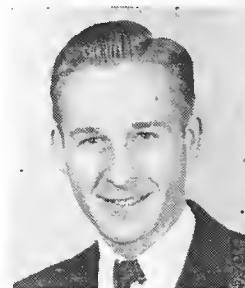
PONTIAC, MICH. (EP) Matthew Jay McCully, an eight pound, one-ounce boy was born Sat. Feb. 11, to Mrs. T. Edward McCully at Pontiac General Hospital. The infant's father was one of the five missionary martyrs who gave their lives in an attempt to reach the Auca Indians of Ecuador for Christ. Matthew has two brothers, Stephen, three, and Michael, one.

MANILLA, P. I. (EP) Worldwide Gospel broadcasting is becoming more and more of a reality. Far East Broadcasting Company has acquired two huge transmitters, the largest of which is twice as powerful as the most powerful broadcasting station on the air in the U. S. today. It is so large that it requires an antenna array which sprawls across a 12-acre area. When installed at Christian Radio City, Manila, FEBC will be able to increase its effective radiated power into the realm of millions of watts.

Executive Editor Arnold R. Kriegbaum
Winona Lake, Ind.

DEPARTMENTAL EDITORS

Foreign Missions R. D. Barnard
Winona Lake, Ind.
WMC Mrs. Benjamin Hamilton
Winona Lake, Ind.
Home Missions Luther L. Grubb
Winona Lake, Ind.
Grace Seminary Paul R. Bauman
Winona Lake, Ind.



WINONA LAKE, IND. Donald Ogden, assistant professor in music in Grace College, was ordained to the Christian ministry on Thursday, Mar. 8. Dr. W. A. Ogden, father of Don, delivered the ordination sermon, and was assisted in the ordination by Rev. Russell Ogden, a brother, Dr. Herman A. Hoyt, and Dr. Herman Koontz.

In Memoriam

MRS CLARK WHARTON passed from this life on Jan. 13, after an extended heart ailment. She was a member of the Danville Brethren Church. Wm. Johnson, pastor.

MR. CHARLES ALVIN CHAPMAN left his earthly habitation on Feb. 16, having suffered a heart attack five days earlier. He had been a member of the First Brethren Church of Long Beach, Calif., since 1939. Dr. C. W. Mayes, pastor.

MRS. CARLOS (Thelma) BROWN went to be with the Lord on Feb. 11. We rejoice at the memory of her Christian testimony and her faithfulness to Him. Russell Ward, pastor.

MRS. HAZEL (Cly) WANTLAND, a member of the Danville Brethren Church, Danville, Ohio, was promoted to a "better country" on Jan. 15. Her death was very sudden as she was apparently recovering from a brain hemorrhage. Wm. Johnson, pastor.

PRAY FOR THESE MEETINGS

Church	Dates	Pastor	Speaker
Martinsburg,			
W. Va.	Mar. 11-25	Earle Peer	Dean Fetterhoff.
Long Beach, Calif.	Mar. 12-18	C. W. Mayes	Jim Vaus.
Ashland, Ohio ..	Mar. 13-25	Miles Taber	Herbert Hoover.
Dayton, Ohio	Mar. 18-Apr. 1..	Russell Ward	John Gamble.
Dayton, Ohio ...	Mar. 25-28	Wm. Steffler	R. E. Gingrich.
Uniontown, Pa. ..	Mar. 25-Apr. 8..	R. Paul Miller, Jr.	Bill Smith.
Berrien Springs,			
Mich.	Mar. 28-Apr. 1..	Gilbert Hawkins .	A. R. Kriegbaum.
Cheyenne, Wyo. .	Pre-Easter	Russell Williams .	Joseph Larson
Osceola, Ind.	Apr. 1-8	Scott Weaver	Dean Fetterhoff.
Buena Vista, Va.	Apr. 1-15	Edward Lewis	Lester Pifer.
Grafton, W. Va. .	Apr. 10-22	Lee Crist	Bill Smith.
Chico, Calif.	Apr. 15-29	Phillip Simmons .	Keith Altig.
York, Pa.	Apr. 17-29	Gerald Polman ..	Robert Crees.

God's Standard of Church Discipline

(I Cor. 5:1-13)

The Discipline Commanded

By BLAINE SNYDER

Winona Lake, Ind.

The first epistle of Paul to the church at Corinth is one of the most practical books in the entire New Testament. There is much of the nature of doctrine to be found within the sacred oracles, and it is well that we should have it as an anchor for the soul. But there are times when more than simple principles are needed: we need to know how to put these principles into practice. Our Lord foresaw this need and in His concern for us caused some of the less pleasant subjects to be presented in the Scripture for our help and admonition. The chapter for this study is a classic example of this very thing.

The Problem in the Church

In the first two verses of the chapter we have set before us the terrible incident in the Corinthian church which demanded discipline. Paul wrote: "It is reported commonly." This is no mere questionable suggestion of some gossip monger, but a well authenticated case of immorality in the church. There is some speculation as to the real nature of the persons and case involved which we need not go into here for lack of space, but I believe that we are safe in going this far: (1) at least the man involved was a member of the church; (2) the woman was the man's stepmother; (3) they were living together without a formal marriage.

One can well imagine the impact which this situation would have on the testimony of the church. But, notice, instead of the believers being humiliated over the matter, they were "puffed up." They were priding themselves on their liberality and tolerance when they should have been brokenhearted. Instead of crying to God for wisdom and held in ridding this person from their society ("might be taken away") they were consoling and congratulating themselves on their broadmindedness. Paul declared that this situation needed to be straightened out and as a representative of the living Christ himself he would tell them how to handle the case.

The next six verses (3-8) set forth the apostle's appraisal of the condition in the church and the nature of the discipline which should be effected immediately. He had investigated the reports coming to him and had learned the facts in the case. This is always a good method of procedure wherever you find trouble and malcontent. It does no one any good to bury one's head in the sand and refuse to recognize evil where it exists. But once the facts are known, then something ought to be done. Whatever the judgment it should be carried out in the Lord's name.

The sentence pronounced is found in verse 5: "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." The immediate purpose of the command is the destruction of the flesh, while the ultimate purpose is the salvation of the soul in the day of the Lord. Just what does Paul mean by this delivery into the hands of Satan? We know that the world lies in the wicked one (I John 5:19 see ARV). This is his sphere of operation and activity. Those who have been born again have been delivered from this realm of evil and darkness (Acts 26:18; Col. 1:13; I Pet. 2:9). But among the members of the church there can crop up the most heinous instances of sin imaginable. What should be done in such cases? Some will say we ought to put our arms of love around them, sympathize with them, and share the communion table with them. Paul said put them outside into the Devil's domain, for they have forfeited every right to Christian communion and fellowship. Excommunicate them; put them back into the world from which they profess to have been delivered. The Devil treats God's children worse than his own. Thus, if one of God's children be cast out into the world, the persecution which will follow will cause him to see his folly and he will break with his sin. If he has only been a professor, he will drift deeper and deeper into sin. We do not need to act as the final judge over the individual. All we need to do is to obey the command of Christ.

"Purge out, therefore the old

leaven" (vs. 7). In the foregoing verses (3-5) the writer has been concerned with the individual. Now he shifts his attention to the church itself and explains why this excommunication should be carried out in the interest of the church. "Leaven," when so used, is always a type of evil in the Scriptures. Its very nature is to permeate the entire mass of dough in which it has been placed. Anyone who has watched mother bake bread knows exactly what is meant here. Now, Paul says, one unchastened wicked person in the church operates in just the same way. His unrebuked sin will work like an infection until it jeopardizes the testimony of the entire church.

We do not like to carry out such orders today. We have attempted to revamp our religion until it more adequately meets the needs of the 20th century people! It seems to be more of a kindness to tolerate such people than to put them out of the church. But need we remind you that in our effort to be tolerant we have sacrificed our testimony? If we could only see it, we would understand that it is more of a kindness to put such sinners outside the church and bring about their conversion than to keep them in the folds of the fellowship. As long as they are treated like brethren they will continue to be puffed up and it will be harder to show them the error of their ways.

This purging should be done in order that the church might be "a new lump" (vs. 7). The injection of the allusion to the Passover feast is quite striking. In the Old Testament Passover feast there was no leaven permitted! Our Passover (Christ) has already been sacrificed. Now, let us clean up, cast out, purge any leaven which might yet remain within the church. If Christ is our Passover, if we have been redeemed, then it is incumbent upon us to recognize our responsibility to clean up anything of evil which yet remains in our persons or in our churches.

(Continued on Page 179)



"SOLD"

WE ARE MOVING

**THE BRETHREN MISSIONARY HERALD
STORE WILL BE CLOSED APRIL 16-MAY 14**

IF YOUR ORDERS ARE NOT FILLED, NOR LETTERS ANSWERED
DURING THAT PERIOD, IT WILL BE BECAUSE WE ARE MOVING

Pray with us that the move to the new denominational office building might be made with as little difficulty as possible.

THANK YOU FOR YOUR PATIENCE



Your Help Is Needed

**OUR MAIL ORDER DEPARTMENT WILL BE
CLOSED APRIL 27 THROUGH MAY 15**

SUNDAY SCHOOL ORDERS

Sunday school orders for the July-September quarter should be mailed by April 5.

VACATION BIBLE SCHOOL

Vacation Bible school materials should be ordered immediately.

SUBSCRIPTION RENEWALS

Subscription renewals for May should be mailed in now.

YOUR ISSUES OF THE MISSIONARY HERALD WILL COME AS
USUAL. THERE WILL BE NO NEWS BRIEF PAGE DURING MAY.

THANK YOU FOR YOUR COOPERATION



Grace vs. Law

By GILBERT HAWKINS

Pastor, Grace Brethren Church, Berrien Springs, Mich.

Every sports-minded individual knows that neither the Giants nor the White Sox nor any other sensible ball club will in 1956 follow the rules compiled in 1856. The rules compiled for 1856 served their purpose fine when they were given, but would not work in today's games.

So the Old Testament law met God's purpose when it was given, but today for the Christian believer, the resurrection and glorification of the Lord Jesus Christ, and the indwelling and filling of the Holy Spirit supercedes all of the Old Testament law.

There are several ways in which grace supersedes the Old Testament law.

THE LAW NEVER PERFECTED THOSE WHO CAME (Heb. 7:19a).

"For the law made nothing perfect." For approximately 1,500 years men and women lived under the economy of law, and yet in all that time the law made nothing (or no one) perfect.

The law is not only unable to perfect but it is unable to improve the Christian life. The only way to improve your Christian life is to present your all to the Lord, and be so filled with the Holy Spirit that God's will becomes your will. "But if ye be led of the Spirit, ye are not under the law" (Gal. 5:18). Many worldly habits, many questionable places and many of the worldly, ungodly, satanic alliances with the forces of evil would be avoided if the Christian believer would permit the Holy Spirit to fill and lead him.

The Bible nowhere says that it is wrong for me to purposely ram my automobile into the side of yours, but it certainly wouldn't be Christlike. If believers are looking to the letter of the law instead of to the leading of the Holy Spirit, there are many things that they will excuse in

their lives. The Christian life should be Christlike and that will come only from being completely surrendered to Him and being led by the Holy Spirit. There are many things that are not mentioned in the Bible in so many words, but the *Spirit-filled* believer will have no difficulty in knowing and making the decisions they should make. If believers were filled and led by the Holy Spirit in obedience to God's Word, many questionable habits and practices would cease to be a question. God's children simply would have no time nor place for anything that would give the Lord Jesus second place in their life. Every decision in the Christian life should meet the test: "Not what I want to do, but what would the Lord Jesus have me to do." Remember He has saved us and set us free from sin; henceforth our decisions should always please Him.

THE LAW NEVER TOOK AWAY SINS (Heb. 10:11-12).

"And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God." Thus we see that grace supersedes the Old Testament law, because God in grace sent His only begotten Son to this earth filled with sinful men, and He took upon himself the divine penalty of all your sins and mine and died in our place. Now the question is not whether we keep the law but do we know the Saviour who kept it for us?

If the law could have taken away sin, then Christ would have never left the glories of heaven and come to this world of sinful men. If the law could have taken away sin, then Christ died in vain, all His sufferings on the cross were useless and all the shame of being looked upon as

a sinner was without point. But my friend His dying was not pointless, for He did for us on Calvary what we could not have done for ourselves throughout all eternity.

The finished work of Christ on Calvary supersedes all that we have ever done or can ever hope to do. There is nothing left for man to do so far as salvation is concerned, Jesus paid it all. There is one thing left for you to do, confess your sinfulness to Him and receive eternal life, and then forsake all known sin and begin to live a victorious life for the Lord Jesus Christ, led by the Holy Spirit.

The blood of animals slain in the observance of the Old Testament law covered sins, but unless the blessed Son of God has come and died in our behalf we could have never known freedom from sin. Christ died to free you from sin. Have you partaken of this freedom? He offers to all men eternal life, have you received it; if not, why not?

THE LAW NEVER GAVE LIFE (Gal. 3:21).

Thus the grace of God supersedes the Old Testament law because in grace the Lord Jesus freely gives eternal life to all who will call upon him for it. "For whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13).

The Bible says all men are dead in sin and cannot recover because they are already dead. It isn't education the sinner needs; it is *life*. Civilization can't help either; he needs *life*. Even a changed environment can't help; he needs *life*. The only hope for anyone is to receive life from the Lord Jesus Christ who said: "I am the . . . life" (John 14:6). There is no life without Christ. Without Him man only has existence which is a poor substitute for life.

The law cannot make us more Christlike, and to live under it as a rule of life hinders the work of the Holy Spirit in our life. Christ is the beginning of the Christian life. Christ is the pattern for the Christian life. Christ is the example for the Christian believer. Christ in the believer is the Christian life. In Him is freedom from the penalty of sin, freedom from the guilt of sin, victory over the power of sin, and ultimately freedom from the presence of sin. All of this is yours, if you by faith receive Him as your own personal Saviour.

The Christian School

By R. I. HUMBERD

Flora, Ind.

"My son can stand the test and if his faith is ever to fail, it might as well fail now." Such was the answer of a man to my earnest plea that he send his son to a Christian college.

Few parents may realize the strength of the foe that lurks about the school system of our day; few may understand the power of the curled lip, the suppressed smile, the wise glance, the suggestive cut at the Word of God, the reasonable presentation of error, or the constant repetition of falsehood.

Power of Suggestion

Doctors tells us that pure white starch such as the white cracker is not best for our health. When I was a small lad, we might open a magazine and be greeted with, "U-need a biscuit"; as we drove along the highway, a sign on the fence would shout, "U-need a biscuit"; enter a store and in a conspicuous place, "U-need a biscuit"; make a purchase and turn to leave, when lo, above the door "U-need a biscuit." Something snaps within, the power of suggestion wins, a small voice echoes "I-need a biscuit." We make another purchase and leave the store with a package of white starch that is really not best for our health.

I had been raised in a Christian home; I had accepted Christ at an early age; I had graduated from the Moody Bible Institute, but in college, as the "evidence" piled high and doubts were the order of the day, my heart began to throb with fear and my feet began to drag in the bogs of doubt and despair and for some six weeks I moved about in a fearful state of mind.

The Lord Answered

One afternoon, before going to work, I went off alone for a few moments rest. I was praying and crying unto God to send an angel or in someway let me know: "Is college or Moody right?" I fell asleep, but suddenly I was awake. A clear firm voice had spoken: "By their fruits ye shall know them." Then a clear vision of the blessings

of Moody and the blighted lives of college passed before my mind.

Later the Lord definitely led me to write a story, warning young people of the dangers in so-called "Christian" schools. The story presents the experiences of a young man who went off to a "Christian" college and lost his faith, and of a girl who went to a Bible institute. This book "The Card With a Red Border", can be secured from the Missionary Herald (75c, or \$1.25 cloth binding).

A Relentless Foe

Verily, let us not presume upon our own strength, for the enemy of our soul fears not mortal man. Rather let us meet him with the whole armor of God (Eph. 6:13), remembering that one article of that armor is a helmet, and that a helmet protects the brain.

It is not the wise man who opens his mind to error, for one cannot go upon hot coals, and his feet not be burned (Prov. 6:28). Evil companionships corrupt good morals (I Cor. 15:33 ASV). The blessed man is the one who walks not "in the council of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful" (Ps. 1:1).

I am vitally interested in Christian schools, having spoken recently in 78 different colleges, universities, seminaries and Bible institutes across the land, besides many high schools. A few years ago, I visited the new location for the Brethren High School at Paramount, Calif. I had no idea of the magnitude of the work until a few days ago when I spoke to 260 young people gathered from the community.

How fortunate these young people are that someone has provided a place where they can be taught that bodily exercise may profit little, "but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (I Tim. 4:8).

The Christian school also acts as a feeder for the local church as is in evidence at the Community Brethren Church at Whittier, Calif. I started to take a walk during the Sunday-school hour to meditate upon my message for the morning service, but I came to a sudden halt!

There was a class under a tree! I turned and walked another direction, but there was another class around a table on the lawn and another in a bus.

Verily, let us "make straight paths for" the feet of our young people (Heb. 12:13).

"Cease, my son, to hear the instruction that causeth to err from the words of knowledge" (Prov. 19:27).

GOD'S STANDARD OF CHURCH DISCIPLINE

(Continued From Page 175)

Deportment Enjoined

In the last section of the chapter (vss. 9-13) Paul sets forth the conduct which should be followed by the believer with respect to evil doers who do get into the church. Briefly, there are two courses they should follow: (1) They should have no fellowship with them (9-13a) and (2) they should excommunicate them (13b). There is much activity today in an attempt to clean up the world and thus bring in the kingdom of God. Paul says this is both unnecessary and impossible. In a former letter to this same church he had apparently warned these people against association with fornicators. But now in this one he shifts his emphasis in two ways: he limits his application and widens his command. Before, they were to avoid fornicators. Now, they are also to avoid any who within the church might be covetous, an idolator, or a railer (one with a loquacious, vociferous sharp tongue who can split churches, families, etc), a drunkard, or an extortioner. This is much more inclusive than the former commandment. Before, the believers were warned against general association with this type of a person. Now, "if any man that is called a brother" does these things we are to have no fellowship at all with him, not even eat a meal with him. (I do not think that the words: "With such an one no not to eat" can be limited in their interpretation to the communion table).

In the closing sentence of the chapter the command goes forth to the church ("yourselves") to put evil persons out of their midst. Every effort should be made to restore them to righteousness, but if they persist in their sin, if they are incorrigible, then the church must act.

A CAMPAIGN FOR CONCERN

By Evangelist BILL SMITH

"I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul" (Ps. 142:4).

We have just about lost the word *concern* from our Christian vocabulary. Many of our church members have not the slightest spiritual concern for the salvation of other people. I fear that scores of lost souls could indict us and find us guilty by saying: "No man cared for my soul."

There is too much refined and self-satisfied, good-natured indifference which dislikes anything that disturbs its comfort. Where is the Christian crusade spirit that moved

the great servants of the past?

Abraham cared, and persistently pled for two God-defying cities.

Moses cared, and was willing for God to blot him out.

Samuel cared: "and he cried all night unto the Lord."

Elijah cared, and, with heart and lips of flame, he called an apostate nation back to God.

David cared, and, with agony of heart he said: "Rivers of waters run down mine eyes, because they keep not thy law."

Jeremiah cared, and his weeping was like the weeping of a broken-hearted archangel over a lost world.

Paul cared, and he counted all

things but loss that he might know Jesus and the power of His resurrection and the fellowship of His suffering.

Livingstone cared, and he opened in dark Africa the highway for missionary service.

John and Betty Stam cared, and they, who in youth became husband and wife, bowed their heads together to the sword of bandits.

Moody cared, and never slept at night until he had spoken to someone about the salvation of the soul through faith in Jesus.

Jesus cared. He cared for the souls of men. His concern for us was seen by His back cut to shreds, by the iron spikes that nailed His flesh to the cross, by the thorns that punctured His holy brow, by His agony of soul beyond the tortures of hell.

What we call revival is simply New Testament Christianity. Most Christians have been subnormal so long that when they become normal, they are thought to be abnormal.

Many of our friends and many loved ones would be brought to a saving knowledge of Jesus if we had the normal concern God demands, and if only we would let God's fire consume the dross in our lives.

National Fellowship of Brethren Churches

WILL ASSEMBLE AT

WINONA LAKE, IND.

AUGUST 19-26

(FORMERLY ANNOUNCED FOR AUG. 21-27)

The BRETHREN MISSIONARY

HERALD



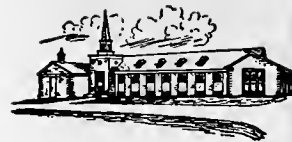
EDUCATIONAL NUMBER

MARCH 24, 1956



Eyewitness Account of the Billy Graham 1955 London Crusade
HOW THEY HANDLED 24,000 DECISIONS IN SEVEN DAYS

EDITORIALS



By Paul R. Bauman, Vice President

The Seminary Offering

Don't fail to look over the February report of gifts to Grace Seminary appearing in the magazine this week. You will find that gifts to the general fund amounted to \$14,678.26. This is the largest offering for operating expense ever received by the school in a single month. During the same month one year ago the offerings reached a total of \$12,035.85. In addition to the gifts for the general fund, the seminary received during February designated gifts amounting to a total of \$2,412. Two thousand dollars of this amount was designated for the building fund.

It is not possible at this time to make any accurate report of the annual offering. There are several reasons for this. It is chiefly due to the fact that many of the churches have not yet sent in their offerings. Then, too, it is never possible to distinguish completely those gifts which may rightly be called a part of the annual offering from those which come in through the monthly plan during the months of special emphasis for the school. Many of these gifts are sent in together during that period.

As the magazine goes to press it appears that March will also be a good month with offerings received the first week amounting to approximately \$6,000. If the school continues to receive an average of \$6,000 each month until July, the entire amount of its budget will be assured. Make this a matter of prayer, and then use those powerful little monthly envelopes as the Lord directs.

Grace Seminary and Foreign Missions

Grace Theological Seminary rejoices in knowing that the school is having a vital part in the growth of foreign missions around the world. In Brethren foreign missions alone 67 Grace-trained men and women are at work for Christ. All these have come forth from the halls of the school during the past 19 years. It is evident that the welfare of the school and the welfare of our foreign missionary program are inseparably linked together. God's Word says: "How shall they hear without a preacher?" (Rom. 10:14). This calls for young men and women who are trained and ready to go forth and deliver clearly the good news of salvation. The Bible also says: "How shall they preach ex-

cept they be sent?" (Rom. 10:15). This means that ours is the responsibility of providing the means whereby those who are prepared may actually go forth to accomplish the task which the Lord gave to His church. Let us be sure that we do not fail in either responsibility. The needs of our foreign-mission program are greater than ever. In this hour of the world's greatest need let us do our best. Give substantially to the Easter offering in your church.

Grace Seminary and College on the Map

The Indiana State Chamber of Commerce, with the assistance of universities and colleges of Indiana, has recently sent forth a very complete and attractive brochure entitled *Higher Education—A Key to the Future*. Its main idea is to stimulate business interests throughout the State to come to the support of the schools of higher learning in the State feeling that the need is increasingly imperative. In this brochure all the colleges and universities of Indiana are listed in alphabetical order with attending information concerning the nature, enrollment, and founding of each school, Grace Theological Seminary and College included. The brochure contains pictures of the presidents of all the institutions. Dr. McClain's picture, of course, is included. Then there is a map of Indiana giving the name and location of each school. The name GRACE THEOLOGICAL SEMINARY stands out boldly at the top of the map. We thank God for this bit of free publicity and trust that more and more we may become known as a school which stands firmly upon the Word of God and rejoices in His grace.

Teacher Preparation at Grace College

An attractive folder entitled: "Teacher Preparation Program at Grace College" is now ready for distribution, and copies are being mailed to every Brethren pastor. These folders should be gotten into the hands of your young people who may be considering preparation for teaching in the public schools, church-related schools, or in our foreign missionary teaching program. Pastors should post copies of the folder on their church bulletin boards. If you want extra copies or need further information, do not hesitate to write the school.

Grace Choir on Tour Again



Front row—left to right: Shirley Smith, Ruth Steffler, Lois Brown, Janice Weber, Dorothy Crees, Janet Weber, Anne Kliever, Margaret Martin, Anita Adams, Carol Quartz, Marlene Shoemaker. Back row—left to right: Willa Leidy, Randall Poyner, Russell Yoder, Alva Steffler, Charles Stoner, Robert Messner, Robert Le Fevre, David Gaurax, Gordon Lockwood, Don Rough, Raymond Johnson, Sandra Watson, Jeanette Turner. Accompanist, Nancy Weber.

By **DON OGDEN**

March 23 marked the beginning of the second annual Spring Concert Tour of the Grace College Choir, as 24 singers, the accompanist, and the director boarded a chartered bus and headed east. Nearby Fort Wayne was scheduled as the first of 16 Brethren churches to be visited on the 12 day trek which will take the group on a circle reaching down to Covington, Ohio, east to Washington, D. C., and Philadelphia, Pa., up to Cleveland, Ohio, and home again. While this year's itinerary follows rather closely the route of last year, each church visited will be a first-time host to the choir.

A little over half of the choir anticipated this trip as a brand new thrill, and their eagerness was only heightened by the enthusiasm of the 10 who were starting out for their second such experience.

In addition to the services planned for this concentrated series, three pre-tour services were held close to home, and four busy weekends are planned to keep the group in operation after the big adventure has ended.

It is the prayer of the choir that through this tour it may bring glory to the Lord, lost souls to Christ, inspiration to the Brethren, and young people to Grace College and Seminary. Will you pray with us to this end

March 18—Winona Lake Brethren

March 22—Pierceton Methodist

March 23—Grace Seminary Chapel
(Morning)

Fort Wayne, Ind.

March 24—Covington, Ohio

March 25—Clayton, Ohio
(Morning)

Englewood, Ohio
(Afternoon)

Open

March 26—Uniontown, Pa.

March 27—Everett, Pa.

March 28—Washington, D. C.

March 29—Philadelphia, Pa. (First)

March 30—Harrisburg, Pa.

March 31—Altoona, Pa. (First)

April 1—Altoona, Pa. (Juniata)
(Sunrise Service)

Conemaugh, Pa. (Pike)
(Morning)

Kittanning, Pa. (First)

April 2—Cleveland, Ohio

April 3—Fremont, Ohio

April 8—South Warsaw, Ind.

April 15—Flora, Ind.

April 22—Osceola, Ind.
(Morning)

Elkhart, Ind.
(Afternoon)

Goshen, Ind. (First Baptist)

REPORT FROM LONDON



By GEORGE CRIFE

EDITOR'S NOTE: Seldom do we print in one issue of the magazine an article the length of this written by George Cripe, president of the junior class in Grace Seminary. There are several reasons why we feel it should be carefully read at one sitting by every Christian who takes at all seriously the call of the Lord to lead souls to Christ. From January to September 1955 George served in London, England, as personal assistant to Lorne Sammy, director of counseling and follow-up for Billy Graham. He attended both the Glasgow and London Crusades. In the summer of 1955 he attended the Billy Graham meetings in Switzerland, Germany, and Holland. During the seven days of the London campaign 23,800 people made professions of faith in Christ. This article describes the work of the first night. While the nature of the evangelism may differ, yet much can be learned from the follow-up methods described in this article. These remain much the same whether used in mass evangelism or in individual soul-winning.

Rev. George Cripe is a member of the La Loma Grace Brethren Church in Modesto, Calif., of which Rev. J. Paul Miller ('52) is pastor. After attending Westmont College in Santa Barbara, George enrolled at the University of California in Berkeley, where he received his B.A. degree in English Literature before coming to Grace Seminary.

PERSONAL INVITATION

It is 9:20 p. m., May 14, 1955. Nearly 100,000 rain-drenched spectators in London's Wembley Stadium are hushed in awed silence as Billy Graham's final words of invitation echo against the Royal Box. Rain, which has been falling softly throughout the service, suddenly begins to pour in diagonal sheets which glitter in the bright floodlights, and drench the emerald turf. For a brief moment, while Billy stands with head bowed and the choir sings softly, "Just as I Am," not a soul stirs. Then a trickle of humanity begins to seep down out of the packed stands onto the field. In moments it has swelled to a mighty torrent as 3,300 people pour down and spread out in the form of a gigantic cross on the roped-off section of the playing field.

High in the stands on this fateful night sits a man who has wandered into Wembley Stadium out of curiosity. His name is Tom Edmonds. Often he has come here to watch the dog races. Tonight, as he listens to the gospel message, conviction grips him. His soul seems dry and withered. An unaccountable yearning possesses him. As Billy gives the invitation Tom gets up out of his seat and walks toward the platform.

As he leaves the protecting grandstand and steps onto the cinder track, rain lashes him and the glare of the huge floodlights blinds him momentarily. He moves forward onto the turf and joins the swelling crowd in front of the speakers' platform. "I say, would you care to share this umbrella with me, old chap?" It is the man next to him. Gratefully Tom moves under this partial shelter.

Standing there in the rain and glare, Tom's mind searches for the reason why he came forward. "I don't have the answer," he thinks. "Nothing's changed yet." He listens as Billy Graham instructs the converts. He repeats the prayer of confession. Still the hunger in his heart is unsatisfied. "If I could only talk to Billy personally about my problem," he conjectures. "But—all these other people no doubt have the same idea."

With a start Tom realizes that the man with the umbrella is speaking to him. "My name is Edgar Mendenhall," the man announces. "I'm a counselor in the Crusade, and I'm wondering if I might be of any help to you. Perhaps you'd care to tell me why you've come forward."

"Edmonds," responds Tom. "I'm afraid I'm really confused. You see, I don't really know *why* I've come forward, except that—it seemed I had to, somehow. My life's not been what it should be. Not bad, really; just aimless. And of a sudden, tonight, it seemed terribly empty. When Mr. Graham spoke of having peace with God, I realized that I wanted that peace more than anything else in the world. I'm afraid I don't have it, though, even now, after having come all this way down here," he ends rather lamely.

"But you can have it, you know," replies the big man. "Here, hold the umbrella for a moment, will you?" Edgar Mendenhall draws a plastic covered Bible from his coat pocket, and begins again. "You see, in the first place, you need to settle everything on God's Word. Heaven and earth will pass away, but God's Word shall never pass away. So everything I tell you tonight will be based on the Bible. You will accept that, won't you?"

"Oh yes; of course," replies Tom.

"Then there is an answer to your problem. Now the first thing you need to know is that God will receive you if you sincerely come to Him. He says: 'He that cometh to me, I will in no wise cast out.' He will receive you, if you have come in *real sincerity*."

"As far as I know, I have."

Edgar Mendenhall turns quickly to key Scripture passages. Romans 3:23—"All have sinned . . ." Romans 6:23—"The wages of sin is death . . ." Romans 5:8—"Christ died for us . . ." John 1:12—"But as many as received him, to them gave he power to become the sons of God . . ." He asks Tom to read the verses aloud;

makes sure that Tom understands each passage before turning to the next one.

As he ponders these Scriptures, the light of a great truth breaks over Tom's face. "God loves me. My sins are washed away. I become a child of God—He's offering me eternal life!"

"Will you accept this gift?"

"Will I?" says Tom. "Will I? Of course I will." In his excitement he has lost his English reserve. They both bow their heads, and, as the rain drums steadily on their umbrella overhead, Tom finds peace with God through Christ.

Edgar Mendenhall now makes certain that Tom is trusting the Word alone, and not his feelings, for salvation. He encourages Tom to memorize I John 5:11-12 for "assurance of salvation" before going to bed. This is the first of four "assurance" verses found in the little booklet called Initial Bible Rations which Tom receives. Edgar stresses the importance of church attendance, private prayer, and witnessing. To encourage him, he introduces Tom to a man whose lapel bears a large ribbon labeled ADVISOR. To this more experienced Christian worker Tom gives his first testimony of conversion. "I surely appreciate the help that other minister gave me," says Tom at the termination of the interview with the advisor. "Oh, didn't he tell you?" says the advisor. "He's not a minister. He's an interior decorator."

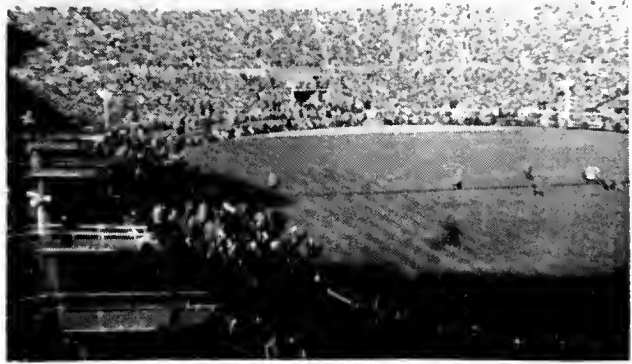
Tom walks by other umbrella "altars" where seeker and counselor are still in earnest conversation over an open Bible. The rain is beginning to subside as he leaves the stadium, and in his heart there is a great peace.

PERSONAL LETTER

As soon as Tom leaves, the follow-up office in the east wing of Wembley Stadium swings into action. Fifty typewriters and a hundred volunteer workers are already marshalled for the attack. Tom's six by four-inch decision card is quickly processed along with the 3,300 others. Duplicates are made. Two envelopes with his name and address are typed and personal follow-up letters from Billy Graham are inserted. One of these envelopes will go out tonight; the other will be mailed two weeks later. Since Tom has not indicated church membership, the Ministers' Designating Committee assigns him to an evangelical church in his neighborhood. By 2 a. m. the last of the 3,300 convert's letters are in the mail. By 5 a. m. the last duplicate decision card has been sent to the local minister. The weary office personnel go home to a few hours' sleep.

The following afternoon Tom receives the personal letter from Billy Graham. It congratulates him on his decision and offers several helpful suggestions on how to live the Christian life. The importance of the Word of God as the food for his new life is stressed, along with the necessity of a regular devotional time. He is reminded of the great importance of becoming linked with a good church. Special emphasis is laid on the speedy memorization of the four "assurance" verses, so that he may be equipped with the Sword of the Spirit to ward off the initial assaults of the Devil.

Within 48 hours the counselor who led him to Christ calls and gives him a personal word of encouragement. And before the week is out, the pastor of the local church visits him, offers further instruction, and extends a warm invitation to church.



Wembley Stadium on the final Saturday evening. An estimated 100,000 people were present, and there were over 3,600 decisions.

The crusade follow-up does not stop here. Tom will receive an invitation to a special converts' rally and at least one more letter from the follow-up office, enclosing the first lesson of the Navigator's *Introductory Bible Study*. The counselor will call at least once more to see how Tom is coming along.

PERSONAL COUNSELOR

The heart of this synchronized personal counseling and follow-up program—apart from the highly technical office organization—is a six-week pre-campaign training class for personal counselors. This concentrated course in personal evangelism, taught by Rev. Lorne Sanny, vice-president of the Navigators and director of follow-up for the Billy Graham team, covers topics ranging from the personal worker's devotional life through texts of Scripture that deal with specific spiritual problems. The counselor is taught how to win a person's confidence, how to discern his *real* need—as distinguished from the first one he may mention—and how to meet that need from God's Word. He is taught how to lead a person to actually make an intelligent decision, and how to follow through afterward in helping this one to grow in prayer, and in the Word, and in witnessing. The most important thing the counselor will carry away from these classes is the instruction of his personal devotional life, for no matter how smooth the technique, if the human instrument be not in tune with the Holy Spirit, no lasting result is likely. Also of great importance are certain texts which, memorized, will enable the counselor to deal with 75 percent of the problems he will face.

A rigorous recruiting program for counselors is inaugurated among the churches several weeks before the counselor training classes begin. Here a major problem always is: how to screen the qualified personal workers from the large number who volunteer. In Scotland last year, for example, 5,000 people turned out to the first class; only a little over half this number were issued a regular counselor's badge. To facilitate this screening, each person is asked, during the third class

meeting, to fill out a detailed application blank which contains questions on his conversion and Christian work experience. On the basis of this information, plus his class-attendance record, selection of regular and reserve counselors is made. Borderline cases are settled by personal interview. Each counselor receives a badge with his name on it, and the reserve counselor receives a special blue button. A third category receives a very cordial letter telling the applicant that the counselors have been chosen from another group, and it will not be necessary to call on him. Appreciation is expressed for his interest, and his prayer solicited for the meetings.

Along with his badge, the counselor receives special written instructions outlining the procedure to be followed in the crusade meetings. Each night he will be assigned to a special counselor's seat which has been reserved for him in the main auditorium. As the invitation proceeds the counselor falls in step beside a person of his own age and sex who is going forward, or if unable to do this, he proceeds to the counseling area and awaits an assignment from an advisor. The counselor's final responsibility, after praying with the seeker, is to introduce him to an advisor. This one solicits the convert's testimony and clears up any remaining problems.

PERSONAL CONTACT

The architect of this comprehensive and closely knit follow-up structure is 49-year-old Dawson Trotman, founder and for 23 years president of The Navigators. This hustling Christian organization is dedicated to the proposition that every new-born babe in Christ has a right to grow up into maturity and become a fruit-bearing Christian. One of the neglected keys to the fulfillment of that ideal, they feel, is a spiritual "parent" who will give individual care and attention to the new life in Christ. "There are two things every Christian should have if he is to grow properly," says Trotman. "One is a normal birth, and the other is *personal at-*

tention early in his Christian life. If he misses either of these, he is likely to become permanently stunted." Asked by Billy Graham in 1950 to become team follow-up director, Trotman brought to bear on the mass evangelism situation all of his years of experience in personal work and individual follow-up. The result has been a meshing of the two into the highly synchronized movement of the present-day Billy Graham follow-up program. Although forced, by the worldwide demands of his expanding missionary organization, to devote most of his time these days to running Navigator affairs at their new Colorado Springs headquarters, Trotman maintains an active interest in Graham team follow-up through Navigator vice-president, Lorne Sanny, who has assumed virtually full responsibility for the follow-up program. When Billy Graham conducted meetings on the European continent and Asia, Navigator representatives in the countries visited handled the follow-up in a similar manner to the above described.

Perhaps the most beneficial aspect of this whole follow-up program is that it puts large numbers of laymen to work winning souls. Many date the beginning of their spiritual growth from the night when they led their first soul to Christ in a crusade counseling room.

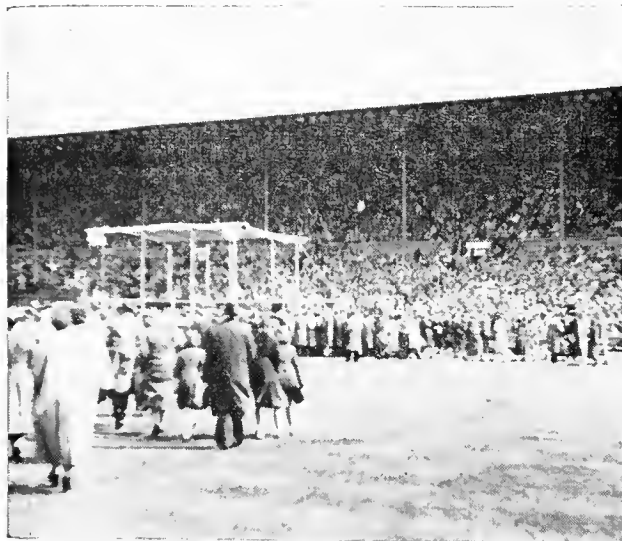
An example of this is Edgar Mendenhall, already mentioned. This man, an expert interior decorator, and his wife were converted shortly before Billy's 1954 London crusade. When asked to counsel, they refused because they felt they were too weak spiritually. "We need help ourselves!" they argued. Nevertheless, they attended the counselor training classes, and, to their surprise, were appointed regular counselors. During the 1954 London Crusade they personally counseled 114 persons. Faithfully they followed these up, sometimes staying up until 2:00 a. m. to help their converts. A year later they can account for 110 of these original 114 growing in grace and established in a church! During Wembley in 1955, Tom Edmonds was only one of many this man and his wife led to Christ.

The story isn't always this bright. There are some "failures." No system can be 100 percent effective, as any pastor will testify. Inevitably there will be those who have come forward for the thrill, or who got carried away by their emotions, or "just wanted to get a closer look at Billy." If the Holy Spirit is not convicting a man of sin when he comes forward, he cannot make a real decision. Insofar as possible, these cases are not counted in the statistics. There have been instances, on the other hand, when a man, apparently utterly unconvinced of his need, has made a lasting decision after having the Word opened to him by a counselor.

PERSONAL CARE

This follow-up system in no way substitutes for the local church's responsibility. The aim of the follow-up director is to see that every seeker makes an intelligent decision, gets an extra boost during the first 48 hours, and gets linked with a good local church. Simple Bible study helps are sent to him for a short time from the crusade office, but from here on the job of following him up is largely up to a local church.

Often it is physically impossible for a minister to give personal care to all of the new converts sent his way. Therefore, one phase of the crusade follow-up instruction deals with setting up a follow-up "team" of laymen within the local church, with the pastor as "coach."



Invitation time at the Saturday afternoon rally in the Wembley Stadium. Converts are starting across the grass to stand in front of the platform.

High School Senior Day

Attention of pastors and youth directors is called to the plans for the annual High School Senior Day to be held at the Grace College campus on Apr. 6. Every high-school senior or graduate within traveling distance of the school should by all means plan to attend. Those working with young people should realize that this day can be used of the Lord to change the entire course of a young person's life. Any effort put forth to encourage young people to attend, or to assist them in getting to and from the school campus, will be abundantly worthwhile.

The plans now underway promise that this year's Senior Day will be the best ever held at Grace. A special committee will be on hand at the 8:30-9:20 registration hour to help guests become acquainted with the school and with each other.

The visitors will join the combined chapel group at 9:20, after which they will have an opportunity to visit any of the regular classes in session at the time. Afternoon activities include a variety program for all presented by the student council, and athletic events for any who wish to participate. An after-dinner program, as well as a film program, is scheduled for the evening.

Both the noon and evening meals will be served in regular college fashion at the Westminster Hotel.

For a better idea of life on the campus of Grace College, circle Apr. 6 on your calendar and plan to attend the 1956 Senior Day.



Nurnberg, Germany. Attendance, approximately 70,000. The cross replaces the swastika where Hitler used to address huge Nazi Party rallies.

Each team member "adopts" several of the newcomers, and meets with each one regularly until the convert is established in the Christian walk. Any problems are brought up and prayed over at the weekly get-together of pastor and team member. Where adopted, this plan has proved highly successful. The church that employs an adequate *personal* follow-up is the one that keeps its converts—and gains others.

Occasionally a minister criticizes the crusade because some of the names sent to him do not join his church. Almost invariably in such cases investigation reveals that vital personal contact has been neglected. One pastor of a supposedly sound church in London sent a steaming letter to the office protesting that "of the 40 names sent me, only 12 have had the industry to call me and tell me of their decision!" Mr. Sanny sent him a courteous reminder that it is customary for the shepherd to search out the lambs, and not vice-versa. Strangely, this pastor had the idea that the newborn babe is supposed to walk into the pantry and feed himself. Pastors who unconsciously take this attitude sometimes complain loudest that crusade decisions are "emotional" or "superficial."

Lorne Sanny is a man with an eye for efficiency and a heart as big as the whole wide world. One of his distinctive contributions to the Follow-up Department is the formulation and systematization of the counselor instruction material. But he is an indefatigable streamliner. "We are never satisfied with our achievements," he says. "After each crusade, we see things that need to be improved." The long list of tried and discarded procedures that have in turn given way to better ones witnesses to the truth of this statement.

Today, Tom Edmonds, converted in May 1955, is a sparkling Christian witness in his English community. He has won several of his friends to Christ, and one of these has led his first soul to the Lord. As he rejoices in his comparatively new salvation, Tom isn't aware of the intricate follow-up organization that helped him get a start in life. Of one thing, however, he is dead sure: "Whereas I was blind, now I see."

REPORT OF GIFTS TO GRACE SEMINARY

Accident, Md.	\$1.00	Meyersdale, Pa.	27.30
Albany, Oreg.	300.51	(Summit Mills)	
Aleppo, Pa.	85.00	Modesto, Calif. (McH'ry) ..	67.25
Alexandria, Va.	100.50	Modesto, Calif.	
Allentown, Pa.	100.35	(LaLoma)	371.50
Alto, Mich.	89.67	New Troy, Mich.	48.00
Altoona, Pa. (1st) ..	199.25	Ozark, Mich.	33.12
Altoona, Pa. (Grace) ..	15.00	Paramount, Calif.	158.31
Ashland, Ohio	187.30	Peru, Ind.	6.00
Beaumont, Calif.	226.50	Philadelphia, Pa. (1st) ..	415.64
Berne, Ind.	172.03	Phoenix, Ariz.	6.75
Berrien Springs, Mich. ...	57.00	Portis, Kans.	143.50
Bucina Vista, Va.	352.73	Portland, Oreg.	33.00
Canton, Ohio	76.50	Radford, Va.	25.25
Cedar Rapids, Iowa	128.63	Rialto, Calif.	62.91
Clay City, Ind.	222.53	Rittman, Ohio	334.50
Conemaugh, Pa. (Pike) ..	288.70	Roenoke, Va. (W. H's.) ..	80.01
Covington, Ohio	161.50	San Diego, Calif.	42.00
Dallas Center, Iowa	12.50	Seattle, Wash.	12.50
Danville, Ohio	2.00	Seven Fountains, Va.	5.00
Dayton, Ohio (1st) ..	91.00	Sidney, Ind.	68.00
Dayton, Ohio (N. R'dle) ..	607.95	South Bend, Ind.	5.00
Dayton, Ohio (Pat. Park) ..	643.75	South Pasadena, Calif. ..	23.90
Elkhart, Ind.	65.55	Spokane, Wash.	144.65
Elyria, Ohio	235.00	Stos, N. Mex. (Cannon) ..	5.00
Everett, Pa.	24.50	Toppenish, Wash.	10.00
Fillmore, Calif.	65.00	Tracy, Calif.	10.50
Flora, Ind.	136.00	Washington, D. C.	10.00
Fort Lauderdale, Fla.	271.10	Waynesboro, Pa.	422.42
Fort Wayne, Ind. (2d) ..	169.00	Wheaton, Ill.	26.00
Fremont, Ohio	110.00	Whittier, Calif. (1st)	150.00
Grafton, W. Va.	479.41	Whittier, Calif. (Com.) ..	337.33
Hagerstown, Md.	43.00	Winchester, Va.	44.60
Harrish, Wash.	1,370.40	Winona Lake, Ind.	701.00
Harrisburg, Pa.	72.00	Yellow Creek, Pa.	94.50
Ingleswood, Calif.	506.75	York, Pa.	156.25
Jenners, Pa.	240.50	Isolated Brethren	196.00
Johnstown, Pa. (1st) ..	29.25	Non-Brethren	124.75
Johnstown, Pa. (R'side) ..	687.05	Alumni Association	60.00
Kittanning, Pa. (1st) ..	168.85		
Kittanning, Pa.	296.64	Total Gen. Fund Gifts ..	\$14,678.26
(North Buffalo)	52.56		
LaVerne, Calif.	168.00	Designated Gifts:	
Leamersville, Pa.	26.00	Ashland, Ohio	75.00
Leesburg, Ind.	30.00	Canton, Ohio	55.50
Limestone, Tenn.	152.00	Cuba, N. Mex.	28.00
Long Beach, Calif. (1st) ..	60.00	Winona Lake, Ind.	4.00
Long Beach, Calif. (N.) ..	388.80	Alumni Association	250.00
Mansfield, Ohio (W'vle) ..	106.55	Building Fund	2,000.00
Martinsburg, Pa.	40.00		
		Total Designated Gifts ..	\$2,412.50

Grace Ends Basketball Season

The second season of organized intercollegiate basketball at Grace was terminated Sat. Mar. 3, as the Ambassadors journeyed to Cedarville College, Cedarville, Ohio. The team won only 10 games while losing 13; however several reasons for this may be pointed out. Most will agree our team was even stronger than last year's hoopsters who ended their season with a fine 19 and 12 record. However this year the red and white faced stronger opposition meeting fast, alert, and highly competitive college teams representing, in many instances, considerably larger student bodies. In addition the boys were hampered by lack of practice as a result of not having their own gymnasium but rather having to practice as far as six miles away. A great deal of credit may be given them for their fine showing on the court in the light of these circumstances.

The Ambassadors had seven returning players to begin the season in November, four of whom were the high scorers of the previous year. Forrest Jackson, having a previous season's average of 27.58 points per game, finished the current season closer to having an average of 30 points per contest. Coach Messner was in the range of a 22 point average for the 1955-56 slate and that was about a 2 point improvement over last year. Last season's third highest scorer, Ken Kriedler, remained about the same as far as scoring went, averaging around 7½ points for each encounter. However, Kenny was switched this year to a position affording him less offensive opportunities and giving him more defensive responsibility which he shouldered very capably. "Long John" Rathbun last year's No. 4 point-maker came up with approximately the same average as he had the former season, 6.22. However, John finished impressively with a 22-point barrage in the finale at Cedarville College.

The midget of the Grace group was George Triandiflou, 5-foot, 6-inch guard who has proved to be an adept ball handler, and on at least two occasions he led the team scoring. The two other returnees were Carlton Fuller from Dayton, Ohio, and Bob Messner from Ashland, Ohio, both standout defensive holdovers who helped the team considerably in this department.

Newcomers to the squad included Larry Gegner from Xenia, Ohio, who showed much promise during the season and whose scoring was of definite aid to the Ambassadors. A sophomore transfer from Miami University, Bob Le Fevre, also is very talented and possesses an admirable trait for college basketball, a keen competitive spirit. As the season progressed, Charles Stoner from Hershey, Pa., joined the group and although he was somewhat new to basketball, he learned rapidly. Ray Johnson, entering Grace at the second semester, strengthened the squad at the key center position.

Tom Irwin was devoted to the busy task of being head manager and trainer while Paul Bauman, Jr., assisted him in this very necessary and time-consuming work. John Watts was in charge of scoring the games and of keeping the various team statistics.

The team traveled in six states in the Midwest and East playing 23 games against Bible colleges and seminaries, as well as secular colleges. The schools' student bodies ranged in size from 100 to 4,000. Attendance had an equal range of anywhere from about 50 to 3,500 at one game in Pennsylvania. At all of our home games and many of our away games the Ambassadors were supported by a cheering section under the direction of head cheer-leader Ted Franchino and his co-laborers, Willa Leidy, Phyllis Stone, and Russell Yoder.

At Grace, unlike the secular colleges, basketball consists not of physical exercise alone but also of spiritual refreshment. This refreshment included time together around God's Word in prayer and in fellowship with one another. Our spiritual mountaintop experience was during our journey eastward in February into Ohio, Pennsylvania, and New Jersey. These were days of blessing to which all team members will readily agree. During the course of the season each member had opportunity to present one of the devotional messages given prior to every game and to take charge of a short pregame session of prayer.

Then, too, the team enjoyed the opportunity of being in charge of seven church services and of speaking over the radio for 30 minutes testifying to the power of the Gospel and the joy of knowing Jesus personally as Saviour and Lord.

Certainly in the hearts of each team member was the appreciation for being able to associate with an athletic team dedicated to the Lord Jesus Christ.—John Watts, scorekeeper.

FRESHMAN BANQUET

The swishing of pastel formals, soft dinner music, and flickering candlelight set the mood for the college freshman banquet in the Honeywell banquet room in Wabash, Ind. About 100 attended this social highlight of the year.

After the dinner the Grace girls' trio, Leroy Hawkins, and Nancy Weber entertained the audience with their music.

Puns saturated the evening's air, some falling flat and others raising the roof. The speaker, Dean I. Walter, a chief chemist with the U. S. Department of Naval Research and pastor of the Vicksburg (Pa.) Brethren Church, surpassed all with his clever wit. He concluded the evening's fun with an inspirational talk which thrilled and challenged the hearts of all.



The Scripture



The Prayer



The Charge

Ordination Service of Donald Ogden

An impressive and heart-touching service of ordination to the Christian ministry was conducted at the Grace Seminary Chapel on Thursday evening, March 8, when Donald Ogden, assistant professor in music, was formally set apart for the Christian ministry. Donald's father, Dr. W. A. Ogden, president of the board of trustees of Grace Seminary and College and pastor of the First Brethren Church of Johnstown, Pa., delivered the ordination sermon. His subject was: "The Man Whom God Ordains." Dr. Herman W. Koontz, pastor of the Winona Lake Brethren Church, read the authorizations from the local church and the district ministerial examining board, and read the questions and

vows. Appropriate Scripture from the Pastoral Epistles was read by Donald's brother, Rev. Russell Ogden ('53), pastor of the Sunnymede Brethren Church in South Bend, Ind. Dr. Ogden offered the ordination prayer. At the conclusion of the service Dr. Herman A. Hoyt, dean of Grace Seminary and College delivered the charge. Instrumental music was brought by the Messner brothers; Jeanette Turner and Shirley Smith sang a duet; they were accompanied by Nancy Weber.

We are sure Donald's many friends across the country join in praying God's choicest blessing upon his ministry.

All-American Fullback Is Banquet Speaker



On his recent visit to the churches on the Pacific coast Dr. Hoyt attended a banquet at the First Brethren Church of Whittier where Bob Davenport, famous All-American football fullback from the University of California at Los Angeles, was the speaker. Bob is a

member of the North Long Beach Brethren Church, of which Rev. George Peek is pastor. At the speakers' table Bob appears at the left. Carl Sisson (ex '49) is seated at the center. On the right is Rev. Lewis Hohenstein ('49), pastor of the Whittier Church.

Newspage



WINONA LAKE, IND. The National Fellowship of Brethren Churches will convene here Aug. 19-26.

WASHINGTON, D. C. The Atlantic District overnight youth rally will be held here Apr. 13-14. James Dixon will be host pastor.

NOTICE. The new address of Rev. Gene Witzky is 156 Kinkel Ave., Mansfield, Ohio. Phone: 2-2984. Please change Annual.

FORT LAUDERDALE, FLA. "Redd" Harper was guest speaker at the Grace Brethren Church on Mar. 11. Ralph Colburn is pastor.

HARRISBURG, PA. The Atlantic Fellowship of Brethren Churches will convene here May 8-11. Conard Sandy will be host pastor.

HAGERSTOWN, MD. The Grace Brethren Church is planning to open an elementary Christian day school next fall. Russell Weber is pastor.

OSCEOLA, IND. The Brethren churches in Elkhart, Goshen and South Bend, Ind., united here at the Bethel Brethren Church on Feb. 17 for the national day of prayer. Scott Weaver was host pastor.

ELKHART, IND. The Indiana Fellowship of Brethren Churches will convene here at the Grace Brethren Church Apr. 9-11. Lowell Hoyt, is pastor.

FORT WAYNE, IND. The overnight youth rally for the Indiana District will be held at the First Brethren Church Apr. 20-21. Mark Malles will be host pastor.

DOYLESTOWN, OHIO. A special retreat has been planned for the laymen of the Northern Ohio District Fellowship May 25-26 at Camp Chibiabos.

NOTICE: The new address of the Grace Brethren Church, Elkhart, Ind., is 1600 E. Mishawaka Road. Please change Annual. Lowell Hoyt is pastor.

FINDLAY, OHIO. The Findlay Brethren Church has just tiled the basement of their building, the main cost of which was cared for by the local WMC. The church was also the recipient of a gift of 84 steel folding chairs. Forest Lance is pastor.

WHITTIER, CALIF. The Community Brethren Church, Ward Miller, pastor, began holding dual services Sunday morning, Mar. 25. The two services are to care for the overflow attendance. There were 459 in Sunday school on Feb. 26, which was the largest attendance for a regular Sunday. Under Glenn Miller, superintendent of the Sunday school, a goal of 490 has been set for the average attendance. "More than 500 every Sunday in Sunday school" is the aim of Superintendent Miller.

ASHLAND, OHIO. A regular junior church is conducted by the Grace Brethren Church, with Edwin Cashman, assistant pastor, in charge. Miles Taber is pastor. The senior BYF set a record attendance of 57 on Feb. 12.

FORT WAYNE, IND. Rev. Arthur Malles will be the special speaker at the Christian Life Conference at the First Brethren Church, Mar. 25-29. Mark Malles is pastor.

WINONA LAKE, IND. Brethren church bulletins 12 and 13 are off the press. Bulletin No. 12 is on the "Lord's Supper" and was written by James Cook, assistant pastor of the Grace Brethren Church, Mansfield, Ohio (95¢ per 100). Number 13 is a beautiful two-color bulletin with a gospel invitation (\$1.20 per 100). If your church does not have a standing order, place your name on the list today. The First Brethren Church of Long Beach, Calif., Dr. C. W. Mayes, pastor, recently ordered 6,600 Brethren bulletins.

LONG BEACH, CALIF. Dr. and Mrs. Sanford McDonald celebrated their 50th wedding anniversary on Mar. 1. They are members of First Brethren Church.

WINONA LAKE, IND. The Indiana District SMM convened Mar. 17 at the Winona Lake Brethren Church. The noon meal was enjoyed at the Westminster Hotel.

MIDDLEBRANCH, OHIO. A special "mortgage burning Sunday" was observed at the First Brethren Church Feb. 5. Edward Lewis, pastor of the First Brethren Church, Buena Vista, Va., was the guest speaker. Wesley Haller is pastor.

The BRETHREN MISSIONARY HERALD

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Winona Lake, Ind.

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Winona Lake, Ind.
Grace Seminary Paul R. Bauman
Winona Lake, Ind.

CANTON, OHIO. Dr. Ralph Stoll will be the guest speaker Mar. 28-30 at the First Brethren Church. John Dilling is pastor.

MEYERSDALE, PA. Prof. Herbert Bess, will be the guest speaker at pre-Easter meetings Mar. 25-31 at the Meyersdale Brethren Church, Leslie Moore, pastor.

TEL AVIV (ISI). An overall development for the maximal exploitation of Israel's water resources, designed to triple the irrigated area of the country within a decade, was signed here recently by the 17 members of the National Water Planning Board after six years of work. The Minister of Agriculture, Mr. K. Luz, and the Deputy Minister, Mr. Z. Zur, attended the festive final session of the Board.

The comprehensive plan covers all aspects of water development during the next 10 years and coordinates the various regional projects, such as the *Hule Drainage Scheme*, the *Kinneret-Beit Sh'an Project*, the *Western Galilee-Jezreel Valley Project*, the *Yarkon-Negev Pipeline projects*, the *Jordan-Negev Project*, the *Jordan-Beit Netufa Channel*, the *Beit Netufa-Negev pipeline*, and the *Jordan Rift-Mediterranean power project*. Water prices, the water quantities, and the problems of water shortage are all dealt with in the plan.

The total quantity of water envisaged is 1,800 million cubic meters; 300 million are earmarked for domestic and industrial consumption and 1,500 million for agricultural purposes. Three million *dunams* of land will be irrigated annually at an average rate of 500 cubic meters per *dunam*. (A *dunam* is a quarter-acre.) Since one irrigated *dunam* provides food for one person, the country should then have food supplies for three million persons. The total cost of implementing the entire project has been estimated at IL.350 million.



Do You Know What?

(I CORINTHIANS 6)

By MILES TABER

Pastor, Grace Brethren Church, Ashland, Ohio

When a child asks, "Do you know what?" he is not likely to tell you anything you did not already know. More likely, his choice bit of information is something that you know, but your conduct did not indicate to him that you knew it.

In the sixth chapter of I Corinthians Paul asks the question six times, "Know ye not?" In each case he follows the question with a statement that is common knowledge among Christians. But though Christians know these facts they often do not show it in their conduct.

Paul's last question is in verse 19: "Know ye not that your body is the temple of the Holy Ghost?" Of course they knew it. A Spirit-filled man like Paul would not have neglected to teach them well concerning the indwelling presence of the Holy Spirit. They knew the doctrine. They were orthodox in their belief that the Spirit dwells in every born-again believer.

Then why did Paul ask the question? Because their carnal conduct did not give any evidence of an indwelling Holy Spirit. They were using their bodies for sin, rather than permitting the Holy Spirit to use their bodies for the glory of God. They believed the doctrine, but they did not live it.

So Paul proceeds to show the Corinthians that there are two significant facts about a true temple of God: first, God *dwells* in it; second, God *owns* it.

The indwelling of the Spirit of God is indicated in the words: "... which is in you, which ye have of God." A Christian's conduct must be regulated by the fact that God is living in his body. His body is a temple in which God is worshiped and served. Any other use of his body is a personal offense against the Spirit who lives within him. This

Spirit is God's gracious gift to the believer, given wholly for his benefit and blessing. How can he insult this heavenly Guest by using His temple for sinful practices? Rather, he must demonstrate by his life that he knows that God's Spirit is living within him.

The second significant fact about a true temple is that God owns it. This is indicated in our text by the words: "Ye are not your own . . . ye are bought with a price."

God does not base His claim of ownership on creation but on redemption. The precious blood of His Son is the price He paid in order that He might possess us as His temple. Again, the Corinthians knew all about the blood atonement. They knew that Christ had redeemed them from slavery to sin, to the law, and to death. But they were not living like people who had been purchased by God.

When I was a small boy my father had a long illness. One of the results was that we lost our home and moved to a rented house. Some time later I was back in the old neighborhood, and with some young friends gained entrance to our old home. I suppose I had been told that it was someone else's house, but the fact did not register in my young mind. So we turned the empty house into a racetrack, with some damage to the floors. If I knew that the house was no longer ours, my conduct did not show it. My young friends and I were using it for our pleasure as though it belonged to us. I had to be told again, with suitable emphasis, that someone else had bought the house and that I was trespassing on his property.

The Corinthians understood the theological teaching that the Holy Spirit had moved in to take charge of their lives and that He had every

right to do so because they had been purchased by the blood of Christ. But somehow they had failed to acknowledge the new Owner and His rights.

The point of our text seems to be that there are two entirely different ways of knowing gospel facts. It is impossible to know them intellectually without acknowledging their implications. One may be orthodox as to the blood atonement and the work of the Holy Spirit and still be using his own body for sinful purposes.

Paul does not leave us in doubt as to the conclusion he expects us to draw from his argument. He states it in verse 20: "Therefore glorify God in your body." It reminds us of the "therefore" in Romans 12:1. In both cases the "therefore" is based upon Christian truth and it supports Christian life. Since the Christian's body is a temple in which the Holy Spirit dwells, and since it has been purchased by the blood of Jesus Christ, his whole life should be lived for the single purpose of manifesting the glory of God. His body is the instrument through which this purpose is to be attained.

Paul bases the rest of I Corinthians on this foundation. In chapter 7 he applies it to sexual behavior, in chapters 8-10 to eating food sacrificed to idols, in chapter 11 to conduct in church, and in chapters 12-14 to the use of spiritual gifts. In every case the Christian's body is to be used to the glory of God *because it belongs to Him, and is His temple*. In chapter 15 he reaches the climax of his argument when he shows us that the Christian's body is destined to resurrection glory, to be made like Christ's glorified body.

Do you know what? Our bodies ought to be manifesting God's glory *now*.

As we pick up our Bibles to study certain portions, one of the first things we look for is the purpose or the reason why the author wrote it. If we do this for just a portion of the Word, why not ask the question: "What is the main reason or purpose of the Word of God?" As we seek to discover these, we will let the Word itself be its own commentary.

In II Timothy 3:15 we read these words that refer to the Holy Scriptures: "Which are able to make thee wise unto salvation through faith which is in Christ Jesus (cf. Rom. 1:16; 15:14; John 20:31). Thus the first purpose of the Word of God is that through faith, which comes by hearing, and hearing from the Word of God, in Jesus Christ we might be "wise" or have a full knowledge of salvation.

As we read further in this third chapter of II Timothy we discover the second main purpose of the Word of God. This we find in these words of the Apostle Paul: "All Scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Thus we might say that the second purpose is that the Word of God should be the basis of our doctrine, it should be our looking glass and reproof, the tool used for our correction and primarily the textbook of instruction in righteous living. Therefore, we see that two main purposes of God's Word are (1) To bring us to Christ; and (2) To make us Christlike.

Many have come to Christ and have trusted Him for salvation, but they have not made very much progress in their Christian life. Why? No doubt it is because the Word of God has made no effect upon their lives. This is not the fault of the Word of God, but it is the fault of the individual. The Word has not had full sway in their lives.

In Psalm 119:9 the psalmist asked the question: "Wherewithall shall a young man cleanse his way?" How can we cleanse our manner of life or conduct? The answer is in the same verse: "By taking heed thereto according to thy word." There are many other portions of Scripture which speak of the cleansing action of the Word upon our lives. In I Peter 1:22 these words are given: "Seeing ye have purified your souls in obeying the truth through the Spirit." Here we see that the cleans-

THE PURPOSE OF THE

WORD OF GOD

ing of our souls is accomplished by the obeying of the truth.

In John 17:17 we have the high priestly prayer of Christ. He prays as He intercedes for His own: "Sanctify them through thy truth: thy word is truth." In both of these portions we see that cleansing is performed as the Word is administered. Again in John 15:3 Christ says: "Now ye are clean through the word which I have spoken unto you." In Ephesians 5:25b-26 we see the great love that Christ has for His church. He "gave himself for it, that he might sanctify and cleanse it with the washing of water by the word." In all of these passages, the church (members of the body of Christ) is pictured as being cleansed or purified by the application of the Word of God.

What answers can we give to these questions as we think of the purposes of the Word of God? What will happen to those who are not "in Christ," if they don't hearken to the Word of God? And what will be the lot of those who are "in Christ" and do not hearken unto His Word?

The answer to the first of these questions is found in John 3:18: "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

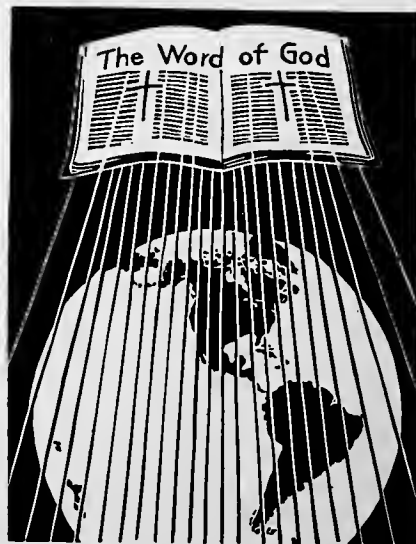
But let us look at the answer to the latter question with respect to those who believe and are "in Christ." In John 13:8 Jesus is speaking to Peter on the evening before His death. Notice these words as they are given to confused Peter: "If I wash thee not, thou hast no part with me." This washing is not to be confused with the initial bath of regeneration. Notice verse 10 of this 13th chapter of John, where both are mentioned together. This washing of the saints feet speaks of the cleansing of that defiled part which has become soiled by living in this world of sin. Some would argue against this and say Christ is giving his disciples an object lesson in humility because of their desire to be first in the kingdom of God. Others would say that these two washings are by the blood and the

By RUSSELL KONVES

Pastor, Clay City Brethren Church,
Clay City, Ind.

washing in the waters of baptism, but let me remind you that water baptism is not essential in being born again. Yes; we are born again of the water which is a type of the Word and the Holy Spirit (John 3:5). Many are like Peter, but yet they are not submissive to the washing of the water of the Word, which cleanses us from our daily defilement.

Let us notice what follows if we do not submit our defiled soul to this cleansing. We read that, we have "no part with him." What is this part? Several answers have been given. Some Bible commentators say this means: "You have no share in my kingdom." Others say that "you cannot be my disciple." Still others say it means that "you cannot have that close relationship at the Passover meal." These all fall short of being a good answer. Note the little word "with." Here is the key. This word in itself denotes "association" or we might say "fellowship." The gospel writer under the direction of the Holy Spirit made no mistake. The word is "with" and not "in." One may be "in" Christ but have no fellowship "with" Him.





"Come unto Me"

GRACE . . .

The First Principle of the Gospel

PART I

By J. PAUL MILLER

Pastor, La Loma Grace Brethren Church
Modesto, Calif.

No mortal can ever finish telling the story of God's grace. You cannot finish a story like that! We may talk about it and sing about it over and over, always to be left with the feeling that the roots of the whole matter mingle in depths that we neither have nor can penetrate. But this does not bar our appreciation of this attribute of God which we cannot fully understand. After going as far as we can see, we may traverse the rest of the way by faith, all the while feeling as Paul must have felt when, overwhelmed by the depth and the glory of his subject, he wrote: "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out" (Rom. 11:33).

Perhaps before we go any further we ought to do what we can to determine our subject. What do we mean when we say "grace of God?" I like to think of it this way—every thing that God has done for me which I haven't deserved is grace. That includes all of my spiritual blessings in Christ Jesus. That includes all of my physical blessings which I enjoy each day. The only product that I could have used to purchase these blessings is perfect righteousness, and I didn't have any of that. Every born-again Christian knows that in spite of all his sin, God looks upon him in favor. Not because he has paid for his own sin, or otherwise gotten rid of them by himself somehow, but because he has seen the reason for Calvary—Christ died for his sin—and His payment becomes effective when the sinner receives or accepts Him as Saviour. Such a sinner stands cleansed and approved in the sight of God, unmerited and unearned to be sure, never-the-less approved. This is grace.

I want in the short space ahead of us in this paper to go to the first chapter of John's Gospel. Most of us consider John the Baptist a pretty good preacher. We love him for his humility and for his courage, and we love him for his tremendous message. I think it is interesting to notice that he commenced his ministry with a thrilling reference to grace. Why did he start out by talking about grace? Well, it must have been, that if a person is going to tell the story about Jesus, there is just no other place to begin. That would hold for John the Baptist and for anyone else. If we took grace out of the Gospel then it would no longer be good news. The only reason that the message of Jesus Christ can be called "Gospel" is that it has grace as its first principle.

What would the gospel story look like if we left grace out of it? We would start out something like this: "All have sinned and come short of the glory of God." Or, "There is none righteous no not one." Then we would say: "the wages of sin is death," or: "the soul that sinneth it shall die." But try to go any further than that without talking about grace—you can't do it—and there is certainly no good news in that message so far. We couldn't finish the story without grace because the next thing to explain in the gospel story is about the gift of God, and giving is grace. Paul, when he defined the Gospel in I Corinthians 15 did it in a few words. If he would have had to define it without grace, he would have had to stop after he said, "Christ died." No good news yet. But when he said "for our sins" then grace entered the picture. No; I do not think there would be any good news in God's message to poor sinners if there could be no grace.

But notice what John the Baptist

says here when he commenced to preach about the coming One. He said (John 1:16): "And of His fullness have all we received, and grace for grace." The word "received" here is a rich one. It is the word that connects "his fullness" with "we." We are poor, Christ is rich; He is the giver, we are the recipients. His fullness comes to us in response to faith; we receive it like a sick and helpless patient receives medicine from his doctor, like a blind beggar as he takes a coin dropped into his hand of someone. His fullness has no significance in our lives until we simply receive it, but when we do, His fullness becomes our fullness.

This fact stirred John and he used a superlative to express himself. He knew grace was the key, but he wasn't satisfied only to say grace, and there wasn't any other word to use, so he says "grace for grace." This has been rendered "grace upon grace" and I like that better. When I try to fathom this I feel a little like I do sometimes when I try to fathom the years of eternity—there are no boundaries. We are talking about something that is boundless; there is no hint of an exhausted supply. More than ever, we see that it is the grace in the Gospel that makes it such good news. I can think of one way in which we might illustrate the phrase, "grace upon grace." If you are a Christian, you know that when you were saved grace poured into your soul. God looked at you and said: "Because you have accepted Christ, and because He has paid the full price for your sins, I will deal with you the same as I would if you had never committed one sin. Here is a great outpouring of grace. But what about your activity since salvation? Has there

(Continued on Page 196)

An Unusual Birthday Gift

Joshua 14:12

By the Late Dr. J. C. BEAL

If you are familiar with the lives of Joshua and Caleb, you will remember the record goes back to the time when the spies were sent out before the children of Israel into the land of Palestine. The majority of the spies brought back a discouraging report. They said the land was fertile, flowing with milk and honey, but there were giants there. These giants lived in walled cities, and beside them the spies looked like grasshoppers. I am not at all surprised the 10 spies never accomplished anything when they were so afraid.

There were two men who brought back a minority report—Caleb and Joshua. Although the report of the walled cities and the giants was true, Caleb nevertheless encouraged the people to go into the land of promise that God was giving them. But the people listened to the majority report, as they usually do, and thereby were robbed of many things which should have been theirs. They wandered in the wilderness 40 long years before they took possession of the land which was theirs.

When Caleb came back from spying out the land, he was 40 years old. Because of the position he took God promised him something great. God made him a great promise because of his faith—because he believed God's Word, and undertook difficult things.

Forty-five years had passed and the promise still was unfulfilled, but when Joshua conquered the promised land, Caleb reminded him of the promise God had made him. He said: "Behold, I am 85 years old; therefore give me this mountain." This was a peculiar birthday gift. It was a tremendous thing for which he asked, but it was something he was sure of getting because God had promised it to him. When we stand on the promises of God, we too can ask for big things. But before we dare ask for anything we must be sure that we are standing on the promises of God. Caleb's prayer was answered because he was standing

squarely on the promises of God. He never worried because the promise had been made so long before. God's promises to us are ours in Christ Jesus, no matter how long they are delayed in being fulfilled.

It would be well for us to learn the lesson that was experienced by an old Negro in the south. One day he was talking of the things of God and said: "I finds the promise and then I lays me down flat upon it and rests all my weight upon the promise of God." What a wonderful thing this man had discovered! If our lives are to be what God wants them to be, we must find the promises of God and lie down on them and rest because His promises cannot fail. We sing: "Standing on the Promises of God," but the question is are we standing *firmly* on the promises?

As a child of God I have the privilege of looking into His face and asking according to His promises, and when we get to the place where our fellowship is real, there will be an awakening in our lives that will reach out and transform other lives, and the seemingly hard thing will be the thing that shall be accomplished.

But the thing that Caleb asked for was a *big* thing—he asked for a mountain. The trouble with most Christian folk is that they have been content to ask for little things. We have been asking for molehills when God has been wanting to give us mountains. While it is right for us to ask for little things, I am convinced that God, who is infinite in power and wisdom, is desiring His people today to expect great things instead of merely little things.

Caleb not only asked for big things, but he asked for hard things. With the story in mind you will remember that this mountain was the dwelling place of the enemies of God. Giants dwelt there, but Caleb said never mind the difficulties, just give me the mountain. Too many people today are looking for soft jobs—white collar jobs. Even the majority of the saved people are asking for the easy jobs. Are you asking for an easy or a hard job?

Many Christians ask God for a revival and then are content to pray

merely for a molehill. Let us pray that God shall have His way with us and first of all revive us, and then bring in the unsaved. Revivals must begin in the living. Spiritually speaking, only the ones who are alive in Christ can be revived. You cannot revive a dead body. The saving of the lost is not a revival, for when men and women are saved, they are given something they never had before—life. God makes them new creatures in Christ Jesus. Too many Christians are asleep—they need to be awakened by the power of the Holy Spirit.

There is the street on which you live. Oh, you say, that street is peopled with terrible families who are not looking for God. Remember that God is just as interested in the out-and-out sinner as He is the whitewashed one. Are you asking Him to give you the family of whom practically everyone is afraid? Are you asking God to use you in the reaching of these seemingly impossible folk. Jesus came to save sinners. God is just as powerful today as He ever was. Stand on His promises and ask for the difficult things.

Caleb said: "If you will give me this mountain, I will go out and subdue it." He did that very thing. There never comes a time when the Christian should retire from the firing line. It is better to wear out in the service of God than to rust out.

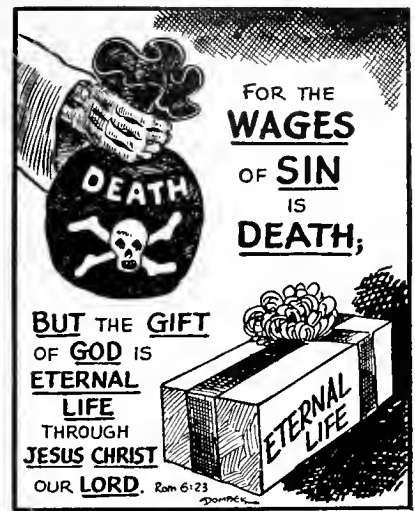
Maybe the reason we do not ask for the mountains is because we are afraid of the results. Maybe God will ask us to stand all alone on Mount Carmel as Elijah did—don't sit under the juniper tree. He may give us a Mount Hermon where we shall receive a vision of the glorified Lord. Remember that those who had a Mount Hermon experience had a lunatic boy to care for at the base of the mountain. Visions are given us to prepare us for the work to which God called us.

It may be that He will give us a Mount Sinai where He will bring us face to face with himself. We will

(Continued on Page 196)

Don't Kid Yourself

NO MAN CAN "TURNUP HIS NOSE" TO GOD



"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

Galatians 6:7

Scores of men and women have the idea today that they can play the game of life according to their own rules, and many easily convince themselves that there are no rules, save those rules that best accommodate their own particular whims and fancies. There are some who conclude that all the ups and downs of life are determined by mere chance.

There is a standard! There are some rules! That standard and those rules are divine. They are God-inspired and God-dictated. Further, God demands that every man and woman come up to those standards and live by those rules, of which God himself is the author. Now then, it is a paradox—but God says a man *cannot* come up to those standards, nor can he live those rules which God has given for the standards are so high and the rules so strict that man cannot hope to meet them in his own strength. So what does God do? God assures us that while His standards of righteousness are high, and His rules of Christian living are pure, yet He by His marvelous grace will put within every believing heart the power, strength and ability to live the life for the glory of Jesus Christ. However, God affirms there is one supreme, unalterable requirement. Every man and every woman must willingly confess to God that he or she is a sinner worthy of death, and each must

accept by faith the payment that was made on the cross of Calvary by Jesus Christ, God's son!

Your code of ethics, your standard of righteousness, your rules for life might be very fine, but how do they tally with the requirement of God. What is the standard of God? God demands that we stand in His presence *absolutely* righteous, and while he makes this demand, He provides the righteousness through his own dear Son, Jesus Christ. When by faith we accept Jesus Christ as our righteousness, then it is that Christ imputes, or places to our account, His own righteousness, and we stand acceptable in the sight of God. In other words (we are accepted by God the Father, because God the Son is our righteousness.

During the Civil War, Abraham Lincoln signed an order that no soldier was to be given a furlough under any circumstance. However, a soldier received word that his wife was at a point of death, and that unless he came soon, he would never see her again. This soldier had heard of the understanding heart of Abraham Lincoln, and he felt that if he could explain to the great President his problem, Lincoln would let him go home. He went to the executive mansion, but guards stopped him and would not let him in. The soldier walked across the street to the park and sat down, brokenhearted. A little boy came along, and seeing

the soldier with tears standing in the corners of his eyes, the young boy said: "What's the matter soldier?" Finally the soldier told the little lad his problem, and how he wanted to see the President. The little lad took the soldier by the hand and said: "Come on soldier, I'll take you to the President." "No son," "you don't understand!" "Soldier, come on, I know how you can see the President!" The soldier followed the lad who walked right up to the President's office door—but guards stopped him and said: "Son, you can't go in there. We've been given strict orders!" The lad backed off to the other side of the corridor, just opposite the big door into the office of Abraham Lincoln. There he stood. Finally, the big door opened, and the little lad cried: "Daddy, tell the soldiers to let me come in with this man!" Lincoln saw his own son standing there, and motioned to the guards to permit the boy to come in. The soldier gained entrance through the son of Abraham Lincoln. Ah, there is the only answer. Unless we come to God the Father through Jesus Christ, God's only begotten Son, we will never gain entrance. Every other attempt to reach the courts of glory is but to mock God. Don't kid yourself into thinking that you can reject Jesus Christ as a personal Saviour and still go to heaven. Remember, God is not mocked! A.R.K.

AN UNUSUAL BIRTHDAY GIFT

(Continued From Page 194)

have to stand in awe as we recognize the infinite righteousness of God. The right kind of fear of God is wholesome—it is the beginning of wisdom. Someday we shall stand in His presence and if we have done nothing to win men to the Lord Jesus Christ, we shall feel ashamed.

Maybe He will give you a Mount Calvary. If so, say "Amen" to it. We must experience our Mount Calvary before we can say with Paul: "I am crucified with Christ: nevertheless

I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me" (Gal. 2:20).

Or maybe it will be a Mount Olivet where in fellowship with Jesus we learn of His blessed coming again. If so, lift up your heads; for your redemption draweth nigh.

Whatever mountain He sees fit to give us, let us place our feet squarely upon the promises of God and allow nothing to keep us from living for the One who died and is now living for us.

been sin, have there been those things in your life and disposition that has not pleased God? Of course. We need always to be asking God for forgiveness and each time we do we ask for a new outpouring of His grace, and He gives it to us.

If we are going to preach the Gospel, we had better start where John did and preach grace. He saw his own unworthiness; yet he saw his personal riches in Christ. Then he uttered the only words that could explain such a paradox—he said, "grace upon grace." Should we lift part of the grace or the "giving" out of our message and replace it with a message of "paying," then our Gospel is no longer good news. This would be a Gospel which is not *the* Gospel.

LOOK!**... We Need Your Help!**

WE DON'T CARE HOW YOU SEND YOUR ORDERS,
BUT PLEASE RUSH THEM IMMEDIATELY.

**WE ARE MOVING!**

OUR MAIL ORDER DEPARTMENT WILL BE
CLOSED APRIL 27 THROUGH MAY 15



THANK YOU FOR YOUR COOPERATION



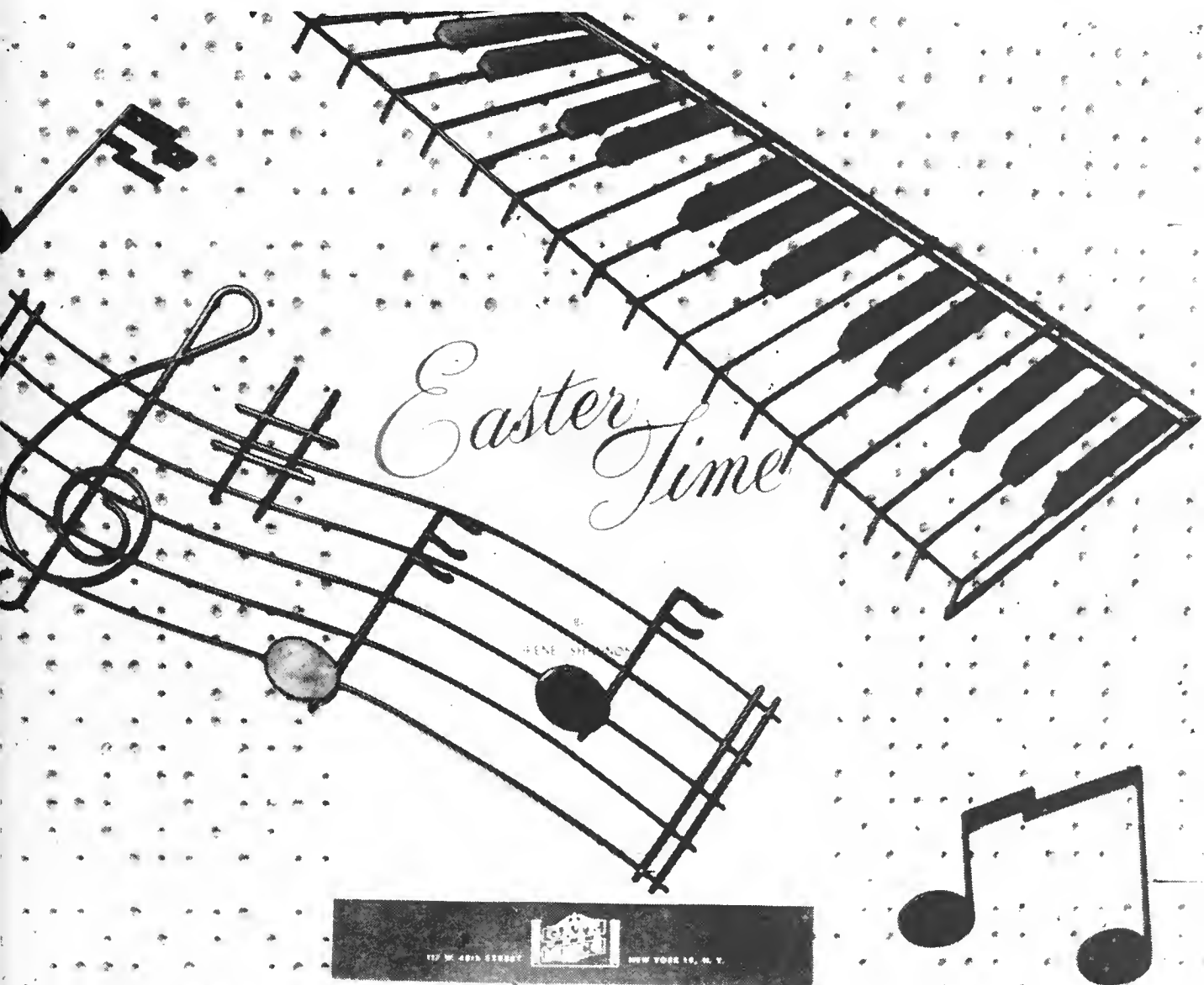
The BRETHREN MISSIONARY

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MARCH 31, 1956



—Photo by Allen Zook

God . . . hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.—Hebrews 1:1-3



SAN BERNARDINO, CALIF. The dedication service for the first unit of the dual purpose school building of the Grace Brethren Church, Lyle W. Marvin, pastor, was held Sunday afternoon Mar. 25, with Rev. Norville J. Rich as speaker. This was also the sixth anniversary of the church. Music was furnished by the Brethren High School quartet.

CANTON, OHIO. The Northern Ohio District Conference of Brethren Churches will convene at the First Brethren Church Apr. 26-27. John Dilling will be host pastor. The conference speaker will be Dr. Ralph J. Stoll, of Altoona, Pa.

SPOKANE, WASH. Mr. and Mrs. Floyd Netzley, of the First Brethren Church, observed their 50th wedding anniversary on Mar. 11.

TAOS, N. MEX. The annual conference of Midwest District of Brethren Churches will be held here July 13-15. Sam Horney will be host pastor.

ASHLAND, OHIO. Mrs. Charles Eagle, of Grace Brethren Church serving under TEAM in Japan, is now improving in health having undergone another serious operation.

LISTIE, PA. The Somerset County Brethren Youth met at the Listie Brethren Church Sunday, Mar. 11 for a singsgiving after the evening services. There were 110 in attendance. The same group met here Mar. 24 for their regular monthly meeting. Rev. H. F. Beukema, of Johnstown, was the speaker.

GLENDALE, CALIF. A leap year—Feb. 29—son, George Douglas, was born to Mr. and Mrs. George (Jan Altig) McDonald weighing in at 8 lbs. 7 ozs. The proud grandparents, Rev. and Mrs. J. Keith Altig, are doing their best to become well

acquainted with Dougie before leaving for Brazil.

PHOENIX, ARIZ. Rev. R. I. Humbert conducted a Bible conference at the First Brethren Church, Mar. 16-18, Charles Ashman, Jr., pastor. While there he also spoke at the Arizona Bible Institute and before the Christian Business Men's Committee.

AKRON, OHIO. Nadine Isabelle was born to Rev. and Mrs. Clair Brubaker Feb. 18, weighing 7 lbs. 13½ ozs. Rev. Brubaker is pastor of the Hillwood Chapel.

CHICAGO, ILL. Caspar F. Henning has been unanimously elected president of the Pacific Garden Mission. Henning succeeds Freelin A. Carlton, manager of Sears Roebuck State Street store, who has retired after 14 years of service.

DAYTON, OHIO. Rev. George Kinzie departed from this life to be with the Lord on Mar. 12. See *In Memoriams* on page 207.

FORT WAYNE, IND. An overnight district camp rally will be held at the First Brethren Church Apr. 20-21.

ISRAEL (EP) In Israel Premier David Ben Gurion announced that his government is setting up a special committee to investigate missionary activities. His reason: "Israel is a country which holds several religions and the question of missionary activity is a most serious one, not only from the religious point of view, but also from the cultural, moral and educational viewpoint." Probable real reason: The World Council of Churches and the International Missionary Council will sponsor a conference at Beirut, Lebanon, in May to consider church aid for the 900,000 Arab refugees from Palestine.

EGYPT (EP) In Egypt another new law is hampering missionary educational activities. Now, no new private school may be opened without a permit from the district education board. The new law specifies that religion and ethics is compulsory in private schools, but also forbids teaching any religion other than the pupil's own faith and that pupils may not be required to observe the rites of another creed. Private schools must hire a Mos-

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Winona Lake, Ind.

lem or Jew to give religious instruction to pupils who are members of those creeds.

WINONA LAKE, IND. Evangelist Billy Graham will head the roster of speakers at the annual convention of Youth for Christ International, to be held here July 1 to 15. Other well-known evangelists slated to speak are Bob Cook, Jack Shuler, Bob Pierce, T. W. Wilson, Cedric Sears, Jack Cochrane, Carl Bihl, Joe Weatherly, Sam Wolgemuth, and Bob Savage.

The new teen-age dramatic film "Seventeen," produced by Youth for Christ, will be premiered during the convention. Another highlight will be the national high school Bible quiz contests, and the national finals of the teen-age speaking and musical talent contests. Thousands of teen-agers now are participating in local rally Bible quizzes and talent contests, later to compete in regional finals in hopes of winning the right to compete in the national finals at Winona Lake.

INDIA (EP) Although child marriages have been outlawed since 1929, latest census figures show almost 15 percent of all Indian girls between five and 14 years of age are married, over 133,000 widows or divorcees are girls under the age of 14.

RUSSIA (EP) Although the Lutheran Church was officially outlawed by the Communists 19 years ago, an evangelical Lutheran church still exists. The members meet in private rooms and cellars for services and prayers, according to recently returned German war prisoners. (Before the communist revolution in 1918 a million-member Lutheran Church existed in Russia, served by 198 pastors.)



"Few evangelical theologians believe today the view that it [the Bible] was 'dictated' by God much as a businessman does when he says: 'Take a letter, Miss Brown'."

—Christian Life

tions to thank God for the consistent theological position and teaching of Grace Theological Seminary. And with this positive scholasticism there is no pulling in of the head, like a turtle, when liberals appear on the horizon. Although there are graduates of Grace Seminary teaching in many denominational and interdenominational institutions across this nation, we have yet to hear of one who has questioned or denied the verbal inspiration of the Scriptures, or any other cardinal doctrine.

Brethren, we must be on guard against the apostasy of our day. Indeed, the greatest spiritual threat to any school, church or individual is to question the verbal inspiration of the Scriptures as given in the original languages.

Far too many of our so-called theological seminaries, even in conservative ranks, are beehives of legalism and liberalism. Far too many of our so-called theological seminaries are teaching science, philosophy and Bible, but they lack a basic course in systematic theology based on the original languages, and the unadulterated doctrine of grace. The result is, these schools are graduating students who because of a vague conception of systematic theology, are substituting personal experience for the revealed Word of God, and, are bowing ignorantly at the "grotesque" altars of science, neoorthodoxy, neosupernaturalism, and a dozen other "scholastic" altars such as those before which Karl Barth, Emil Brunner and Reinhold Niebuhr bowed. Such apologetic attitudes are the result of training which was tinged with legalism and liberalism which ultimately leads to modernism. Bowing at such altars for such statements as: "The fundamentalist watchword is 'Ye should earnestly contend for the faith,' while the evangelical emphasis is 'Ye must be born again.'" Such juvenile jabbering would sound strange in the junior department of a Bible-teaching Sunday school. How can these two categories be sepa-

rated in a consistent conservative position?

In view of the attack on the verbal inspiration of the Holy Scripture in conservative ranks, every Brethren ought to read the pamphlet: "The Problems of Verbal Inspiration" (5c) by Dr. Alva J. McClain which can be secured from the Brethren Missionary Herald.

RESURRECTION DAY

"Easter" is a heathen word stemming back to the Teutonic goddess of spring. The word "Easter" appears only once in the King James Version (Acts 12:4) and it should be noted then it is a poor translation, being properly translated "passover." As believers we would best refer to the "Resurrection Day" rather than to Easter. As we seek to "Keep Christ in Christmas" around December 25, even so let us keep the truth of the Gospel in that day which has been set aside to commemorate the resurrection of Jesus Christ our Lord.

FOREIGN MISSIONS

"Resurrection Day" in the Brethren Church means foreign missions. The marvelous evidence of God's blessing upon our mission fields around the world should cause us to rejoice.

Brethren, there is every indication that the return of our Lord draweth nigh. When "conservatives" begin to examine their positions in eschatology (doctrine of latter things) and raise questions concerning the return of Christ (as indicated in the findings of Christian Life), the Holy Spirit brings to mind II Peter 3:4.

Conditions in the world, and in the church of Jesus Christ indicate the soon return of our blessed Lord. Let us not fail to take the Gospel to every last tribe and nation. Our gifts will enable the Foreign Missionary Society to do just this.



The problem of verbal inspiration of the Scriptures is as old as man. The scheme of Satan since the Edenic temptation has been to create doubts in the minds of men as to the authority, integrity and reliability of the Holy Scriptures. Satan is fully aware that such doubts strike at the very foundation of the Christian faith.

The editors of *Christian Life* took it upon themselves to explore the personal Biblical views of well-known theologians in nearly a dozen theological institutions of the English-speaking world. Their findings are published in the March 1956 issue of *Christian Life*. These published facts should cause every Christian to realize that the satanic finger has touched the minds and hearts of even conservative theologians of our day.

Dr. Carl F. H. Henry (Fuller Seminary) declared: "The impact of neo-orthodox theology has been felt especially in the area of Biblical authority. I notice a weakening even in some conservative circles of confidence in the high doctrine of the Scriptures."

Dr. Warren C. Young (Northern Baptist Seminary) said: "Evangelicals must cope with this problem [Biblical inspiration] in the light of neosupernaturalism. Any type of verbal inspiration which fails to recognize the conceptual side will not carry much weight today."

I have talked personally with students who sat under some of the men mentioned in *Christian Life* and their testimony confirms what I am about to declare.

The theological conglomerate that is unveiled by the findings of *Christian Life* should cause every member of the Brethren Church and of other truly conservative denomina-

Foreshadowings of Calvary

"Christ died for our sins according to the scriptures."

Our Lord's death was foreshadowed in the Old Testament. In the New Testament we have the record of how He accomplished His mission. Since then we have the record of unspeakable blessings flowing from Calvary.

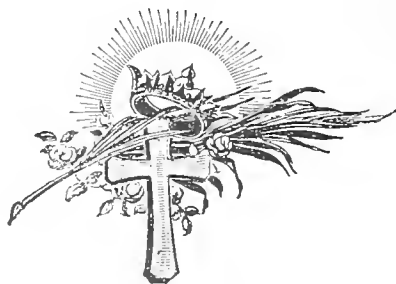
This work of redemption was planned in the counsels of the Godhead in eternity. The need for such a program is in the fact of sin and death. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). Thus when the "one man" Adam sinned, he brought into the race of mankind not only sin but the wages or penalty of sin which is death i.e. separation from God. Man is dead in trespasses and sin and under condemnation.

In order for a holy and righteous God to bring sinful man into fellowship with himself the righteous demands of His holy character and law had to be met. In this case it was the death of the offender ("The soul that sinneth, it shall die." "The wages of sin is death"), either of himself or in the person of a substitute. This is the meaning of Calvary: the cross of Christ i.e. His death and resurrection, is the full and final answer to all that sin is and all that man deserves as a consequence of sin.

The death of our Lord for man was foreshadowed by prophets, by types, and by various object lessons. The record of these is written in the Old Testament for our learning that we through patience and comfort of the Scriptures might have hope.

FORESHADOWINGS BY TYPE

Let us note briefly some of the more prominent foreshadowings of Calvary. The sacrifice of a lamb offered by Abel looks forward to the Lord as the Lamb of God slain from the foundation of the world. After the flood Noah offered burnt offerings of the clean animals provided in the ark for this purpose. This also looks forward to the offering of our Lord which will be the supreme sacrifice when there will be no more offering for sin.



By FRED M. WALTER

Pastor, North Buffalo Brethren Church

Kittanning, Pa.

In the offering of Isaac we have the suggestion that God will provide himself a lamb for a burnt offering. God has provided a sacrifice in the person of His Son, and as Abraham offered his son on the altar, even though he did not actually slay him, so God gave His only Son to actually die that we sinners who deserve to die might live eternally.

In the Passover Lamb of Exodus 12 we have another foreshadowing. The lamb was to be without blemish, it was to be slain, and the blood had to be applied to protect the first born from death. So it is with our Lord. He was without sin. He was slain. His blood must be applied to our hearts by faith if it is to protect us from eternal death. In Exodus 27:1-8 the brazen altar is described. It also pictures the cross where our Lord bore in His body the judgment due our sins. In Leviticus chapters 1-5 the sacrificial offerings point forward to the one perfect offering which will make believers perfect or complete in Him.

In Numbers 21:5-9 we have the record of the serpent of brass in the wilderness to which our Lord referred in John 3:14-15: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." Our Lord was lifted up on the cross that we who have been poisoned by sin might look by faith to the One who died for our sin. In Joshua 2:12, 18 we have the record of the scarlet cord of Rahab. This reminds us of the fact

that there is a blood line running through the Word of God—a line of blood sacrifice beginning with the animals slain to provide the coats of skins for Adam and Eve and continuing until the shedding of the blood of the very Son of God for the remission of sins—"and without shedding of blood there is no remission" (Heb. 9:22).

FORESHADOWINGS BY PROPHETS

The prophets also foreshadow the coming and death of the Saviour. I Peter 1:10-11: "Who prophesied of the grace that should come unto you . . . when it testified beforehand the sufferings of Christ." Seven hundred years before the man Christ Jesus was led to the place called Calvary, a prophet in-spire of God foreshadowed the cross; and gave such a word-picture of the Saviour to the world that none but blinded hearts could fail to recognize Him when He came to earth—God manifest in the flesh. Through the prophet Isaiah, the Spirit of God poured a flood of light upon Calvary; depicting the pathway to the cross, its atoning sacrifice, its sufferings, and its fruit so that all who knew the Scripture of the prophets were without excuse as they crucified the Lord of glory.

Independence of God is the very essence of sin. To every man "his own way" ends in transgression and iniquity. The first "all" of verse 6 includes every human being brought into the world, and the second "all" proclaims the atoning sacrifice of Christ for every one under the curse of sin.

Isaiah goes on to tell of the death of the suffering One. "He opened not His mouth . . . He was cut off out of the land of the living . . . Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin. . . ." Thus we have pictured for us Calvary from the standpoint of the Son offering himself voluntarily as the sin offering for sinners and also from the standpoint of the Father who loved the world that He spared not His own Son, but delivered Him up for us all. What marvelous grace that God should so love us.

THREE DAYS, THREE NIGHTS

By J. P. KLIEVER

Missionary to Africa

When we read these words at this season of the year, our minds immediately think of the time our Lord was in the tomb near Gethsemane. But these words also have meaning in "heathen" Africa, and have had meaning even before the message of Christ came there!

People are prone to keep a form of godliness (or religion) without changing the form much, but the meanings ascribed to these formalistic observances may change radically.

In our part of Africa there are too many things that go in series of three for them to be a mere coincidence. There certainly is reason for it, a basic religious reason.

When an important personage dies, they will sit at his graveside for *three days and three nights*. Why? How long have they had this custom? They don't know, they keep the form, but have forgotten the reason.

The main village idol, offerings are made upon it to insure having food and health for the village, is one that consists of *three small logs* piled with the third log being on top of the other two. Why three instead of two or four? They don't know anymore, they have long since forgotten its meaning.

When an old person pronounces blessing upon a younger person, they will spit on the head of the one being blessed—they spit three times! Why three? What does it mean? They have kept the form but have lost the meaning.

There are many, many instances of these steps of "three." There must be a meaning. Romans 1:21 says that they knew God at one time. There must be a definite connection between this form and a former knowledge of God.



The Africans believe in a Creator God, they also believe in a supreme, life-giving Spirit, and they also have enough of the Ten Commandments and various religious practices to show that at one time they knew God's will. Their blood sacrifices, and their respect for blood covenants must be traces leading back to the time when they knew the reason for the lamb upon the altar, the promise of a Saviour. This knowledge of God's Word points to the third One in the trinity: "And the Word became flesh."

They can therefore know that the message of salvation, which is the work of the triune God, is theirs also. They are not therefore surprised that the baptismal form is one baptism in three actions, that the communion service is one service of three parts.

God is faithful; He has left evidence so that man might know Him, and those who heed salvation's message will find confirmation around them that it is theirs, and those who believe shall be saved. On the other hand, those who turn deaf ears will have these things rise up as bonafide witnesses, accusing them, and "they are without excuse."

THE ANGEL CHOIR

Would you care to hear such music
That the very heavens ring?
Tune in early Easter Morning
Hear the Angel Choir sing.

Singing praises to the Saviour
Hail, Oh Hail, our Lord and King.
Oh, the music is so lovely
That the Angel Choir sings.

They rejoice for He, our Saviour,
Died, and yet He lives today;
Gave His very life to save us
And the angels sing away.

Would you tune in? Learn to know Him:
He has so much love for you,
Prayer will be a staff to lean on,
Read His word and trust Him too.

Heaven then will be your station
When the bells of Easter ring,
You will hear the holy service
And the Angel Choir sing.

—By Eva Leidy

HE IS RISEN

He arose from the dead!
He is risen!
He arose as He said!
He is risen!
Oh, re-echo the cry
That He need no more die!
Christ the Lord lives on high!
He is risen!

Mighty conqueror, He!
He is risen!
He has gained victory!
He is risen!
May all praise to the King
Through eternity ring!
Oh, lift glad heart and sing!
He is risen!

—Geneva Showerman

OUR HOPE

I love to look upon His Word,
As an emblem of His love.
I love to think of His great work,
Before He went above.

He stripped himself of His glory,
As down to earth He did come.
And in the form of man
Accomplished His deed, well done.

He knew what was before Him,
The sin of the cross and its shame.
With patience pressed on to Calvary,
Bearing our sin in His pain.

No one but a Heavenly Father,
With so great a love for mankind;
Would send His own dear Son,
To this world with His Word divine.

Coming He brought deliverance,
From the chains of sin and woe.
Rising to heaven's glory
Gives us hope in this world below.

Hope in a risen Saviour!
Hope in our coming King!
We have cause for rejoicing
As praise to Him we sing.

—Mrs. Ray Kelly

HOURS OF

DARKNESS

Many and varied have been the discussions about the three hours. One person giving one view, and someone else another. To clearly understand the meaning of these three hours, we must ask this question: How many times did Christ die while He hung on the cross? Right there is the key to the whole matter. The truth is that Christ died twice there on the cross.

We must remember that the Bible tells about two births, two deaths, two bodies, and two realms or worlds; the physical and the spiritual in each case. The first or physical birth is what we commonly refer to when we speak of our birthday; that is, when we were born of our physical parents into this physical world (Gen. 4:1-2, and similar references). The second or spiritual birth occurs when we accept Christ as our personal Saviour, and are born again of the Holy Spirit into the family of God (John 3:3, 5).

The first or physical death is what we commonly refer to when we speak of a person dying (Gen. 5). It's when this physical body becomes cold and lifeless. The first or physical death is the separation of the soul from this physical body. The second or spiritual death is the separation of the soul from God (Eph. 4:18).

The second or spiritual birth is wholly voluntary on the part of each individual. We can accept it or reject it just as we like. Now if we accept the second birth, then the second death has no power over us (Rev. 20:6). We will never see the second death. But if we reject the second birth, then the second death is forced upon us and we cannot escape it (Rev. 21:8).

Now while Christ hung on the cross, He died both of these deaths—physical and spiritual. He died physically when His soul and spirit left His physical body hanging cold and lifeless on the cross (Luke 23:46). Christ took upon himself the sins of the whole world, and since God hates sin so much that He cannot bear to look upon it; so while Christ was bearing our sins in His own body on the tree (I Pet. 2:24), God the Father, turned away from Him. That was the second death. That accounts for the orphaned cry:

"My God, my God, why hast thou forsaken me?" (Ps. 22:1; Matt. 27:46). For three long hours, during those three hours of darkness, from 12 o'clock till three, Christ was all alone, because the Father had forsaken Him. That is the only explanation we have of that lonesome cry. That withdrawal of the Father was Christ's second death on the cross; and Christ died that second death that we deserve, so that we would not have to be separated from God.

This brings out the efficacy of Christ's blood shed upon the cross. God said to Moses in Leviticus 17:11: "For the life of the flesh is in the blood; and I have given it to you, upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." Christ's sacrifice on the cross is absolutely perfect in every respect, and there is nothing that man can do to improve on that perfection. Salvation is by grace, and grace alone, and man can do nothing to earn it. It originated with God, was executed by God, and all we need do is to accept it as a free gift.

It was the blood of the lambs upon their houses that saved the children of Israel from the Egyptian plague of the death of the first-born. It is Christ's blood shed upon the cross of Calvary, that saves us from eternal damnation. But of course we must not stop with the crucifixion, but must go on to Christ's resurrection for our justification. If Christ had remained in the tomb, Satan would have been victorious. But now that Christ has risen, His resurrection assures our resurrection.

Speaking of the redemption that Christ wrought for us on the cross, God's plan of redemption is really very simple. To fully understand it, we must go back to the Garden of Eden.

God created man in His own image and after his own likeness (Gen. 1:26), and as a true son of God (Luke 3:38), and as long as man obeyed God and did His will, he kept that sonship. But when man disobeyed God and fell into sin, he lost his divine

sonship and became a son of the Devil (John 8:44). The penalty for sin is death, and the fact that all die, proves the universality of sin—Christ alone excepted. When Christ came at His first advent, He came for the express purpose of paying that penalty (John 10:17-18; I Cor. 6:19-20). For this reason He died on the cross. Since Christ's resurrection from among the dead, He offers life to all those who will accept Him as their personal Saviour (John 6:40; Rev. 22:17). Those who do accept Christ as their personal Saviour are born again of the Holy Spirit into the family of God, thereby becoming sons of God, and will live in heaven with God throughout all eternity (John 3:16). Those who do not accept Christ as their Saviour remain sons of the Devil, and will live with the Devil in the lake of fire throughout all eternity (Rev. 19:20; 20:10-15).

When Christ came at his first advent, He came for the express purpose of paying that penalty. That is why He died on the cross. He died there in our stead. And since Christ's resurrection from among the dead, He offers life and salvation to all those who will accept Him as their personal Saviour. But salvation is also a matter of choice (Josh. 24:15; Matt. 19:14; Mark 8:34). We can accept it or reject it. Those who accept Christ as their Saviour are born again of the Holy Spirit and will be with the Lord throughout all eternity. Those who do not accept Christ as their Saviour they remain sons of the Devil, and will live with the Devil in the lake of fire throughout all eternity. So now the question is: Whose son do we choose to be, and where do we want to spend eternity?

We must remember that the penalty for sin is death. That penalty must be paid, either by the sinner himself or by a perfect substitute. Christ on the cross was that perfect One and paid that penalty for us. So now it is either Christ's death or ours, we can take our choice.



Churches IN THE News



EVERETT, PA.

The Senior BYF groups of the Grace Brethren Churches of Everett and (Yellow Creek) Hopewell, Pa., held a Leap Year dinner party, Sat. evening Feb. 18, at Chilcoats Restaurant, Oysterburg, Pa.

Laymen's Sunday was observed in the Everett Grace Brethren Church, Feb. 6, with laymen of the church filling the pulpit. The morning message was delivered by Irye M. Hoyt, and the evening message by Samuel Steinberger, Jr.—Homer Lingenfelter, pastor.

PORTLAND, OREG.

A blessed time of Christian fellowship was had Feb. 26 at a surprise farewell party for pastor James Beattie, who has been our interim pastor for the past six months. Forty-five members and friends gathered for cake and coffee after the evening services. A love offering in the form of a beautiful wool blanket was given by the folks. How we do praise the Lord for Brother Beattie and his ministry in our church. It has been a time of real Christian growth and fellowship in the membership of our church.—Mrs. James Hepburn, secretary.

Rev. George W. Kinzie, 70, was promoted to glory on Mon. Mar. 12, after a sudden and severe heart attack. He was born in Adamsboro, Ind., and is survived by his wife, Maude, three sons, three daughters, 13 grandchildren and 4 great-grandchildren.

Bro. and Mrs. Kinzie lived in Dayton about six years following his retirement from the active ministry due to his ill health. On Feb. 8, 1955, they celebrated their golden wedding anniversary.

Bro. Kinzie spent some 43 years in the active ministry, preaching at the following points: *Indiana*: Tiosa, New Hiland, College Corner, Claypool, Salem, Sidney, Poplar Grove, Brighton, New Enterprise, Clay City, and La Paz. *California*: Ripon, Lathrop, Mantica. *Pennsylvania*: Kittanning. *Ohio*: West Alexandria, New Lebanon, Middlebranch (his last active pastorate).

He was a member of North Riverdale Brethren Church, Dayton, Ohio.—R. M. Ward, pastor.

Mrs. Dollie Smallwood went home to the Lord on Feb. 25 following an extended illness. She united with the First Brethren Church of Long Beach, Calif., in 1915.—Dr. C. W. Mayes, pastor.

Mrs. Mary Seelig answered the call of her Lord to "come up hither" on Feb. 29.

Mrs. Seelig came into the membership of the First Brethren Church of Long Beach, Calif., in 1929.—Dr. C. W. Mayes, pastor.

Kyle Chafin, 74, departed to be with the Saviour he loved on Mar. 8. He was a faithful worker and charter member of the Grace Brethren Church, Riner, Va.—Thomas Craghead, pastor.

PRAY FOR THESE MEETINGS

Church	Dates	Pastor	Speaker
Osceola, Ind.	Apr. 1-8	Scott Weaver	Dean Fetteroff.
Roanoke, Va.	Apr. 1-8	Vernon Harris ...	Archie Lynn.
Buena Vista, Va. Apr.	1-15	Edward Lewis ..	Lester Pifer.
Homerville, Ohio Apr.	4-8	Robert Holmes ..	G. Lingenfelter.
Findlay, Ohio ... Apr.	4-15	Forest Lance	Emmons Family.
Johnstown, Pa.			
(First)	Apr. 8-11	W. A. Ogden	Wm. A. Mierop.
Riner, Va.	Apr. 8-22	Thomas Craghead	R.E.A. Miller.
Grafton, W. Va. .	Apr. 10-22	Lee Crist	Bill Smith.
Chico, Calif.	Apr. 15-29	Phillip Simmons .	Keith Altig.
Hagerstown, Md. Apr.	16-27	Russell Weber ...	Mark Fakkema.
Lake Odessa,			
Mich.	Apr. 16-29	Homer Miller	Mark Malles.
York, Pa.	Apr. 17-29	Gerald Polman ...	Robert Crees.
Allentown, Pa. ...	May 13-17	John Neely	R. Paul Miller.

Discipline in Grace

By J. PAUL MILLER

Pastor, La Loma Grace Brethren
Church

Modesto, Calif.

PART II

It is almost needless to say that the person who is thrilled by the doctrine of grace and in turn admonishes that it be seen that salvation is of grace and grace alone, runs the risk of being accused of taking a light attitude toward sin and toward good works. Possibly there are cases where a thoughtless person has been so careless as to leave this impression; however we would immediately repudiate such mishandling of the subject and say that we have seen really very little about God's grace unless we have seen its disciplines. Indeed it would become a grotesque doctrine with immoral implications if it were not disciplinary.

I would like to draw your attention to a passage of Scripture which I believe illustrates the grace of God in all of its glory, and right along with it, thrusts in the element of discipline. It is the familiar story of the sinning woman that we find in John 8. This portion of Scripture has been questioned a good deal as to whether it belongs in the Bible because of the fact that a good many of the ancient manuscripts have omitted it, leaving only a space where it would otherwise be. Apparently there was a fear that this passage condoned immorality and therefore fell into some disrepute. I only want to say that I am glad it is in the Bible, that I haven't any particular doubt but that it belongs there, and that we would lose a great deal should it be stricken from the record.

I want us to see first in this story how graciously grace operates on behalf of the sinner. The riches of God's grace are infinite and the only thing that holds back our reception of this wealth is stubbornness and unrepentance. And only God can look into a heart and see repentance. It is quite certain that any difficulty we might have had with this passage of Scripture is based squarely upon our inability to look into the heart of an individual and see what is there. It is true that here is a kind of courtroom scene where a woman was acquitted from the condemnation of an awful sin, but remember that this is the courtroom of a judge whose decision is not based on outward appearances but upon the actual condition of the heart. It seems to me that this story is in perfect harmony with the experience of any sinner that was ever saved by grace. And that is the only way any sinner has ever been saved. I thrill anew each time I read these words of Jesus to this poor fallen woman: "Neither do I condemn thee." It thrills me because it confirms again and again that which He has spoken to my own heart about sin and condemnation. If Jesus had no right to say that to this woman, then He had no right to say it to you nor to me as we placed our trust in Him. We read in Romans: "There is therefore now no condemnation to those that are in Christ Jesus."

Perhaps someone is saying: "How do you know that this woman was repentant and really putting her faith in Christ?" I think that we might say that the fact that Jesus forgave her proves beyond a shadow of a doubt what was in her heart. If her heart would have been rebellious and sly, do not think for a moment that Jesus would have said: "Neither do I condemn thee." Her heart had to be right or else He could not have said that. An un-

repentant sinner stands condemned and without hope. Only that can hold back the grace of God.

Notice the course that grace took. The law would have stoned her and crushed her, but grace defends her—not her sin, as we shall see, but her repentance. Jesus brushed aside the legal calculations of these Pharisees in one master stroke. He set about to appoint the executioner. He said: "He that is without sin among you, let him first cast a stone at her." I cannot help but suggest that this one sentence spoken by Jesus should put you and me out of the stone throwing business for the rest of our lives. There are two approaches to the sinner you know—the one who comes to throw stones and the one that comes to restore. The two are as different and far apart as the poles. The one says almost gleefully: "There, he sinned, I'm going to fix him and fix him good" and reaches for a stone to cast. So the sinner stones the sinner and irreparable injury results. The other attitude also detects sin but it says: "Here is one who has fallen—let me see now, I read in the Bible that 'if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.'" We must deal with the lost sinner with a broken heart, considering that only grace has saved us.

Thus we see the glory of the grace of God as it flashes in this story. It reaches its climax in the words of Jesus to the sinner: "Neither do I condemn thee." But we set out to see the discipline of grace, and it is just as clear here as any of its other aspects. It appears in these last words that Jesus spoke to the woman. Look at them and remember them well. I don't think I could feel the way I do about this story if Jesus would not have said this—they discipline every exhibition of His grace—they are the words: "Go and sin no more." Would it not have been unthinkable folly for that woman to have left that scene smiling to herself and thinking: "I certainly got out of that scrape pretty easy, and God is not the fearsome judge that I thought He was—I guess He doesn't mind a little sin after all." Perish the thought, says God's Word.

I am glad that Jesus spoke these words: "Go and sin no more." They reveal beyond question what He expects of a Christian.

THIS ISSUE WE SALUTE FAITHFUL BROTHERS WOMEN EVERYWHERE
FOR THEIR ASSISTANCE IN THE WORK OF FOREIGN MISSIONS



APRIL 7, 1956



—Photo By Richard Maycumber

Miss Estella Myers, pioneer missionary with 38 years of service in Africa

You Have a Right to Know

WHAT WE HAVE!

WHAT WE NEED!

Missions in general—1,200,000,000 out of the 2,000,000,000 people of the earth are still without a knowledge of the Lord Jesus Christ. Twenty people are born into the world for every one born into the kingdom of God.



Dr. Barnard

When I began my ministry, in the Student Volunteer conventions we were told that 83 people per minute died without Christ. Today in our Youth for Christ meetings we are told that for every minute of the day and night, 106 people go out into a Christless eternity. I presume both sets of figures are true. During any one hour spent in a foreign missionary service about 6,000 people go into Christless graves. We are told that

the average pastorate in the heathen lands today for any foreign missionary is about 75,000 people. In many areas of the earth there is only one missionary to every 1,000,000 to 5,000,000 people. Of course it is impossible for foreign missionaries to enter many areas of the earth, especially behind the Iron and Bamboo Curtains. What a challenge it gives to all of us to occupy the areas where the Gospel is still permitted and where missionaries may still live and preach. Christian people spend millions for pleasure and for selfish pursuits; yet the foreign missionary program is still supported with much the same attitude as one has when he buys a penny pencil for a nickel as the poor unfortunate beggar sits by the wayside.

In the whole missionary program it is not how many people—how many millions are all about the missionary, millions that he can never reach—but how many people are contacted personally with the Gospel, and how many have a favorable personal experience with Jesus Christ. So many times it is to the advantage of the missionary not to be among the millions whom he can never hope to reach, but to be content to serve among the thousands, even hundreds, with whom he may have intimate fellowship and win them for Jesus Christ, and teach them of the things of God.

Our Brethren missions—There has been very rapid growth in our foreign missionary program. The beginning years were sometimes very slow and very few came to know Jesus Christ. Those conditions prevailed in most mission fields in the beginning years. As for many fields, so for ours; it has seemed that the substantial growth was not given until there had been a planting, until the bodies of beloved missionaries were planted beneath the sod on some lonely hill, that fruit began to appear on the trees of testimony. Following those experiences, native populations could be-

gin to say: "They really do love us; they are willing to die in our land and to be buried among us." From those early beginnings when we had just so very few missionaries, and one and then two fields, our work has grown until we now have 94 missionaries with four more to leave for the field this year. We have six mission fields, with numbers seven, eight, and nine beckoning to us, and we are waiting only until there are missionary volunteers and funds sufficient to care for those who go, either into the present established fields or those new fields to which we are so attracted.

What we have and what we need—We have about 7,000 members of The Foreign Missionary Society of the Brethren Church; we need at least 15,000. Is it unreasonable to ask that 15,000 people in our beloved church would have an interest in foreign missions sufficient to cause them to give at least \$5 annually to our foreign-mission work? We remember though that 36 percent of our people have given less than \$5 per year to foreign missions. We have a few thousand listed prayer warriors. One of our largest districts has a goal for 1,000 prayer warriors. But we are asking for 21,443 prayer warriors. *Will you be one?* Use the little foreign-mission-prayer booklet, and cooperate in the 15th-of-the-month Day of Prayer. We have one foreign missionary for every 228 of our members of the Brethren Church here in the U.S.A. Yet some of the false cults have as many as one missionary for every 100 of their resident members in the U.S.A.

I shall not be satisfied until in the Brethren Church we have at least one foreign missionary for every 100 of our members here at home. Doesn't it seem reasonable that 100 average people here at home can care for one average person in the foreign field and still not in any way injure any of our work in the homeland? We have a number of families that as family units are paying the full allowance of one or more foreign missionaries and continue to do it year after year. Day laborers are doing it. One family enjoying this blessed privilege has the husband in college and the wife earning a large part of the income; yet as a family unit they are paying the full allowance of a foreign missionary. Some of our Brethren people are giving as much as 30-40 percent of their income to Christian activity. I knew of a very godly family giving as much as 50 percent of their current income to missions and other Christian activity. Even Uncle Sam permits a 30 percent deduction for gifts in the filing of income taxes, and in so doing recognizes that there are multitudes of people giving 30 percent or more. I wonder how many of these people are members of our Brethren churches?

(Continued on Page 215)

THE BRETHREN MISSIONARY HERALD

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TEACHING THE WORD IN MEXICO

By DOROTHY ROBINSON

(Miss Robinson, another of our Brethren women answering God's call to service, writes about her work on the Mexican border.)

For the missionary teacher, teaching seems simple enough at first glance. I thought the teacher could just stand up and talk, telling what he knows. Little by little it has begun to dawn on me that people don't always learn that way, and that when I thought I was teaching, I was only teaching "at" my class. Obviously Grandpa wasn't learning anything when he was asleep, and Senora Vaca was paying much more attention to her children who were making a disturbance in the next room, and some others were also far away getting dinner, or something. After all, you can't blame them because they hadn't the faintest idea what I was talking about anyway. My Spanish was atrocious and I constantly used words they had never heard of, and my illustrations were taken from some make-believe world afar off. They had never heard of people and places in the Bible to which I also referred, and it was impossible to make any sense out of those big words like justification, abomination, application, sanctification, and redemption, which I used so often. Anyway, I was obviously talking to someone else, not to them. So with eyes all politely fixed on me they went sound asleep, mentally at any rate. Of course, this is an exaggerated account of what often happens when the missionary tries to teach.

We have found that the Word takes hold better when the learning is accomplished by the indirect method of getting the pupils to teach others or to memorize the Scriptures. Although the young people at the mission were pretty ignorant of the Word at the start, they were put to work teaching children's classes on Sunday mornings and on Sunday afternoons in a branch Sunday school. Good material with flannelgraph illustrations is available and inexpensive. After the classes on Sunday morning instead of a preaching service we have another flannelgraph story. The Sunday-school teachers rotate in giving it. We have finished Genesis and are now in Exodus. On Wednesday, prayer meeting night, we have another flannelgraph story given by various ones of the people. They are studying the lives of the prophets. These illustrated stories have been a great attraction to a gang of boys who have been attending rather regularly since we started having them. The women at WMC, which meets every Thursday afternoon, also use this method. They have finished several Gospels, and now two weeks out of the month are studying the life of David in the same way; the other two weeks are devoted to a regular WMC lesson taken from *Streams in the Desert* by Mrs. Cowman.

The young people's meeting on Friday night is a little different. Among other features they have questions on a chapter of some book of the Bible. They have finished Daniel and Revelation. Their questions are more difficult than I would ever dream of making

them. They have to practically memorize the chapter in order to answer the questions. But competition of the girls against the boys seems to spur them on. Besides questions there is also a message given. The young people are themselves bringing the messages. Of course, not all of them can do it yet, but about six or seven have taken part up to the present time. Some of these have been a delightful surprise to us since they do the selecting of speakers. Some who have taken part have given such good messages that they demonstrate that the Word has really taken hold in their lives and brought forth fruit.

One of the methods which I believe has been most dynamic in the lives of the people is Scripture memorization. In the public schools here the principal method of study is memorization. For that reason the young people find it easy to memorize, and the mission young people have learned scores of verses in the packets of the Navigator's Club. The WMC women have also learned many passages of Scripture. It is a delight to hear them recite the verses they have hidden away in their hearts, and often a Scripture verse leads almost involuntarily to a testimony. No other method can compare with the memorization of the Word to bring about true conversion and consecration. When the soul is filled with the Word of God, the Holy Spirit has something on which to work.

We missionaries here at the Tijuana mission take our turn with the others at story telling, Brother Haag preaches on Sunday nights, and we each have our part in the Sunday schools; but as soon as there are Mexican people who are willing and able to take the classes and the work we do, we will gladly turn it over to them. For our ideal is an indigenous church, one which is run by and for Mexicans. We look on ourselves as only advisers and helpers. They must take responsibility or there will be little learning and consequently little spiritual growth and development. We want a Mexican church which is not dependent upon us, but which, through the study of the Word, has found all its resources to be in Christ.



Tijuana Sunday school—December '55 Adult class—Dorothy Robinson, teacher.

By ROSELLA COCHRAN

(Praise the Lord for Brethren women who have answered the call to "go." Miss Cochran is one of our newest missionaries to Africa, arriving on the field in November, 1955.)

I prayed the Lord of the harvest that He would send forth laborers into His harvest. And He sent me! Now I find that the first thing I must do is to learn the language of the people in our mission field. It might be likened to the sharpening of the sickle before one can do the most important work in the harvest field. During my first few weeks the Lord has privileged me to travel about a bit. I have had but a bird's-eye view of the field and my understanding of all the activities is vague; yet in this time I have seen things that have spoken to me of the need of these people. They need Christ!



Miss Cochran

Gail Jones and Grace Byron made the trip from Bassai to Bangui to meet Miss Mary Emmert and myself and to take us up country. It was a long drive from Yaloke to the Bible Institute and at noon we stopped to eat dinner and to refill the gas tanks. (We were driving two of the red Dodge pickups.) During this time a young man stopped and asked that he might ride with us to a distant village. When one of our party asked him if he knew Christ as his Saviour, he replied that no one had ever come to his village with the Gospel. Before we started on our way, this young man had expressed his desire to become a Christian and the native pastor who was traveling with us had the opportunity to tell him more of the wondrous story. There are still many villages where there is no Christian testimony. There is a need for more missionaries and more native Christian workers.

As I visited the different mission stations I got a glimpse of the medical work in the dispensaries. I fought back the tears when I saw some of the pathetic cases and I realized that they needed medical care far beyond what can be given them in our small dispensaries. For many of these who are so ill there is no joy and peace aside from the peace which comes from knowing Christ as their personal Saviour. We know that there have been many who have received this peace as a result of hearing the Gospel at the early morning services at the dispensaries or through the personal witnessing of the missionary nurse or the native nurses. There is a need for more such workers.

One day as we were driving on the road, we met a large group of people which I soon learned was a funeral procession. The body was being carried in a sort of a hammock suspended between two poles. We were forced to stop because some of the women were throwing themselves to the ground in an apparent attempt to fall under the wheels of the car. They were moaning and shrieking, possessed with the pagan fear of death. How they needed the peace which only the one true and living God can give!

One Friday a group of nurses spent the night at one of our mission rest houses. All night long there was the never-ceasing beating of the tomtoms. From time to time we could see the light of the torches being brandished by the heathen dancers. Cold chills ran up my spine. Here were hundreds of people still engaging in heathen rituals, many of whom had probably never heard of the saving power of the blood of Christ. The next morning a group of these dancers passed very near our doorway. When they saw that we had cameras, they paused to pose for pictures. Their manner and facial expression seemed to reflect the personality of the evil one himself.

I have seen much that remains to be done in this great mission field. But the land is not barren of the fruit of the labors of those missionaries who have labored so faithfully down through the years. On every hand there are evidences of the working of the Holy Spirit. Lives have been transformed and the love of Christ shines forth in the lives of many. I attended one Sunday morning service where there were 938 in attendance, and in another there were 1,013. At the government post where we spent that Friday night at the mission rest house, we were welcomed by a group of believers. A large group of black faces immediately surrounded our pickup and there were many helping hands. We soon had a good supply of firewood and water and, while Gail played her guitar and led a group of children (and some adults) in singing a number of choruses, there were those busy about sweeping out the house and making it ready for our occupancy. Later in the evening the catechist came bringing us several small eggs. "We looked and looked and this is all we could find," he said.

Graduation day at the Bible Institute took place a few days after my arrival. The evening before the graduation exercises we took a stroll to the student village to see just what was going on as there seemed to be a great deal of activity. We found all the graduating students and their families grouped at one end of the village. They then went from house to house where returning students lived, singing to them their farewell song. It was strictly native-style singing and to one tune there must have been dozens of different verses. One student carried on his head a huge cotton basket. In this basket were certain articles which they were willing to those who would be returning. To one they gave a handful of guinea-corn, explaining that this was his food for the coming two years. It seems that seminary students here, as well as those at home, have trouble making ends meet. The Lord has seen this group through another year, though, and they were having a great time. It was an impressive service the next day when 23 young men received their diplomas. Many of the wives received diplomas also, showing that they had completed a special course of study.

I have been introduced to a great number of the people who live near the Bible Institute. One evening I made the acquaintance of the sweetest twin girls—about 18 months old. They are living today because

(Continued on Page 215)

An Old-Timer's Report

By MARY EMMERT

(Miss Emmert is one of three missionaries being supported this year by the "Birthday Offering" of our faithful WMC ladies.)

My feelings upon returning to our African field after an absence of nine years are fairly well summed up in Psalm 126: "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter. . . . The Lord hath done great things for us; whereof we are glad." I certainly do praise the Lord for the privilege of returning to His work in Oubangui-Chari, and also for the joy of seeing the progress that has been made in my absence. Truly the Lord has done great things for the African work in recent years.



Miss Emmert

There are many material changes which naturally strike the eyes first of all. Think of traversing in 12 hours the distance from France to Bangui, and of arriving in Yaloke the following evening! We took over two months to make this trip the first time out! !

Bangui is like a new city these days, transformed by electric lights, paved streets, and by the addition of many beautiful new buildings. Only in the crowded and noisy market place and native stores is the old Bangui much in evidence, and even there the multiplicity of merchandise sold to Africans testifies to their rapidly increasing prosperity.

Rosella Cochran and I were well pleased with our new mission station at Bangui, with its very comfortable and modern residence and guest house. Surely we were still in the suburbs of France! Why, we even heard that meat, eggs and fruit were brought in by plane from that country! As we traveled farther up country by pickup, however, the old Africa soon made itself felt. The roads were worse than ever, due to heavy truck traffic. The vast stretches of wilderness were just as dreary and the native villages just as dilapidated as before. The heat and the dust were the same. Had Africa changed?

We arrived at Yaloke in less time than I had thought possible. And the welcome from white and black received there, as at Bangui, was very heartwarming. As Yaloke had been my old home for many years (1925-46), the welcome was reinforced with gifts of food: a young goat, chickens, eggs, peanuts, onions! The warm heart of Africa still exists.

As to outward improvements Yaloke had gained a cozy new residence, not large but in very good taste. This is the Balzer home—a real addition to Yaloke station. There was also a new mud-block school building for the missionary-children's school. The other buildings all looked nine years older, nothing more nor less.

I am glad we stayed there for Sunday, for I saw several encouraging signs. I was proud of the pastor and his family. Levi and Bedemo, his wife, had gone to school to me years ago and he had since graduated at our Bible Institute. From all reports the church is pros-



Miss Emmert's school at Yaloke—1927

pering under his ministry, and there are evidences of a spiritual stirring among some who had drifted away. The attendance was over 900 that day.

The school for vernacular monitors was an additional cause for rejoicing. Some of the young men who teach our native language schools are being given teacher's training by Mrs. Taber this year, and are doing practice teaching in the vernacular school there. It is certainly a good move.

As we proceeded up country the next day toward Bozoum, we were again forcefully reminded that the old Africa is still very much here. We had to detour by Bouar because a new cement bridge was being constructed on the Yaloke-Bozoum road. When we were within 25 miles of Bozoum on this longer road, we were brought to a sudden halt by a road block. A log bridge had been broken through by a heavy truck, and was being rebuilt. This was like old times, for sure. Camping out on the highway for some 30 hours was a new experience, not only for Miss Cochran but even for us "old timers," Miss Byron and myself, and for our seasoned first-termer, Miss Gail Jones, who was our head chauffeur on this occasion. By the way, the efficiency with which our younger set of nurses handle our Dodge pickups is an eye-opener also.

We were eventually rescued from our sojourn on the dusty road by our Bozoum brethren who had heard of our plight and who gallantly traded pickups with us, since theirs was on the right side of the nearly completed bridge. So we arrived at the Bible Institute about midnight of the second "night out," tired and dusty but very grateful.

The next morning I feasted my eyes upon this new station which had been built up in my absence. What a joy it was to behold the quarter-of-a-mile circle of eight nice new buildings which are the visible setting of B. I. The electric lights of Bangui had been more or less expected, but here, far away "in the bush," I had been delighted that first night to see the bright lights also. You would not appreciate what it means to an "old timer" to see brightly lit homes in Africa after so many years of candles, lanterns and pressure lamps so often "on the blink." The superintendent of our B. I., Wayne Beaver, is certainly to be congratulated on the

(Continued on Page 216)

Per Capita Giving of the Churches to Foreign Missions for the Year 1955

1. Philadelphia, Pa. (First)	\$45.67	46. Paramount, Calif.	9.84
2. Beaumont, Calif.	40.82	47. Elkhart, Ind.	9.69
3. Seattle, Wash.	36.82	48. Johnstown, Pa. (First)	9.40
4. Winona Lake, Ind.	34.31	49. Waynesboro, Pa.	9.35
5. Fort Lauderdale, Fla.	32.27	50. Portis, Kans.	9.26
6. Norwalk, Calif.	32.15	51. Martinsburg, Pa.	9.23
7. Everett, Pa.	26.44	52. Glendale, Calif.	9.06
8. South Gate, Calif.	24.58	53. Conemaugh, Pa. (First)	9.00
9. Wooster, Ohio	21.84	54. Modesto, Calif. (La Loma)	8.90
10. Lost Angeles, Calif. (Community)	20.18	55. Leesburg, Ind.	8.84
11. Fremont, Ohio (Chapel)	19.18	56. Mansfield, Ohio (Woodville Grace)	8.80
12. Whittier, Calif. (First)	19.06	57. Davenport, Iowa	8.71
13. Berne, Ind.	18.43	58. Hollidaysburg, Pa.	8.64
14. Mansfield, Ohio (Grace)	18.34	59. Albany, Oreg.	8.61
15. Temple City, Calif.	18.15	60. Alto, Mich.	8.59
16. Fort Wayne, Ind.	17.50	61. York, Pa.	8.58
17. Long Beach, Calif. (First)	17.45	62. Chico, Calif.	8.49
18. South Bend, Ind.	17.02	63. Bell, Calif.	8.48
19. Waterloo, Iowa	16.62	64. Englewood, Ohio	8.36
20. Harrisburg, Pa.	16.57	65. Long Beach, Calif. (North)	8.34
21. Philadelphia, Pa. (Third)	16.39	66. Danville, Ohio	8.31
22. Yakima, Wash.	16.23	67. Dayton, Ohio (First)	8.13
23. Flora, Ind.	15.98	68. Listie, Pa.	8.12
24. Dayton, Ohio (North Riverdale)	15.64	69. Goshen, Ind.	7.98
25. West Covina, Calif.	15.44	70. Ankenytown, Ohio	7.94
26. Ashland, Ohio	14.39	71. Modesto, Calif. (McHenry Avenue)	7.83
27. Whittier, Calif. (Community)	13.97	72. Roanoke, Va. (Wash. Heights)	7.82
28. Cedar Rapids, Iowa	13.97	73. Hopewell, Pa.	7.81
29. Sunnyside, Wash.	13.78	74. Allentown, Pa.	7.66
30. Wheaton, Ill.	13.72	75. Winchester, Va.	7.58
31. Dayton, Ohio (Patterson Park)	13.62	76. Tracy, Calif.	7.48
32. Inglewood, Calif.	13.10	77. Middlebranch, Ohio	7.47
33. Osceola, Ind.	12.82	78. Altoona, Pa. (First)	7.37
34. LaVerne, Calif.	12.22	79. Johnstown, Pa. (Riverside)	7.31
35. Grandview, Wash.	11.49	80. Sterling, Ohio	7.24
36. Portland, Oreg.	11.44	81. Fremont, Ohio (Grace)	7.24
37. Garwin, Iowa	11.43	82. North English, Iowa	7.14
38. Akron, Ohio	11.28	83. Kittanning, Pa. (First)	6.99
39. Sidney, Ind.	11.01	84. Canton, Ohio	6.96
40. Clayton, Ohio	10.98	85. South Pasadena, Calif.	6.92
41. Hagerstown, Md.	10.85	86. Bellflower, Calif.	6.74
42. Dallas Center, Iowa	10.73	87. Cleveland, Ohio	6.65
43. Rittman, Ohio	10.51	88. Denver, Colo.	6.59
44. Elyria, Ohio	10.45	89. San Diego, Calif.	6.58
45. Lake Odessa, Mich.	10.05	90. Martinsburg, W. Va.	6.28

What Will Our Per Capita Giving For 1956 Be?

91. Cheyenne, Wyo.	6.25	136. Findlay, Ohio	2.45
92. San Bernardino, Calif.	6.21	137. New Troy, Ohio	2.43
93. Roanoke, Va. (Ghent)	5.82	138. Hollins, Va.	2.22
94. Fillmore, Calif.	5.75	139. Parkersburg, W. Va.	1.87
95. Washington, D. C.	5.74	140. Cordillera, N. Mex.	1.82
96. Conemaugh, Pa. (Pike)	5.62	141. Washington, Pa.	1.49
97. Homerville, Ohio	5.45	142. Grafton, W. Va.	1.25
98. Phoenix, Ariz.	5.29	143. Arroyo Hondo, N. Mex.	1.14
99. Kittanning, Pa. (North Buffalo)	5.07	144. Seven Fountains, Va.	1.09
100. Sharpsville, Ind.	4.98	145. Accident, Md.	1.06
101. Berrien Springs, Mich.	4.90	146. Radford, Va.	1.04
102. Leamersville, Pa.	4.89	147. Clayhole, Ky.90
103. Meyersdale, Pa.	4.57	148. Taos, N. Mex.79
104. Buena Vista, Va.	4.55	149. Dayton, Ohio (Bethany)38
105. Limestone, Tenn.	4.53	150. Chambersburg, Pa.38
106. Alexandria, Va.	4.52		
107. Cuyahoga Falls, Ohio	4.38		
108. La Crescenta, Calif.	4.36		
109. Dryhill, Ky.	4.17		
110. Compton, Calif.	4.13		
111. Uniontown, Pa.	4.10		
112. Long Beach, Calif. (Los Altos)	3.91		
113. Ozark, Mich.	3.89		
114. West Alexandria, Ohio (Sampleville)	3.79		
115. Harrah, Wash.	3.78		
116. Altoona, Pa. (Grace)	3.77		
117. Seal Beach, Calif.	3.74		
118. Beaver City, Nebr.	3.73		
119. Spokane, Wash.	3.50		
120. Johnson City, Tenn.	3.48		
121. Aleppo, Pa.	3.35		
122. Meyersdale, Pa. (Summit Mills)	3.34		
123. Camden, Ohio.	3.20		
124. Troy, Ohio	3.12		
125. Clay City, Ind.	3.11		
126. Jenners, Pa.	3.02		
127. Leon, Iowa	2.97		
128. Stoystown, Pa. (Reading)	2.96		
129. Peru, Ind.	2.74		
130. Covington, Ohio	2.71		
131. Riner, Va.	2.58		
132. Conemaugh, Pa. (Singer Hill)	2.56		
133. Artesia, Calif.	2.54		
134. Covington, Va.	2.53		
135. Roanoke, Va. (Clearbrook)	2.52		

Thanks Very Much to All Who Gave Last Year! Please, Christian Friends, Make Your Prayer Goal for 1956 Foreign-Mission Giving High Enough to Enable us to Reach our Society Prayer Goal of \$304,000! Give EVERY WEEK Toward Your Prayer Goal That You May Be Sure to Reach it.

**The Foreign Missionary
Society of
The Brethren Church**

Winona Lake, Ind.

THE CHILDREN'S PAGE

MARY MISSIONARY—



MISSIONARY HELPER OF THE MONTH—



Our missionary helper of the month is eight-year-old Robert Dowdy. Don't you think he is a fine-looking boy? Well, I do, and believe me he is full of life. It isn't exactly known whether he goes by the name of "Bob," but it is a fact that he was born way down in Argentina! His mom and dad are missionaries. It's no wonder we call Robert (I almost said "Bob") a missionary helper, is it?

'Cause he has been right with his missionary parents helping them tell people in Argentina about the Lord Jesus. Robert lives in Winona Lake now. Not long ago he was seen out on the front lawn of the Missionary Residence making a snow man. And do you know what he did when he got the snow man finished? He got a piece of cardboard and printed a Bible verse on it and put it right on the snow man for people to read—"Though your sins be as scarlet, they shall be as white as snow." Robert said that actually Miss Estella Myers printed the verse for him. You see, Miss Myers was also staying at the Residence. Well, missionary helpers, pray for Robert and for his parents.

Boys and girls, you will notice that the "Children's Corner" has grown to the "Children's Page." We sort of overflowed the one column to a full page. And we would like to tell you that there is interest in this page. One lady wrote from Pennsylvania that she thinks this page is a fine idea for our children. Another lady wrote from California that she enjoys it a lot, too. We appreciate these and other comments. How do you like it? Also, the lady from Pennsylvania said that she likes the missionary stories and that she is using them in her children's prayer group meeting, as well as in her Sunday-school class. Fine! Hope you are enjoying them, too!

IXHAVEXAXPRAYERXGOAL

FORXFOREIGNXMISSIONS

Remove each X and you will have a good sentence. Is the sentence true for *you*? It should be true for every single missionary helper! In fact, it's a good idea for missionary helpers to talk to mom and dad about it, too.

DON'T FORGET

TO PRAY FOR ALL THE MISSIONARIES!



Here is a beautiful scene like you might see in one of our mission fields. Well, it will be when it is completed. Take your pencil and draw in the lines following the dots from number 1 and keep on until you reach

number 18. After you have finished this see if you can tell what country it represents. Also, take your crayons and color the picture. Who will have the neatest job?

NOT A THOUSAND TONGUES!



By WILLIAM J. SAMARIN

Missionary on furlough from Africa

A man-and-wife team once crossed the continent of Africa on bicycles preaching the Gospel in English. They would stop at various villages, speak to the crowd that gathered to see them, and then be off to the next village.

This couple was trying to obey Christ's command to "go into all the world and preach the gospel." But they never bothered to use any other language than their own—English! I suppose that they expected God to perform the miracle of automatic translation so that the Africans could understand English without ever having learned it. God *could* perform that miracle if He wanted to, but this does not seem to be His will.

Missionaries have had to do one of two things: *learn* and then preach in the language of the people they wanted to evangelize, or *teach them* their own language so that the people could understand the messages. The second approach was usually based on the assumption that the missionary's language was better than the other. It has proved to be the poorest approach, because one simply cannot teach thousands of people another language quickly enough to successfully evangelize them all. (Besides, it has been proved over and over that any natural language is as good as any other natural language. So a real African language, in spite of the fact that it sounds "funny" or that the speakers wear few clothes, is as good as English for leading a person to Jesus Christ.)

The Brethren African mission started without these errors. The first missionaries did not try to evangelize the people in English. Nor did they even try to evangelize them in French. Any one who has struggled with high-school or college French, not being helped too much by the fact that English has many words borrowed from the Latin languages, will understand that it would have been virtually impossible for our small mission to teach French to about 300,000 Africans!

Brethren missionaries learn French, for the field in which we serve is a part of the French nation. We must be able to converse with the French-speaking inhabitants of the land. And, in fact, we would like to see the Africans themselves become French-speaking, for then they could use the Christian literature already published in that language.

But because there are so few Africans who know

French, the mission has always felt it necessary to use their languages.

There are many languages in the part of Africa in which the Brethren are working. I use the word "languages," for they have as much structure (that is, internal consistency or system) as does English. There are a number of language families or groups that are obviously related to one another. Some of the dialects in these groups are, however, mutually unintelligible with other dialects. In the same way, English, German, Dutch, and Swedish are all members of the Germanic family. But the English speaker has more trouble understanding German (if he can at all!) than the Hollander has. These are the language families (in capital letters) and their dialects:

KABA: Kaba, Laka. GBAYA: Gbeya, Gbaya, Gbanu, Ali, Bhofi. BANDA. MBUM: Kare, Pana, Tali, Mbum. MGBAKA. BHANGANDU. Isungu is remotely related to Bhangandu. The pygmies apparently speak languages remotely related to Bhangandu also.

Most of the districts have more than one language family represented. For example, although most of the people of the Bellevue field speak Gbaya dialects, there are a few thousand, in comparison, who speak dialects of Kaba and Banda. Some Africans, of course, know two (or, including Sango, three) languages. The language family with the most speakers in Gbaya, for its dialects are found in every district of our mission.

Some of the missionaries know one or more of the dialects of these language families, and these missionaries have had the privilege of providing the people with some Bible literature in their own languages.

In addition to all these languages is SANGO (pronounced with the *a* of *father*). It is the *lingua-franca* or *trade-language* of the area. It is used by at least some speakers of all the other language families, so it is usually a second language. That is, those who speak it have a different "native tongue." All of the missionaries know Sango, and most of them do most of their work in it. It is into this language that the New Testament has been translated, and the Old Testament is now being translated.

The Africans are getting the Gospel in every way possible; that is, every way except English, for that would be the worst way to evangelize them.

Advancing

By MISS ESTELLA MYERS

(Miss Myers, with her 38 years of service for the Lord in Africa, typifies Brethren women dedicated to sending the Gospel around the world. We present here her fifth article on the early history of our Brethren missionary work in Africa.)

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me . . ." (Ps. 23:4).

"Thou knowest my downsitting and mine uprising . . ." (Ps. 139:2).

Although we did not have full permission as a mission, we were glad that the waiting days in Brazzaville were over and we could move to the interior—in to the tribe we wished to evangelize after we had learned their language.

We started up the Congo Sept. 10, 1919, and sailed until we came to the Sangha River. The little steamboat *Djah* had only two cabins and some of us slept on deck.

Our hearts were full of joy, but soon came the deepest sorrow we had yet experienced on our mission. A few days after we had set out by boat Sister Rollier took sick with malaria. Her heart failed to endure the fever and she died on Sept. 16. She had longed so much to take the Gospel to the heathen in Oubangui-Chari in obedience to her Lord. She prayed that the Lord would care for her children. Submissive to His will that she go to her heavenly home, she reached up her hands, saying, "I see Jesus."

Our hearts were so sad that words could not express our grief. We were stunned; yet we knew the Lord who permitted it knew our sorrow and would give comfort.

A coffin was made and, after Sister Rollier's body had been put in it, the coffin was placed in one of the side boats attached to the *Djah* until we arrived at Ekelemba. Men were sent ahead in a canoe to row all night and thus reach Ekelemba before we did and have arrangements made for the digging of the grave and the simple burial service. Sister Rollier was buried at Ekelemba in the little cemetery on the top of the river bank. Convicts in chains dug the grave. It was a cannibal district. These people, who built their homes in trees, had never heard the Gospel. Brother Rollier talked at the grave. The little girls were so brave. Sister Rollier's grave is the testimony of a faithful Christian who laid down her life that the Gospel might be preached to the unreached heathen in Oubangui-Chari. Thus our ranks were depleted as we traveled on toward our destination.

We arrived at Ouessou on Sept. 19. The officials were very kind to us and gave us a good house in which to dwell until we could go to Nola. It was necessary to change boats. The little *Ngandou*, with one cabin, took us to Nola. We had a hard trip, for the engines of the boat broke down several times. A mistake had been made in our papers, Nola being written in as our destination instead of Carnot. We were to wait there until the mistake could be rectified.

Nola was a tsetse fly district and many people were sick and dying. The government wanted us to locate there and do medical work. The adversary was increasingly powerful in assailing us the farther we advanced, but we could keep looking up. The administrator gave us two good houses in which to reside until we could move on to Carnot.

Nola was a battlefield between the Germans and the French. The bodies of the natives were often left on the ground and then eaten by leopards. Thus, the leopards had the taste of human flesh and sought natives in the villages. Across from us was a mountain where gorillas lived. They also sought human beings.

Our native helpers were Baya, and we started at once to study their language and translate songs for them. We often visited the villages to talk to the people. We greatly admired the large, beautiful butterflies, six inches across, and went out with native help to catch them.

In my room, sitting on eggs she had laid, was the little white hen that we brought from Brazzaville, and beside her sat the red rooster the French lady had given me. On the way to Carnot the little white hen hatched her eggs, and when we disembarked our chicken family numbered 10. People came from far and near to see the eight rapidly-growing young chickens. These African chickens were similar to American Bantams.

On Nov. 10 we left Nola, just two months from the time we left Brazzaville. It seemed God was going to give us permission on the installment plan.

We sailed on the Mambeli River to Bania in large canoes called *baleiniers*, with grass roofs. In one of these, with their baggage, Brother Rollier and the two little girls rode; I rode with the Gribbles in another. The heavy baggage was carried in wooden *peroques* or canoes. Ten paddlers were used for each boat. One paddler would beat the boat with drumsticks and play a tune for the rest to sing and row by. All day long they sang. They kept close to the side of the stream, as the current was swift and full of rapids and whirlpools. The river was not wide, so we could enjoy the scenery on both sides of the river along the way. At night we stopped along the shore, pitched our tents, cooked our food by the campfire, and prepared lunch for the next day. When we arrived in the evening the children would be very hungry and tired. The cramped conditions on the boat made the days seem very long. One day we were in the boat 12 hours. Another day we



Steamer *Ngandou* Between Ouessou and Nola

were forced to stop in the jungle on account of approaching darkness. While we were pitching our tents we ran into driver ants. They quickly climbed on some of us and bit us. How miserable we were until we could pull them out of our skin! The heads of the ants seemed to be embedded in our flesh. Then in the night we heard animals howling around us. To sleep was well-nigh impossible.

The natives along the way had heard that people were coming up the river with good news for them. They came asking for it, thinking it would be cloth, or salt, for what better news could there be for them?

The native women wore ornaments around their necks, wrists and ankles, and in their ear lobes, nostrils and lips. They wore leaves and had their bodies marked in designs cut with a very sharp knife. They looked like hideous creatures, but one knew that they had souls and that Jesus loved them and died for them, and wanted them told the way of salvation that they might be made pure and lovely in spirit.

At Bania we walked around the rapids to Ikay. Some rode bicycles. Little Marguerite Gribble was carried. It took us the entire day to superintend the porters who carried the baggage; yet the distance was only seven miles. We spent the night at Ikay.

Again we engaged *baileiniers* and *peroques* and resumed our journey. The seven days were about the same—stopping and pitching our tents at night, and cooking our food on the campfire.

At Carnot our journey was ended. It had been a journey of suffering, sorrow, bereavement, difficulties and separations; yet a journey of joy in the Lord, for we were advancing.

MBI SI AOUE (I Have Arrived)

(Continued From Page 208)

their parents and grandparents are Christians and have been delivered from the tribal superstition that twin babies must not be allowed to live.

New Year's Day brought added joys and blessings. It was our early morning visitors who especially thrilled me. Little Gracie, the seven-year-old daughter of one of the gardeners, came to the house and wanted to sing a song for us. She sang very shyly and she lisped because she has lost her front teeth, but the message of her song was thanks to God because He sent Jesus to save us. I praise God that little Gracie has had the opportunity to hear the story of salvation. Then a little later came Paul, the four-year-old son of one of the native nurses, to offer his New Year's gift. It was a small gift—three little eggs—yet I imagine that in the sight of God it was a greater gift than some 10-dollar bills that dropped in the offering plate on that day. Paul's father left a well-paying job with a government doctor to serve the Lord in one of our dispensaries. This year he will be entering the Bible Institute in order that he might be better prepared to serve the Lord in his work as a nurse.

And so it is. One by one Africans are stepping from darkness into the marvelous Light. These lives have been transformed because someone came to them bearing the Gospel of Jesus Christ. Let us pray, pray without ceasing, that the Gospel might continue to go forth in this dark and sin-sick land.

YOU HAVE A RIGHT TO KNOW

(Continued From Page 206)

We have about 20,000 who give evidence of being born-again believers in our foreign-mission fields but between 1,500,000 and 2,000,000 people are within our reach. Some 7,000 to 10,000 make profession of faith annually and give evidence of some spiritual appreciation. Two to three thousand per year are baptized by trine immersion and received into Brethren churches in foreign lands. God is working in our foreign missionary program today. You have a right to ask why, with so many accepting Christ and being baptized, the total number of members is not above the 20,000 mark. Reflect a moment—one who accepts Christ even in the U.S.A., and then doesn't grow in the new life, is usually lost by the wayside as far as fellowship with Christ is concerned. This is so terribly true in foreign lands where open, overt sin is rampant everywhere. Our missionaries and our native workers are doing their best to teach these new converts and cause them to grow in Christian virtues. But, alas, there aren't enough missionaries and they have so many other responsibilities. The people accept Christ so much more rapidly than they can possibly be taught—they are lost to Christian activity and often embittered by the experience, so they feel there is nothing to the Christian way of life anyway. It is your fault and mine that these thousands upon thousands fall by the wayside. It comes to the place that missionaries almost dread to see new people come, accepting Christ, for the missionary knows his facilities and hours, and native or national assistance is so limited that a large percentage of those whom he sees coming to Christ will fall by the wayside. Can you see why I am pleading for at least one missionary to every 100 of our Brethren people in the U.S.A. and for ample foreign-mission funds to support them?

We have just received the largest offering in the history of the Brethren Church for foreign missions. We praise God for it. It was an average of \$10.89 for every member of the Brethren Church. But during 1955 we spent about \$12.24 for every member of the Brethren Church. With this spending of \$1.35 per member more than we received, we will have used almost every remaining part of our current fund reserves. We cannot again spend this much more than we receive and remain out of the "red." Yet in light of this situation our Foreign Board has approved an expenditure of about \$14.25 per member for every member of the Brethren Church for 1956. In other words, we are expressing our faith in God that through you Brethren people He will supply a 30 percent increase in our foreign-mission giving in 1956 over what we gave in 1955. Is it possible? If I gave \$1 last year, it is not impossible for me to give \$1.30 this year. If I gave \$10 last year, it is not impossible for me to give \$13 this year, or if I gave \$100 last year I could give \$130 this year. If my church gave \$1,000 last year, it is possible for it to give \$1,300 this year or, if \$10,000, to give \$13,000. It really is not a question for most of us—am I able or am I not able? For most of us it is a different proposition. It simmers down to one thing—how much do I love Jesus Christ? How much is my heart touched by the knowledge that those millions upon millions are dying without Jesus Christ?—Russell D. Barnard

(Continued From Page 209)

splendid diesel light plant which he has installed. We hear that a few of our other stations also have light plants of their own, powered by gasoline engines.

Another innovation at the Bible Institute is a telephone between houses, which is truly a time-saver. Then there is actually inside plumbing, which was often dreamed of but never achieved in the early days. It is true that the "running water" has to be brought in barrels and hoisted up by man power so that it will run by the force of gravity. But certainly this is progress and we are thankful for it, although some of the other stations are not yet so equipped.

One change for which I was unprepared was in reference to refrigerators. When I left the field for furlough nine years ago, I could have sold my "Icy Ball" unit for a fair price no doubt. Today it cannot be given away, seemingly, as most people have Servel kerosene refrigerators which furnish much more cold storage than the small "Icy Ball" chest. (Moral: I should not have hoarded mine!)

The improved living conditions are certainly a cause for rejoicing, but there are plenty of primitive conditions on most of our stations so that most of the new missionaries get a good initiation sooner or later into life "in the bush."

As we view the work, the Bible Institute and what it means to the mission is one of the greatest causes for rejoicing. Just as Grace Seminary has meant a great deal to our Brethren Church everywhere, so the B. I. in Africa is a blessing to the whole mission. The total impact of trained leadership upon the native African church can only be estimated in eternity. Pray much for our Bible Institute and the schools that feed it. The whole educational program can be used mightily of the Lord if we all unite in prayer to this end. We praise the Lord for the gift He has given His church in this land in providing a second-generation missionary, born in France and well equipped in the French language for this basic work of education. I refer to Charles Taber.

There are three other new stations, which I have not yet seen, which are also a great cause for praise. We rejoice that more and more tribes are being reached with the Gospel. There is still plenty of room for expansion.

The Field Council meeting, held at the Bible Institute about a month after my arrival on the field, gave me a sort of "Rip Van Winkle" complex also. One of the classrooms served as a dining room, and another for the assembly room. Having 58 persons at the table (39 missionaries and 19 children) was quite different from the group of 25 to which I was accustomed. To care for such a band on any other station would be next to impossible. A nice kitchen had been erected nearby, provided from missionary contributions I learned.

Sitting in the meetings nearly as a new missionary, I soon began to sense the complexity of mission business as compared with that of 10 years ago. We are no longer a young mission: growing pains and headaches abound. But wait. Things have not changed beyond recognition. When the burden became too great, an extra season of prayer brought the same results as it always had. The Lord's presence was felt among us, and a way was shown through the wilderness.

Over the years our Brethren pastors have felt the need for more of the missionary conference type of ministry to better acquaint our people with the work of foreign missions. Yet the problem has always been how to get so many missionaries to so many churches. As our missionary family has grown our vision to have such a missionary conference program has grown. In the last few years we have begun to see such a program become a reality across the brotherhood. Both large and small churches are now able to have one, two, or three missionaries—and in some cases more—to come to their people at least once each year for a missionary rally. It is a big undertaking. How long the plan can be continued depends upon how well it is received by Brethren people. It *will* be difficult in those years when there will be few missionaries on furlough but, even then, if Brethren people support such a ministry we can have it though perhaps on a smaller scale.

February 5 to May 30 is the period set aside for the rallies this year. No missionary will work in the program for that entire period although a few of them will almost do that. This requires sacrifice of time and energy on the part of the missionaries. It also involves time, prayer, and giving on the part of our people to make the rallies the success that all want them to be. Missionaries have reported great blessing thus far, and also some churches have said that they have been greatly encouraged. Let us continue to pray that much will be accomplished. During the month of April rallies will be held in the East, Northern Ohio and Southern Ohio districts, and in May in the Indiana, Michigan, Iowa, and Midwest districts. And both now and after the rallies are over let us all keep in mind that "our responsibility never ends."

VANCE HAVNER SAYS:

"The lad who supplied the loaves and fishes for the feeding of the multitude would have been nonplussed if you had told him that morning that he had enough food for several thousand people. He did not know what he had until Jesus took it and broke it and blessed and passed it around. Nor do you know what you have until you give it to the Lord."

Great changes are coming over Africa indeed, some for the better and some for the worse. We beseech you to remember that the growing complexity of the work calls for greater intercession. The enemy redoubles his efforts also. Brethren, pray for us without ceasing.

We have available a colored slide-tape recording set entitled "I WANT TO GO BACK," which gives the story of Miss Emmert's desire to return to Africa. It is about 14 minutes in length. Write the Foreign Missions office if you desire this for use in your church.



NEWS



GOSHEN, IND. Herman Hein, pastor of the Grace Brethren Church, was ordained to the Christian ministry on Mar. 18. The ordination sermon was delivered by Rev. Paul Dick, pastor of the First Brethren Church, Winchester, Va., which was the home church of Brother Hein. Others assisting in the service of ordination were: Dr. Herman Koontz and Dr. L. L. Grubb.

LONG BEACH, CALIF. The pre-convention divisional banquet of Christian Endeavor was held at the First Brethren Church Mar. 23. Bob Davenport was the speaker.

UNIONTOWN, PA. A committee has been selected by the First Brethren Church to make recommendation with regard to the relocation of the church in Uniontown. R. Paul Miller, Jr., is pastor.

WASHINGTON, D. C. (Special) In his Mar. 21 press conference, President Eisenhower referred to his 50-minute meeting with Billy Graham the day previous, and (in the words of the New York Times) "expressed admiration for Billy Graham, because the evangelist understands that any advance in the world must be made through man's spiritual nature." Mr. Graham was

the speaker at the Easter Sunrise Service held in the formal gardens of Walter Reed Army Hospital.

JACKSON, MISS. Dr. A. L. Goodrich, 64, editor of the Baptist Record since 1941, died unexpectedly of a severe heart attack on Mar. 14. Christian sympathies are extended by the Brethren Missionary Herald.

CAMDEN, OHIO. Dr. Randall Rossman, pastor of the First Brethren Church, underwent major surgery on Mar. 20 in Dayton, Ohio. In six weeks Brother Rossman is to return to the hospital for additional surgery. Please hold him up at the throne of grace in prayer.

TAOS, N. MEX. Gilbert Ray was properly crowned "king for the day" when he made his royal appearance in the home of Rev. and Mrs. Sam Horney. "King" Gilbert arrived Mar. 18, weighing 8 lbs., 2 oz. Congratulations to Brother and Sister Horney, our fine missionaries to the Spanish-Americans.

WATERLOO, IOWA. Evangelist Merv Rosell conducted a city-wide campaign in the Waterloo Hippodrome Mar. 11-25. The Grace Brethren Church, Richard DeArmey, pastor, cooperated in the campaign.

HARRISBURG, PA. The Atlantic Fellowship of Brethren Churches will convene at the Melrose Gardens Brethren Church May 8-11. Conard Sandy will be host pastor.

INGLEWOOD, CALIF. There were 200 in attendance at the evening service of the First Brethren Church on Mar. 11. Pastor Glenn O'Neal "paid off" by singing a solo.

ALEXANDRIA, VA. Guest speakers at the Commonwealth Avenue Brethren Church on Mar. 18, anniversary Sunday, were: Rev. James Dixon at the morning worship, Dr. Karl Keefer in the afternoon and Rev. Kenneth Teague in the evening. Robert Markley is pastor.

NEW TROY, MICH. Richard Jackson, pastor of the New Troy Brethren Church will act as emcee of the New Troy High School activity banquet Apr. 20.

BERRIEN SPRINGS, MICH. The Michigan District youth rally is being held at the Grace Brethren Church Apr. 6-7. Gilbert Hawkins is host pastor.

SHARPSVILLE, IND. Edward Clark has tendered his resignation as pastor of the Grace Brethren Church effective June 4.



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WASHINGTON, D. C. The Atlantic District youth rally will be held at the First Brethren Church Apr. 13-14. James Dixon will be host pastor.

CLEVELAND, OHIO. A Sunday-school convention for the Northern Ohio area will be held in this city Apr. 10.

CAMDEN, OHIO. The Southern Ohio District Conference will convene May 8-10 at the First Brethren Church, Dr. Randall Rossman, pastor.

LONG BEACH, CALIF. The California District Conference will convene at the First Brethren Church May 28 through June 2. Dr. C. W. Mayes will be host pastor.

WINONA LAKE, IND. The Auditorium at Winona Lake is being completely remodeled. A new platform has been constructed, which is smaller than the one commonly known to all Brethren. The seating capacity has been enlarged by approximately 400, and the balcony has been removed. When the Brethren arrive for National Fellowship Aug. 19-26, they will see a "new look" on the Auditorium.

WINONA LAKE, IND. The new denominational office building is taking on the finished appearance. The exterior brick work has been completed, and work on the interior is progressing on schedule.

EAST GERMANY (EP) Communists have a new propaganda wrinkle. They have now included earth satellites in their anti-religious line. A Stalinstadt newspaper, commenting on a report that the Soviet Union will launch an artificial earth satellite this year, said: "We are convinced that this satellite, which in the belief of the Church will travel in heavenly spheres, will finally remove the legendary figure of God from His throne."

"Christ died for our sins according to the scriptures."

In the previous article entitled, "Foreshadowings of Calvary," we called attention to the fact that the death of Christ on the cross was the very center of God's great plan of redemption. The Old Testament abounds in types and prophecies of the person and work of our Lord Jesus Christ.

We now rejoice in the fact that the work of redemption, the mission of our Lord Jesus Christ has been *accomplished*. In the closing words of Psalm 22 we read: "That he hath done this." The psalmist has given a graphic description of the terrible sufferings of our Lord on the cross. He closes the psalm with praise for future blessings. However, in the closing words he says that "he," that is, the Lord, "hath done this." It is interesting to note that the very word of our Lord uttered from the cross, "It is finished," is equivalent to these words of the psalmist. Cf. John 19:28: "After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst." "When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost" (vs. 30). The words "accomplished," "It is finished," and "might be fulfilled," all have the same idea—the idea of completeness or fullness.

HIS PURPOSE

God has accomplished His purpose. He has kept His promise. In Galatians 4:4-5 we read: "But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." The Father fulfilled His promises by sending the Son into the world. God the Son came as promised and finished or accomplished His mission.

In the gospel accounts of the person and work of our Lord we see that He fulfilled the foreshadowings of the Old Testament. At the cross, the Word of God found fulfillment in the death of Christ and met the need for a perfect sacrifice to atone

for sin and thus put it away. Every sacrifice recorded in the Old Testament from that of Abel down had in view the one great atoning sacrifice of Christ at Calvary as the Lamb of God taking away the sin of the world. All bore witness to the absolute necessity of the death of a spotless victim before there could be any approach to God whatsoever.

"It is finished" was the cry of victory for our Lord. It was for this purpose that He left heaven's glory. For this great work He humbled himself, and took upon Him the form of a servant, and was made in the likeness of men, and became obedient unto death, even the death of the cross. As our Lord thought upon His coming death on the cross, He said: "How am I straitened till it be accomplished." Praise God it has been accomplished. The plan of redemption is now a reality because our Lord was obedient even unto the death of the cross.

HIS SUFFERINGS

Our Lord's sufferings were finished at the cross.

Think of the terrible sufferings as described by the psalmist. In Psalm 22:6-7 he is being mocked and reproached: "But I am a worm and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn: they shoot out the lip, they shake the head saying. . ." Also "They gaped upon me with their mouths, as a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet" (Ps. 22:13-17).

Dr. Harry Ironside said of this passage: "It tells of the place He took in lowly grace for our redemption. The figure He uses is a very striking thing! 'A Worm' was the 'Tola,' a little insect like the cochineal found in Mexico. From the blood of the crushed cochineal we get a beautiful crimson dye. In the

same way, from the tola was made a scarlet dye with which the great ones of this world colored their garments. Jesus was practically saying: 'I am like the tola; I am to be crushed to death that others may be robed in glory.' So we see Him on that cross bleeding and dying for our sins."

The sufferings of our Lord for sin have been accomplished and we can rejoice. But let us never forget that it was our sin that caused His suffering. The awful sinfulness of the human heart is revealed at Calvary as they took the sinless Son of God and nailed Him to a criminal's cross.

HIS CRY

The cry "It is finished" meant that our Lord had put away sin by the sacrifice of himself. It was there that He was "made to be sin." It was there that the Lord "hath laid on Him the iniquity of us all." He appeared to put away sin by the sacrifice of himself. God has searched all that sin was and all that it deserved and caused it all to fall on the head of His Son.

Before the cross the worshipers had to bring the sacrifice, but since God provided the Lamb, and laid upon Him the iniquity of us all, there is nothing for us to do but accept the provision made for us.

A note was in the Sunday School Times some time ago that is interesting as we think of this victory cry from the cross. Professor Beare of the Presbyterian College, Montreal, Canada, points out (in the Presbyterian Record) that the last word of our Lord on the cross, "tetelestai" ("it is finished"), is properly so translated in John 19:30; yet that this word is found repeatedly in tax receipts in the sense of "paid." "The word 'tetelestai,' on a papyrus tax receipt, is the exact equivalent of an English rubber stamp, 'Received Payment.' I wonder if the man of those days would not be apt to take the word on the lips of Jesus also as meaning 'It is paid; the account is settled; the debt is wiped out; the Redeemer of mankind has paid the price of redemption.'"

(Continued Next Issue)

GRACE -- *A Pure Product*

By J. PAUL MILLER

Pastor, La Loma Grace Brethren
Church

Modesto, Calif.

PART III

Almost anyone appreciates quality in a product. Different products assume excellency because of different and sometimes opposite factors. Some things have quality because of meticulous workmanship that has gone into them; some by reason of a careful mixture of certain ingredients. And then there are others that have great value only because of their purity and freedom from any trace of contamination. It is our purpose to point out that the grace of God falls into this last classification. God's grace is glorious, and its value is beyond our comprehension, only because of its purity. When compounded with anything else at all, the result is drastic and we are at a loss to determine just what this new product is. Whatever else it is, it is not grace. In a moment we will go to a passage of Scripture which strongly suggests that the moment we mix anything with the grace of God, it utterly loses its value.

A great number of folks are to be found who feel that somehow salvation is by grace, but that this grace of God is not to be altogether depended upon, that it is a kind of flimsy thing and needs to be stiffened and propped up by a prescribed course of human works. Many religious groups offer their lists of "dos" and "don'ts" as the prevailing canon of good works, necessary to make the grace of God effective. Needless to say, this does not make God the sole author of our salvation. It is not possible for a person to hold this opinion and at the same time experience any assurance of salvation. There is always the screaming question: "How do I know when I have mixed enough good works with God's grace to enable Him to save me?" Or, "What happens if I fail to carry out a point of this law of yours?" The ultimate conclusion of such reasoning is that "Christ is become of no effect unto you" (Gal. 5:4).

We are reminded of the rich young ruler. Without a doubt he had done a

pretty good job of living a good life. We may legitimately suspect that here was a clean-cut young man, outstanding because of his good behavior. He had plenty of good works to his credit. He had *done* a lot of *doing*! Then isn't it strange that he came to Jesus and asked: "What must I *do* to be saved"? This person was trying to be good enough to be saved, and he certainly had a pretty good record. But the one thing that he didn't have was peace of mind. He was troubled and his thought was to find Jesus and ask of Him what further thing he must do in order to be saved. He thought he had fulfilled the law, and surely that ought to be enough, but somehow he couldn't be sure. Our Lord's answer to him was filled with subtle implication. He told him to go sell all that he had and give it to the poor. Right then and there this young man saw what a hopeless thing he was involved in. He could never make it. He went away sorrowing. His was the sorrow of any who are trying to mix works into a process by which we might obtain salvation. There can be no assurance at all.

I would like to offer for our consideration, a passage of Scripture which seems to deal squarely with our subject. We are trying to point out that grace is a pure product. The Book of Romans of course is filled with the subject of grace, but there is one verse that bears very heavily on this one point. I'm thinking of Romans 11:6. Most of us find ourselves to be mentally lazy enough to make us unwilling to think our way through a verse such as this. Let us see if we can do it with simplicity. The subject of salvation is under discussion and Paul writes: "And if by grace, then it is no more of works." That should seem quite clear so far. The fact is stated and already it has given us a pretty strong feeling that the writer is trying to picture grace as something that stands alone and can tolerate no tampering at all.

We are told that if salvation is by grace, then works must not be mentioned in connection with it. But

the next phrase clinches the matter. It tells us that we have utterly destroyed grace if we insist on thrusting works into the picture. We have destroyed it by reason of contamination. With any amount of contamination, grace is no longer grace. Let us attempt a bit of paraphrasing here and say: "And if salvation is grace and altogether a gift, then it is no more out of works; if somehow it were otherwise, and if it were effective to mix in some works with grace for the purpose of obtaining salvation, then grace is no longer grace; it is no longer a pure product but a compound for which we will need to select another name." Ah, how violently the pure grace of God expels a foreign ingredient.

Perhaps we should attempt an illustration. Let us suppose that you handed me a piece of wood and ask me to paint it completely white. I take it and proceed to do that, but after I finish I take a dark color and barely shade it over. Then I hand it to you. It looks pretty white all right but presently you notice the dark shading and you say to me: "Is this pure white"? To which I answer: "Yes; it is pure white." You could only shake your head and answer: "If this is pure white, then white is no longer white." Thus it is with grace. If we associate it with salvation, then it must not be modified. If we do, then we have destroyed grace. We would know nothing of a disposition of God that could be called grace. If we would still insist on calling it grace, then grace would no longer be grace.

The last half of this verse (Rom. 11:6) states the matter in reverse, and the same truth is emphasized all over again.

What a precious thing it is to come to the realization that God's grace is sufficient and lacks nothing. This way I can know that He does all the saving, and I may have full assurance of my salvation. With this truth firmly in our hearts, we are led into a joyous participation in the service of the King. The highest possible motive for good works then becomes ours. END.

FOREIGN MISSIONS—

1. Praise the Lord for His abundant blessing upon the missionary rallies, and pray that He may continue to bless them through the month of May.

2. Pray for good health for the Samaritans following an attack of flu on the part of the children and pneumonia on the part of Mrs. Samaritan. They are due to return to Africa in June.

3. Pray that every member of the Brethren Church will follow the Lord's leading in setting a prayer goal for foreign-mission giving and will give week by week to reach that goal.

4. Pray for Manuel and Angelita Cuevas, a young man and his wife who were saved in the Tijuana Mexican work and who have gone out as missionaries to their own people in Mexico.

5. Pray that the Lord will make it possible somehow to expand the work in France.

6. Pray that the Lord will continue His abundant blessing upon the radio ministry in Argentina.

HOME MISSIONS—

1. Pray for the sale of property in Cheyenne, Wyo., which is necessary to finance a building program to be started this spring.

2. Praise the Lord for the Northern Ohio District's special offering taken for the Fremont colored work.

3. Pray for the West Covina brethren who have started their building program on faith that the Lord will provide financing. Pray that the building will be ready for the Christian day school by the time the fall term begins.

4. Pray for the plans, personnel and program of the vacation Bible schools in the Taos Valley. The entire summer period is utilized in from 8 to 10 different VBS's.

5. Praise the Lord for the dedication of our first church in the State of Florida at Fort Lauderdale. Pray for more churches to be established in this state soon.

6. Pray for the Brethren Construction Company crews that the maximum may be accomplished dur-

YOUR Prayer Pointers FOR APRIL

By Mrs. Frank Lindower
Uniontown, Ohio

ing the building season.

GRACE SEMINARY—

1. Pray for the forthcoming commencement activities that they may be a blessing to all who attend, especially to the graduates.

2. Pray for the graduates as they look toward the future.

3. Pray for the summer activities of the students and faculty of the school.

4. Pray for high-school and college graduates who will be looking toward college and seminary next fall that they may make the right decisions.

5. Pray for the necessary means for the continued maintenance of the school and for funds for expansion.

WMC—

1. Pray that all brethren may learn that prayer is not a little habit pinned on to us while we were tied to our mother's apron strings, neither is it a little decent quarter of a minute's grace said over an hour's dinner; *but that it is the most serious "work" of our most serious years!*

BYF—

1. Ask the Lord to call forth young people for our summer work, teams to be sent to the various mission points for vacation Bible schools, camp work, and general spiritual service.

2. Ask the Lord to raise up a man to be our national youth director!

3. Praise the Lord for the fine responses to the new youth programs.

4. Ask the Lord to guide the Youth Council as they prepare a revised Brethren Boy's Club program, a program for the older fel-

lows, advanced work for the Brethren Youth Fellowship, and increased effectiveness of the Sisterhoods.

5. Pray that the Lord will lay a burden for youth work upon the hearts of some competent people in each church.

SUNDAY SCHOOL BOARD—

1. Pray for the final planning of the national Sunday school convention, to be held in Winona Lake, two days (Sunday and Monday) preceding national conference.

2. Pray for the workshops being held now, in several churches in planning for the DVBS's of this summer.

3. For the continued interest in the final months of the national Sunday-school contest (about 10 percent increase in the month of February).

4. Pray for an intensified "Christian Worker's Training Program" in every Brethren Sunday school.

5. Pray for direction from the Holy Spirit, as we plan for the future program of the Brethren Sunday schools.

LAYMEN—

1. Pray for the officers and their program committee that they might develop a good program for the coming year.

2. Pray that the laymen in each church will become more interested in the things of the Lord and lead souls to Christ!

SMM—

1. Pray that many shall hide God's Word in their hearts by reading and memorizing the Scriptures.

2. Pray for the patronesses who lead and guide the girls, that they may have wisdom in doing the will of the Lord.

3. Pray for the Rottler children in Argentina, who have been quite ill.

MISSIONARY HERALD—

1. Pray for the Missionary Herald staff as they face the tremendous responsibility of inventory, packing and moving to the new location.

2. Pray for the staff as the extra duties must be done, such as getting orders out under adverse conditions, and the publishing of two Heralds a week during April to care for the May issues.

3. Pray that the Sunday-school orders might be sent in early.

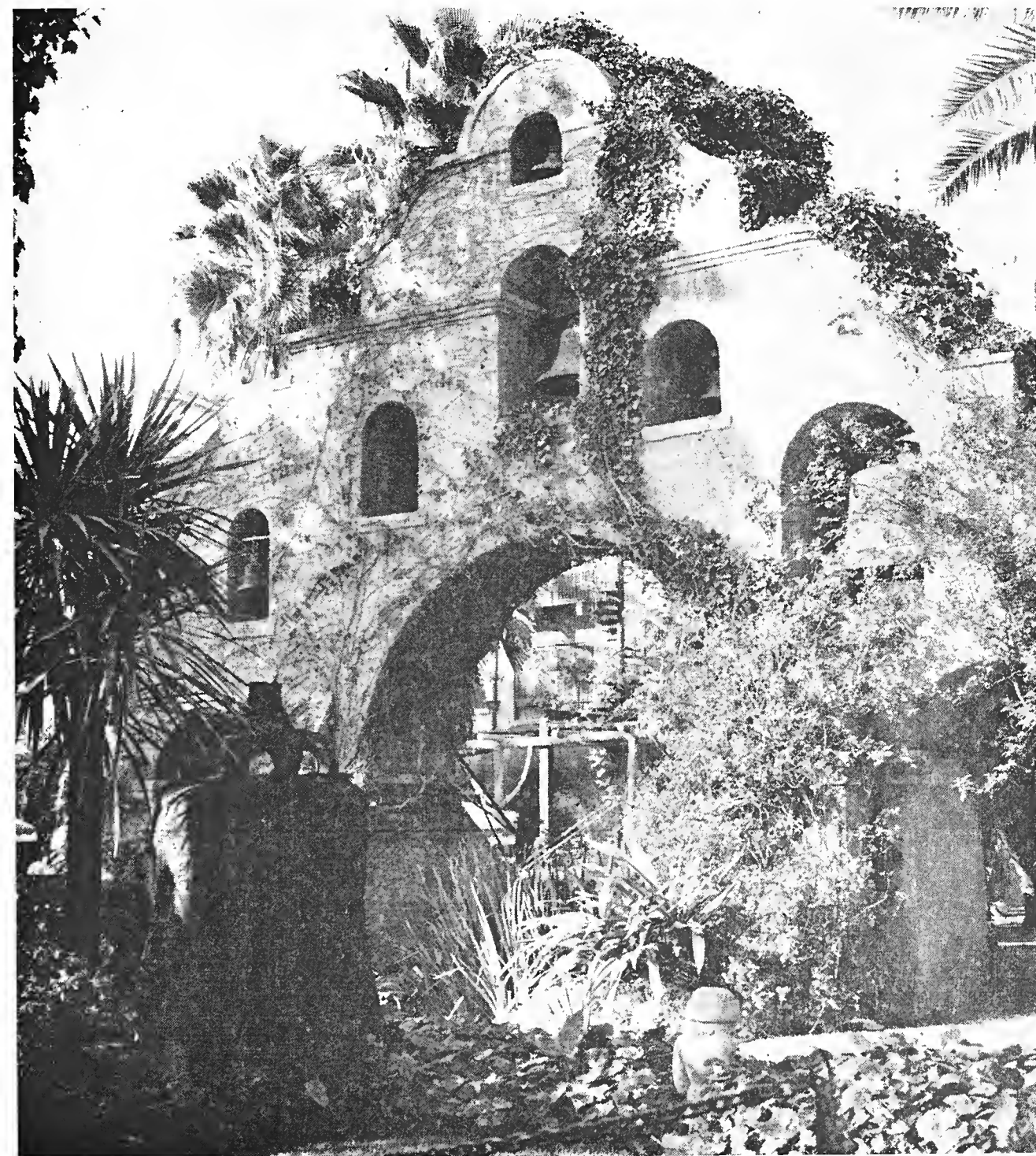
4. Pray for the problems entailed in the moving of our linotype machine to our new location.

The BRETHREN MISSIONARY HERALD



WMC NUMBER

APRIL 14, 1956



PICTURESQUE ARCHITECTURE—RIVERSIDE, CALIF.

Herald Staff Photo



"AS UNTO THE LORD" Col. 3:23

TRAINING THE WOMEN OF TOMORROW- "AS UNTO THE LORD"

By MRS. H. LESLIE MOORE
National SMM Patroness

"The aged women likewise, that they be in behaviour as becometh holiness . . . that they may teach the young women to be sober, to love their husbands, to love their children" (Titus 2:3-4). This Scripture should be a challenge to every woman in The Brethren Church and especially the members of the Women's Missionary Council. God has an order for all things and the divine order for the instruction of young women is that the older women must take this responsibility. How are we taking the responsibility? Are we doing it cheerfully and with love for those that the Lord has given us to lead? Or are we constantly bemoaning the fact that we have this job or else passing it on to another that has more time than we have. Perhaps you think you just can't do this because you lack talent or time. I have always found that the Lord only asks you to do what you are able to do. Of course it might take a little effort and sometimes it takes a lot, but Christ is the answer to every need and we all know that He has promised to supply every need that we can possibly think of, but we must be willing to be used of Him (Phil. 4:19).

Back in the early 1900's, some of the women of the Brethren Church saw the great need for a work among the girls of our denomination. I don't believe that need has lessened one bit; in fact, it has increased so much that even though we are reaching thousands of girls through Sisterhood, there are still thousands in *The Brethren Church* who are not reached. You might ask why so many girls even in our own denomination are not being touched. Here is the reason, and I am going to be very frank: The women of The Brethren Church have neglected the God-given privilege to work among the young women of our churches. It is heart-rending to hear pastors and their wives and, yes, even girls, say: "We have the girls to form a Sisterhood, but no one wants to take the responsibility of leading them." Shame on us! This is not a responsibility for just a few, but God has given it to everyone who calls herself Christian.

The work is not always easy, for many times we

don't "feel" like entering into games or listening to girl's small talk. Many times you might feel that your efforts are wasted when you have gone all out to give them a good time that seems little appreciated or you have dealt with a girl concerning her problem of youth, and she has strayed far from the Lord. But the rewards will be great in heaven when your Master says, "Well done."

All of the rewards are not for eternity, however. When you hear "your young ladies" exhort one another to live a life that is well pleasing to their Master, or you see them grow in the grace of the Lord through their daily Bible reading and prayer: "It will be worth it all, when we see Jesus."

As a missionary council we have taken "As Unto the Lord" for our theme for this year. We have seen many aspects of our service "as unto the Lord." We should not allow this one to be the least of our service. Our theme verse (Col. 3:23) tells us very specifically how this work should be done. The word used by the Apostle Paul is "heartily." Webster tells us this word means, "from the heart; with all the heart." Are we guilty of doing this work among our girls half-heartedly? If we are, we cannot quote this verse with sincerity. Let us covenant with the Lord that we will do His best in us for the girls of our denomination.

You might ask the question: "What can I do to help out in the Sisterhood work?" I'll list a few, and I think each one of us can find a job among these. First of all, be a prayer partner. Pray daily for the girls of your individual Sisterhood. Pray for the patronesses. They need much prayer support as they instruct these girls in righteousness. Pray for girls who can be contacted through the SMM. Pray for the officers of the entire organization, national, district and local.

Secondly, you can volunteer to be a patroness! Does that shock you? We have been striving to have a patroness-training program, whereby several ladies, besides the elected patroness, will sit in on the Sisterhood meetings, so that they can be ready to step in, if needed, at any time. I cannot stress the importance of this too much. You can see it would be much easier to step into

(Continued on Page 224)

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

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Christian Home and Marriage Forum

By Althea S. Miller

TOO YOUNG?

Some parents have been asking: "How young is too young for my child to accept Christ?" May I counter with another question: "How old is too old for my child to accept Christ?"

There is no set age at which a child can respond to the wooings of the Holy Spirit. Each child's emotional make-up varies; his spiritual sensitivity differs according to how much or how little he has been "exposed" to the sound of the Gospel. There is one thing you can be sure of—you have never seen sad results from a child taking Christ as his Saviour very young in life, but you have seen tragedies as a result of the child waiting too long. If I'm going to make any mistakes at all along this line, I'd

a thousand times rather it be along the line of "too young" rather than "too old." I am quite convinced in my own heart that there is no such time as "too young." When a child has heard the gospel story and the way of salvation from babyhood, and has seen evidence of salvation by public confessions in the church, and then he too wants to come to Christ, he is ready; he is not too young, even though he is only four years old!

No two children in the same family will respond to the Gospel or recognize his need of salvation at the same age. After we had been in Roanoke about a year our son, Paul Kent, started saying he wanted to "get saved." He was just a little past four. Since I sing in the choir, he sat with a lady of the church who came to me one day to ask if she should allow Paul Kent to go up and make a public confession at the invitation. The older children had been between five and seven when they'd taken their public stand, and with that in mind I thought the lad was too young. He just couldn't understand what it was all about. Oh foolish mother!

In June of that year my husband was called to Altona to hold a Bible conference. The family was invited to go to the church which we had formerly served and visit with some of the friends there. One day as we visited a lady asked: "How many of your children have accepted Christ since you've been in Roanoke?" I answered that Dortheann and Sharon had. Almost before I finished, Paul Kent, who was standing at my side said: "I'm not saved yet. My Mother and Father won't let me." If someone had hit me with a bomb, I could not have been more surprised or humbled. Because he had five months yet to go before he'd be five years old I thought he didn't know what he was talking about! I learned my lesson that day. When I told his Daddy he talked to the boy and told him he might publicly accept Christ any time he felt the Lord wanted him to do so.

THE PRESIDENT'S CORNER

Presenting—

MRS. GERALD POLMAN

President of the Atlantic District

Greetings to our WMC sisters from the councils of the Atlantic District.

A very fine fall rally opened the year for our district. A record attendance and a full program encouraged all. Since so many of our eastern women had not been privileged to attend the national conference this year, the program was a real "conference echo." An attendance banner for the council with the highest percentage of attendance was awarded to the Winchester senior council. Competition was strong, and our spring conference will decide who will be the next proud possessor.

In October the second annual presidents' meeting was held. The joint meeting of the local presidents, district officers, and pastors' wives has proved a great help to our district and the local councils alike. District goals were set, ideas exchanged, and new plans formulated. A real desire to emphasize the spiritual goals of our councils was the desire of all.

A fine spirit of cooperation among the ladies has been evident. No president could desire a better group of officers than we have. Especially are we thankful for our district prayer chairman who has written many, many letters keeping our groups informed of prayer requests and encouraging us in this ministry.

It is our great desire to promote among our women a strong growth in Bible reading and prayer. As each lady grows spiritually, each local council will benefit, and in turn our district and national work shall prosper "as unto the Lord."

It was not until October of that year that he stepped out from his seat one Sunday evening and walked the length of that aisle. Daddy leaned over and whispered: "Why did you come up here, Son?" Without hesitation the lad replied: "I came to get saved, Daddy." *He didn't know?* He knew far more than we gave him credit for because the Holy Spirit was dealing with him and making him aware of his need of salvation.

Paul Kent wasn't yet five, but who ever told us that the Holy Spirit can't deal with the heart of a child until he is eight or ten? Oh parents! How we sometimes presume and set ourselves above the omniscience of God! Don't ever throttle your child until he cannot be aware of the Spirit's call. That precious boy or girl is just a trust to you from God. Don't dare tie cords of this life about him. Your highest aim should be to give him back to God in service. Don't expect all your children to respond at the same age, but pray them "into His arms" before they get too old. It is not likely they will be saved too young. Are all *your* "lambs" in the fold?

"Suffer the little children to come unto me, and forbid them not" (Mark 10:14).



Mrs. Althea Miller



Every Christian around the world has the right to read the Word of God in his own language. Every unsaved man in the world has the right to hear the Gospel in his own language. To make this possible we must give generously for the supplying of printed materials and for the sending of printing presses to our mission fields. Helping to supply this great need is our WMC foreign-mission project. We are now midway in this project. Let us give generously that other Christians may have what we accept without a second thought. What would we do without our Bibles? What are our fellow Christians doing without Bibles in our mission fields? How can they grow in Christian grace unless we help them to have the Word to read and study for themselves?

NATIONAL WMC OFFICERS MEET AT WINONA LAKE

At 9 a. m. on March 23, six of the national officers assembled at the home of Genevieve Pifer for the annual pre-conference business session. Those in attendance were Mrs. Kenneth Ashman, president; Mrs. Miles Taber, vice-president; Mrs. Lester Pifer, secretary; Mrs. Chester McCall, financial secretary-treasurer; Mrs. Jesse Deloe, literature secretary, and Mrs. Benjamin Hamilton, editor. We were sorry that Mrs. Adam Rager, assistant secretary and Mrs. Frank Lindower, prayer chairman, were not able to be with us.

In a long all-day session the officers were able to lay the ground work for the business sessions of national conference and get much of the routine work out of the way in preparation for the annual board meeting before the beginning of national conference. The reports of the year's accomplishments in new councils, projects, offering goals, etc. warmed our hearts and made us realize that the Lord has really been blessing our Women's Missionary Council.

The Indiana District took advantage of the presence of national officers from Ohio and California to plan a fellowship festival. In spite of a heavy rain 153 women of the district met in the evening at the seminary building. Two carloads of women came all the way from Wheaton, Ill. to fellowship with us. A wonderful program was given in the chapel with Mrs. Ashman, national president, as the featured speaker. Each of the national officers received a beautiful lapel pin as a token of appreciation from the district. After the program the group adjourned to the beautifully furnished lounge where a sumptuous buffet supper was served and a happy time of fellowship enjoyed until a fairly late hour. What blessed fellowship there is for a group of women who are bound together in the Lord and for His glory as we are in our WMC.

a position that you knew something about, rather than to start with no background at all. This training program is for your good, as well as the good of the organization. I do not want to minimize the joys of being a patroness. There are many compensations, as I have already stated, in this life. Let no excuse keep you from the privilege of molding the lives of the mothers and wives of tomorrow. Don't make an excuse to keep out of this work unless you are sure the Lord Jesus would be well pleased with it. I think a very appropriate line here would be one found on a navy recruiting poster: "We Want You!"

Third, you can roll bandages. This has been a project of the Sisterhood since its inception nearly 46 years ago. It has grown from one small box of bandages sent out with the Gribble party to thousands of bandages sent each year. We know you have helped in the past by supplying material and helping to roll the bandages. This is a real way to get acquainted with your Sisterhood girls and still help them in the projects. "Keep them rolling."

The last one I will mention here is this: Take an active interest in the Sisterhood work of your local society. Entertain them in your home or assist in any of their projects you can. I think every WMC member should attend at least one regular Sisterhood meeting a year. This will help you to keep up with their goals, plans and program. Be interested in them and let them know it. I know many of you have daughters who are SMM age. If they belong to it, that is fine. If not, urge them to go; help the patroness to plan interesting things for them, yes; even go with them once or twice to get them started. But even if you don't have a daughter of your own, adopt one. Only eternity will tell the blessings you will receive and the influence YOU can have on the next generation through your interest in the Sisterhood.

I am personally thankful for what the Lord has done for me. He has, first of all, saved my soul and is preparing a place in heaven for me. Then He has permitted me to serve Him in a capacity that I am not worthy of, in myself. When I think back through the years of my connection with the Sisterhood of Mary and Martha I praise the Lord that such an organization was started for the girls of our denomination. I know it has had a very definite influence on my life. I think of the time when I started to attend the meetings. I was about eight years old. Our patroness was a very godly woman (our pastor's wife at that time). Many times her patience and love were strained by our youthful antics, but never did we ever forget her teachings. She was, in truth, my second mother and when my own dear mother went to be with the Lord, she was my confidant, my guide, leading me in the paths of righteousness. She was quiet and unassuming, but her labor of love was "as unto the Lord" I am sure. Why am I telling this personal incident? I hope I can impress every woman that reads this page with the great need, the great responsibility—yes, the great privilege of helping in this most important work for our women—that of "Training the Women of Tomorrow "As Unto The Lord." Can we count on you?



MISSIONARY BIRTHDAYS—JUNE

Africa—

Rev. S. Wayne Beaver June 2
Bozoum via Bangui, French Equatorial Africa.
Mrs. Marvin L. Goodman, Jr. June 12
Mission a Nzoro, Bocaranga via Bozoum via Bangui, French Equatorial Africa.
Rev. Martin M. Garber June 14
Mission a Bekoro, Paoua via Bozoum via Bangui, French Equatorial Africa.
Rev. Roy B. Snyder June 15
Bouca via Bangui, French Equatorial Africa.
Miss Marie Mishler June 19
Bouca via Bangui, French Equatorial Africa.
Mrs. Lester W. Kennedy June 30
M'Beiki via Bangui, French Equatorial Africa.
In the United States—

Nancy Grace Hill June 8, 1949
2125 E. 6th St., Long Beach 12, Calif.
Mrs. Rose A. Foster June 9
1242 Fern St., Shamokin, Pa.
Mrs. Harold A. Mason June 26
c/o George B. Lord, 2013 Alabama Ave., Fort Wayne, Ind.
Roberta Ruth Hill June 29, 1945
2125 E. 6th St., Long Beach 12, Calif.

SUGGESTIONS FOR LOCAL PRAYER CHAIRMAN— FROM THE NATIONAL CHAIRMAN

Someone remarked: "I do not believe in record-keeping in my prayer life!" Another said: "I want to be led by the Holy Spirit and not by a prayer list!"

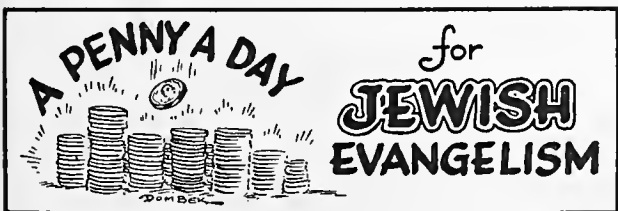
Is That the Way You Feel, woman who is supposed-to-be-manifesting Christ?

Record keeping in prayer is not intended to give us ground for boasting. Its *real* purpose is to give us a clear vision to see if we are led by the Spirit, or merely by our own personal interests!

Our Lord told us to go into all the world with the Gospel, and if we keep a prayer record, we will see that all too much of our praying is for "me and mine." We may think we are interested in the evangelization of the Jews, but our prayer record will *prove* how often we pray for the salvation of the Jew, in comparison to the times we pray for our own relatives or personal friends.

How often do we pray for the President of the United States? Yet we are taught in I Timothy 2:2 that we should pray for *all* that are in authority.

Yes; WMC ladies, prayer records are valuable in our service for God! *Did you* receive the record sheets from your district prayer chairman? If not, ask her for them.



The Women's Missionary Council

Extends

Birthday Greetings

to

The Sisterhood of Mary and Martha

(As a 46th anniversary gift to the Sisterhood we allot the extra space of the WMC Herald for the publication of Sisterhood contributions. *WMC editor.*)

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Editor—Mrs. Ben Hamilton, Box 701, Winona Lake, Ind.
Prayer Chairman—Mrs. Frank Lindower, R.R. 1, Uniontown, Ohio.
Patroness of SMM—Mrs. H. Leslie Moore, 112 Beachley St., Meyersdale, Pa.

REBELLION . . .

By MRS. ROSE A. FOSTER

"An evil man seeketh only rebellion: therefore a cruel messenger shall be sent against him" (Prov. 17:11).

During our first term at Yaloki, Mr. and Mrs. Hathaway left for a much needed furlough in the homeland. Dr. Gribble anticipated attending a missionary conference in the Belgian Congo.



Mrs. Rose A. Foster

Everything was going nicely. The big, brick church had been completed; the schoolhouse and dispensary were also finished, and the brick house was almost ready for the ladies to move in.

Every morning a service was held for the working men. Many were accepting the Lord Jesus as their Saviour. A converts' class was taught each morning, and a baptismal service was a regular feature after each Sunday morning service. God was blessing, and we were rejoicing, for many were turning from their idols to the living God!

Then a change seemed to overtake the people as the year 1928 progressed. Fewer workmen came to work. Fewer people attended the services when we visited the villages. People were leaving their villages and conditions in general were far from normal. Satan was at work in the hearts and lives of the people.

Because of the illness of two of the missionaries, all four of us went to Bassai, so that Miss Meyers, one of our nurses, could care for the sick. As we traveled, we noticed that many of the villages were vacant. There were no people, no new gardens, no goats.

We spent several weeks at Bassai; then began our return trip to Yaloke. When we arrived at Bozoum, the government post, the authorities informed us that we could not go on without an escort of soldiers because the Banou Tribe had rebelled against the government, and were on the warpath. They desired to return to their old way of living—the men to fish, hunt and loaf, and the women to do all the laborious work. It was impossible for us to travel with soldiers; we had the living God to care for us, and the Lord overruled and we were permitted to go on.

We traveled on an old, wornout truck. On it were all our traveling equipment and four passengers. We left Bozoum in high spirits, but before we had gone very far the truck stopped. We discovered a cylinder head had broken. From thereon, we rode the truck down hill and pushed it up hill! At length, we reached a village where there was a garrison of soldiers. The captain was very gracious and gave us men to carry our loads to Yaloke. With less weight, we were able to travel faster and reach home that evening.

On the mission station a small, but very happy, faithful group of believers greeted us. All the others had gone to join in the rebellion. Their lives had been threatened, and the leaders of the rebellion had told our people that we had run away and would not return.

How could two weeks change everything so much? Not one workman answered morning rollcall. Not one

SOUL for SALE

(A Writing Contest Entry)

By MISS MARJORIE GONZALES
Taos, N. Mex.

Lucia Montoya, was a tall, longy, dark complexioned, dark-eyed and dark-haired Mexican girl. Although she had a sweet voice, she was not welcomed as one of the other girls at Yellow Creek because she was not attractive. Her father worked as a farmer on a water-melon patch at Yellow Creek, where she lived.

Everywhere Lucia went the girls poked fun at her. Why? To add to her homeliness her teeth were yellow and crooked; her nose, which was too long, was constantly being twitched back and forth.

In school she was called the "ugly duckling." Many times she would just sit at home and cry. Life just wasn't worth living. She thought that life would be different here in the United States, but it seemed worse than Mexico. The United States, the land of opportunity, progress, and brotherly love was turning out to be a country of wickedness and persecution.

If only Lucia knew that there was one girl at Yellow Creek High School who loved her and cared for her. This girl Lorenza Montenegro, was 16, short, dark eyed, dark haired, with a pug nose. Lorenza was an SMM girl at the Yellow Creek Brethren Church.

It was Friday morning. What a relief for Lucia to be out of school at four o'clock! Lorenza came up to her and smiled. Lucia's heart skipped a beat. Was she seeing things? Could this be real? Someone had smiled at her.

The reason for the smile and friendliness was not evident at the moment. Lorenza wanted to invite her to the SMM party on Thursday night at the church. The party was to be a get acquainted party for new girls.

Several Thursdays passed and finally the day came. It was the day of Lucia's new birth. Christ's atoning blood had cleansed her and now she could say: "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold all things are become new."

Was the price for this soul too great to pay? No; it only took a smile and love.

of the villagers attended the morning services. Not one class could be held, except for the few on the mission compound. No village work could be done; they were vacant. There was one work left to do, pray, and we spent much time in prayer.

Voloungou, our faithful leader, had been converted several years previously. Old Chief Yaloke, his uncle, threatened him day after day, even with death. But Voloungou did not renounce the white man's God, nor return to his people's heathenish ways. Before Voloungou's conversion he had been a great leader in his village, and his conversion to Christ was a firm testimony. To every threat he would always answer: "You may kill my body, but you cannot touch my spirit. It belongs to God. If you kill me, I will go to be with Him."

(To Be Continued)



HIS DESIRE OUR DELIGHT

PSALM 37:4

DOMBER

Daring Deborah

By MRS. ARNOLD R. KRIEGBAUM

Because she trusted God, and because she could inspire others to trust Him, Deborah arose to great leadership, a mother in Israel! Deborah exhibited kindness, wisdom, humility, motherliness, and steadfastness toward God; she truly had womanly excellence. But though Deborah much better personified the homemaker in Israel than the warrior, she was willing to tackle a dangerous and difficult task when she saw the need.

In the Book of Judges these words frequently occur: "And the children of Israel again did evil in the sight of the Lord." For 20 years Jabin, King of Canaan, had mightily oppressed the children of Israel. Deborah, a prophetess, judged Israel during those years, and as the people came to rest beneath her palm tree and secure her counsel, she saw the increasing need for someone to lead Israel to obey God and put down the enemy.

Deborah had courage and she summoned one of Israel's most capable military men, Barak, and said unto him: "Hath not the Lord God of Israel commanded, saying, Go . . . ?" (Read Judges 4:6-8.) Do you know what that great military commander answered? Deborah, if you will go with me, I'll go. A nation is in a sad state when the most capable men are afraid and need a woman to lead in a battle.

Conditions in Israel were so destitute that the highways were deserted, people were afraid to travel because of robbery and violence. The women used to visit at the wells and discuss the Lord's work, as recorded in Judges 5:11: "There they rehearsed the righteous acts of the Lord." But now, they were afraid of the arrows that might come flying from ambush. To venture out of their houses was not safe. No wonder the path to Deborah's was well worn. The people needed guidance and there was no man to lead them.

Deborah went with Barak, but she let him know that all the victory and honor would be the Lord's who would sell the enemy into the hand of a woman! Deborah did not fear the 900 chariots of iron, nor all the enemies' foes. The Lord God of Israel had commanded Israel to go, and she was able to so hearten the people that 10,000 men of Naphtali and Zebulun went to do the job the Lord gave them. "Up," said Deborah, "for this is the day in which the Lord hath delivered Sisera into thine hand: is not the Lord gone out before thee?" If God be for us, who can win against us?

Sisera, the captain of the enemy had to flee on foot to try to save his life. A woman, Jael, went out to meet him and invited him in to her tent. She covered him with a mantle, and gave him milk to drink. Then she took a hammer in her hand, and went softly unto him, and smote the nail into his temples,

and fastened it into the ground: for he was fast asleep and weary. So he died. Barak came in hot pursuit of the general, and Jael went out to meet *him*, too. She said: "Come, and I will shew thee the man whom thou seekest." And she showed the sight of Sisera with a wooden tent pin driven through his temple. God had delivered the enemy into the hand of a woman. And Deborah didn't have to do the "dirty work."

In the beautiful song of victory, given in chapter 5, Deborah not only proves herself to be a writer of fine extempore poetry, but she manifests her mature, sweet spirit as she gives the credit to the willing people and the glory to the Lord!

"Some trust in chariots, and some in horses:" but Deborah remembered the name of the Lord her God (Ps. 20:7).

Deborah did not fritter away her time uselessly bedecking herself. She was not occupied with accomplishments, or posing nor with a career; she comforted needy souls as a "mother in Israel." Because she was brave and trusted God, the whole land had rest for 40 years.

Dare to be a Deborah!

PROGRAM GUIDE FOR MAY

SING TIME: Open the meeting with a few of your favorite choruses, and have a word of prayer.

SCRIPTURE READING:

DEVOTIONAL STUDY: The Seniors and Middlers study, "Daring Deborah." The Juniors study, "Elisabeth."

PRAYER CIRCLE: Take your requests and petitions to the Lord in prayer.

MISSIONARY BIOGRAPHY: Mary Ann Habegger.

ANNOUNCEMENTS: Don't forget to read "Your Reminder," and the important announcements that are in the SMM section of the Herald.

BUSINESS MEETING:

SMM BENEDICTION:

PRAYER REQUESTS

Pray that the Lord will lead and direct the writers of next year's articles.

Pray for Myra Joy, and the national officers as they plan now for national conference.

Pray for the new local Sisterhood groups that are just organizing, that the Lord will be the one to direct in their organizing.

Pray for our National Project Offering, that we might give earnestly that the goal might be met.

AFRICA VIA SMM

By MRS. ESTHER CALE



Well, hello there! Here I am tucked in a paper sack and on my way to Sisterhood meeting. Sue's mother felt I had completed my service of being useful as a bed linen, so she laundered me very carefully and now Sue is taking me to the Sisterhood meeting with her. Won't you come along and see just what will happen to me?

"Wowie," that was a bumpy trip! For a moment I wasn't quite sure of my identity, for I thought I was a rubber ball the way I was passed around among the girls. They surely enjoy one another's company. I never saw such excitement over going to a meeting. Jean said she was leader and had charge of the program for the evening. Do you know I am getting excited also? This meeting must be something real special.

All the girls are gathered around nice worktables in the basement of the Brethren church. They are a happy lot and their patroness is such a sweet person. She greeted each of the girls as they came in and seemed so pleased with the sheets and material they gave her. It looks to me as though there is enough material here now to clean the entire church. If I don't find out what is to become of me, I'm going to burst at the seams!

Jean makes a good leader and I wish you could have been here for the opening exercises. The girls sang so well, and my, but they know a goodly number of choruses. I wish I could remember all of them. Their patroness is not only a sweet person but she has a kind touch, too. I know, because she put me so nicely with the other white sheets and material and even smoothed out a few wrinkles as she did so. I heard her say to the girls: "I'll put our bandage rolling material here until we have had our prayer circle." Now, I know why I am here! I am going to be made into bandages. I wonder where they will send me? Oh, how happy I am that I will be put to some good use. I get so awfully tired of usually becoming a dust cloth, a pressing cloth, a cloth to shine windows, or one of a dozen other domestic jobs.

What a variety of conversation! I have heard that an eavesdropper does not hear anything good of himself, but I am hearing nice things about me. Carol said she could hardly wait until she had rolled 10 bandages while poor hungry Betty can hardly wait for the "feed" which is coming up after the bandages are rolled. Linda is quite a demure little girl, and she really enjoys doing something for others. I heard her say she just "loved" to roll bandages because it is such a great missionary work. She loves Jesus and is so willing to do whatever she can for Him. Some day she may be a mission-

ary on the foreign field, for she is certainly doing a good job here at home. I like her because she was responsible for getting Sue to join the Sisterhood of Mary and Martha.

Do you know I am the most important thing around here at this meeting? Linda just told Sue I was going to Africa. I feel highly honored.

Ouch! Ouch! Take it easy! They are tearing me into strips. Hold on there, Sue. Your patroness said: "Two inches wide and seven yards long." If you roll me the width you have torn, I shall be the fattest bandage in the whole group. Please keep my figure neat and trim like the others!

My, the smiles I see as the girls are getting their strips uniform and ready to roll! Oh, no, Sue! Don't roll me on a toothpick. Your patroness said that was not too good because when I am packed at Winona Lake, the toothpicks will "jab" the hands of those who are doing the packing. That's a good girl—No Toothpicks!

These girls are so happy that they even sing as they work. They sing this little chorus quite often during their bandage rolling. That is, if they aren't discussing the latest attraction—their "you know who"! It is a very familiar tune—"I love Him better every day"—but they have substituted new words. Listen:

Chorus: "We're Rolling Bandages For Him"

(Tune: "I Love Him Better Every Day")

"We're rolling bandages for Him,

We're rolling bandages for Him,

Prayers are rolled in,

Natives to win,

We're rolling bandages for Him."

You're right. That high-pitched soprano was me. I just couldn't resist singing with them, for I didn't want to miss out on any of their happiness. I hope you also caught just a bit of their enthusiasm as they sang.

Sue hasn't been a member of the Sisterhood too long, but she wants to be a good member and do all she can to make her society the best one in the entire district. No wonder she is rolling bandages so faithfully. She knows she must roll 10 bandages in order to make her Sisterhood an honor society.

I wonder why she closes her eyes every once in a while and I see her lips moving. I imagine she must be praying. But why, when she is rolling bandages? Now I know, for I just heard the patroness say that Dr. Barnard, who is the general secretary of The Foreign Missionary Society of The Brethren Church, suggested that





the girls roll their prayers into the bandages." Isn't that wonderful? Prayer changes things, and if prayers are rolled into the bandages, we will be more effective when we

are being used. Jeremiah 33:3 says: "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not." What a great God these girls serve! He is omnipotent, omniscient, and omnipresent! The great Creator! One who can "do exceeding abundantly above all that we ask or think . . ." I believe I can see the picture. As I am being rolled into a bandage, the girls pray that I will be of use not only to help heal the physical, but the spiritual as well.

Oh, Sue, you are rolling me so tight I can hardly breathe. That is best, so I have heard. In this case, it is lawful to be tight. I would rather be tight than loose. I heard one of the girls say that one day when a roll of bandage was picked up, it was so loose it just unrolled itself all over the floor. That was a nasty trick and I would never want to do that. I do hope the girls realize how important it is to roll me good and tight.

If we are rolled real tight, more of us can be packed for mailing. Oh yes; I almost forgot. When we are all tightly rolled, we should be sewed—NOT PINNED. You see, the pins prick people's fingers as we are handled. It doesn't take long to sew us shut with a few stitches, and be sure not to leave the ends loose, else we will come unrolled. How careful one must be in serving the Lord!

(To Be Continued Next Month)



HI, GIRLS:



"The Lord hath done great things for us; whereof we are glad" (Ps. 126:3). Surely we can praise and thank the Lord for the way in which He has blessed SMM both spiritually and materially this past year. Love for the Saviour and willingness to serve Him has been portrayed in the lives of you girls. It was a blessing to see you girls not

only reach the goals in SMM but to exceed many of them. It is faithfulness that counts. The Lord has promised that "when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (I Pet. 5:4).

Serving as one of your national officers is counted a privilege, and my prayer is that I might be found faithful in His service.

Your prayer support for each officer is coveted. With all of us praying and working together, I am sure that the Lord will richly bless SMM this year for His glory.

Mary Hooks,
National SMM Treasurer

AMY LOU BRACKER

National SMM Vice President



Greetings:

"Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35). At the national SMM sessions in Portland, Oreg. last summer, it was the privilege of the girls there to hear from a different missionary lady each day. It was certainly interesting to hear about girls in other parts of the world who have some of the same interests that we girls have here in the United States. It is so wonderful to know that no matter where we live, we have the same Saviour whom we love and serve. Each message presented a real challenge to us as SMM girls to faithfully serve our Master, the Lord Jesus Christ. Truly the fields are ready for harvest, and it behooves us as SMM girls to do something about it. There is no greater joy than to be in the place of service that the Lord has for us.

"YOUR REMINDER"

1. BY THEIR FRUITS YE SHALL KNOW THEM—What about the fruits of Christian service in your life? There are many ways in which you can serve the Lord: teaching in DVBS, helping in the church nursery, babysitting for the pastor's family or other members of your church, singing in the church choir, working on gospel teams, passing out tracts, etc. It's your responsibility as a Christian to get the Gospel out to the unsaved . . . are you doing your part?

2. ANYTHING NEW OR EXCITING HAPPENED? We'd like to hear what your group has been doing this year. Send a post card news item to the general secretary, Sandra Talbot, concerning something unusual that you have done.

3. PERSONAL PROJECTS—Have you been memorizing the Book of II Timothy? The deadline for this is June 10. You still have time, if you work hard on it. Seniors should be getting close to the end now in reading the Bible through. Let's see how many senior girls will complete this goal. Don't forget: there are awards given for both of these projects.

4. A DEADLINE TO MEET—May 10, is the deadline for your Birthday Offering for the higher education of the missionaries children. If you haven't already sent it in, please do so right away. Be sure you enclose your church name, age level group, and the name of the offering for which it applies, which would be "Birthday Offering."

SISTERHOOD OFFICARY

President—Myra Joy Conner, Bryan University, Dayton, Tenn.
Vice President—Amy Lou Bracker, Winona Lake, Ind.
General Secretary—Sandra Talbot, 1337 Lee Ave., Long Beach 4, Calif.
Treasurer—Mary Hooks, Winona Lake, Ind.
Literature Secretary—Jean Pittman, R. R. 1, Wapato, Wash.
Bandage Secretary—Marie Sackett, 1010 Randolph St., Waterloo, Iowa.
Patroness—Mrs. H. Leslie Moore, 112 Beachley St., Meyersdale, Pa.
Assistant Patroness—Mrs. Russell Weber, 835 Spruce St., Hagerstown, Md.

MARY ANN HABEGGER

By ALTHEA S. MILLER

There is no sweeter picture in all this world than that of a family of well-scrubbed children sitting with their parents Sunday after Sunday at the worship services of the church. And when that family of children numbers more than four, real hard work is a foregone conclusion before they got there! The cleanliness and good manners are not by accident, believe me. In fact, there is so much work necessary in readying a large family for the worship services, few people are willing to pay the price.



Miss Habegger

Such was not the case in the family of Mary Ann Habegger. Our missionary tells us: "Our parents are both Christians. They prayed daily for their children and asked God to use at least some of us in His service. We went to church from the time we were several weeks old. We all went every Sunday. The thought never entered our minds to stay home. Thank the Lord for real Christian parents, and brothers and sisters. (God, give us more parents like the Habeggers!)"

Miss Habegger was reared on a farm with four brothers and two sisters. Berne, Ind. is her hometown and the entire family belonged to the large Mennonite Church which is situated in the heart of Berne. Mary Ann took Jesus Christ as her Saviour at the age of eight during a revival meeting.

When she was about 13 years old, Mary Ann heard another message aimed directly at young people challenging them to give their lives to the Lord for full-time service. She, along with about 175 others, answered that challenge. There are many serving the Lord today from among that number who can date yielding all to Him that day.

When the time came for preparation so that she could most effectively serve Christ, nurses' training, Bible institute, and seminary were entered into in proper succession. Miss Habegger came into the Brethren Church in 1948.

Miss Habegger left the States in August 1952 to serve the Lord as a nurse in French Equatorial Africa. She tells us that one of the hardest things she has to do on the field is carry keys! She's lost them several times already, and if you think that's fun in Africa where there are no locksmiths to make others, you try it sometime!

Mary Ann is not afraid to work. She says she's still a farm girl at heart. As she grew up on the home farm with six brothers and sisters she remembers how hard they all worked, but together they had heaps of fun. There were never any dull moments in that household. In Africa her primary job is nursing, and giving the Gospel as she applies medication for the body. There is no joy like that of seeing the natives come to Christ and then grow in His knowledge. How truly the Gospel is for all who will hear and open their hearts.

If there is one word Miss Habegger would give to Sisterhood girls it is this: Spend time alone with the Lord in prayer and reading the Word. There is no substitute for the quiet time. Be well grounded in the Word before you go into nurses' training. Always

Elisabeth

By MRS. R. PAUL MILLER

Elisabeth occasioned two of the greatest poems in the New Testament, Mary's Magnificat and Zacharias' Benedictus, which are still used in the ritual of some churches today. Elisabeth was from a "preacher's" family, Aaron, whose wife was Elisheba an Hebrew. She lived in the hill country of Judea desert tract, west of the Dead Sea, about four miles north of Jerusalem, within walking distance of the Temple church. The Scriptures tell us that Elisabeth and Zacharias "were righteous before God."

Elisabeth was old enough to be a grandmother, but she had no children. Her husband, Zacharias, while doing his priestly duties one day, saw an angel of the Lord. The angel, Gabriel, said to him: "Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John . . . he shall be great in the sight of the Lord." Even before her child was born, the angel predicted that he would be filled with the Holy Ghost.

Elisabeth believed in miracles, and walked more prayerfully than ever after Gabriel told Zacharias all about the baby coming to their house. Gabriel told Zacharias he would not talk until after the baby was born because he did not believe at first in the words telling of the miracle.

Three months before John the Baptist was born, Mary came to visit Elisabeth, but Elisabeth was not jealous of Mary even though she knew Mary had been chosen to be the mother of the Messiah. The angel told Mary about Elisabeth, so the women were happy to live together and praised God for being so blessed as Mary was to have the baby Jesus. These two were cousins. Elisabeth said to Mary: "And whence is this to me, that the mother of my Lord should come to me?" She was so complimented. Elisabeth's name means "God is an oath [promise]" God's Word to her was all powerful. How little did they picture their sons, one crucified, the other beheaded, as they were visiting together waiting the "little bundles of joy." Many wonderful paintings of these two women together are shown all over the world.

Elisabeth did exactly as the angel of the Lord told her husband they should—they named their baby John. Some thought he ought to be called Zacharias, but Elisabeth said: "Not so; but he shall be called John." And when a writing tablet was given to Zacharias, he wrote saying: "His name is John. And they marvelled all." Immediately, Zacharias' tongue was loosed and he spake, and praised God.

When John became a man he said concerning Jesus: "He must increase, I must decrease." Elisabeth's most thrilling memorial, as the great mother of John the Baptist, is found in the words of Christ when he said: "Verily I say unto you, among them that are born of women, there hath not risen a greater than John the Baptist" (Matt. 11:11).

remember you are never too young to witness for Jesus Christ. The habits you have now along this line will either make or break you in later life.

LISTIE, PA. Dr. Wm. Mierop, president of Philadelphia Bible Institute, is conducting a 4-day Bible conference Apr. 12-15 at the Listie Brethren Church. John Burns is pastor.

JOHNSTOWN, PA. The Somerset County Brethren youth rally will be held at the Riverside Brethren Church Apr. 28. Ralph Hall will be host pastor.

YAKIMA, WASH. The Northwest Fellowship of Brethren Churches will convene at the Grace Brethren Church May 1-4. Henry Dalke will be host pastor.

CHANGE OF ADDRESS. The new address of Evangelist Bill Smith is Box 733, Winona Lake, Ind. The address of Rev. Henry Dalke is 314 N. Grandview, Yakima, Wash. Please change Annual.

FORT LAUDERDALE, FLA. The new Grace Brethren Church was dedicated Apr. 8. Special speakers included Rev. Miles Taber, pastor of the Grace Brethren Church, Ashland, Ohio and Dr. L. L. Grubb. Dr. A. J. McClain was guest speaker Mar. 18. Ralph Colburn is pastor.

LONG BEACH, CALIF. The California District Conference will convene May 30-June 2 at the First Brethren Church, Dr. C. W. Mayes, pastor.

PHILADELPHIA, PA. The Third Brethren Church has completed a redecorating program in the church auditorium. Robert Crees is pastor.

ALEXANDRIA, VA. The Atlantic District laymen's rally will be held at the Commonwealth Avenue Brethren Church Apr. 28. Robert Markley will be host pastor.

WINONA LAKE, IND. Brethren church bulletins 13, 14, 15, and 16 are off the press and have been mailed to subscribers. These are two-color bulletins retailing for \$1.20

per hundred. A Christmas bulletin is now off the press and samples will be supplied upon request. (Order in *May* and avoid the rush).

CONCERNING TEACHERS FOR BRETHREN SCHOOLS IN CALIFORNIA

If applications have been sent to us since January, 1956, we assume they are up to date.

Any applications sent to us prior to this date should be reaffirmed, since conditions change.

Thanks to all who have written concerning our schools.

Charles W. Mayes
1925 E. Fifth St.,
Long Beach 12, Calif.

SPECIAL. The district mission board of the Southeast District are interested in securing the names of people that would be interested in the establishing of a Brethren church in Virginia Beach, Newport News or Norfolk, Va. All names should be forwarded to Rev. Edward Lewis, 251 E. 9th St. Buena Vista, Va.

Newsmakers

ASHLAND, OHIO. A building committee has been selected by the Grace Brethren Church as initial steps are taken toward the erection of a new church building. Miles Taber is pastor.

MANSFIELD, OHIO. The Woodville Grace Brethren Church broke ground for their new church on Mar. 25. Dr. Bernard Schneider was the special speaker.

KITTANNING, PA. The Sunday-school annex of the First Brethren Church is receiving the final touch, as glazed tile have been laid in the basement. Wm. Schaffer is pastor.

The BRETHREN MISSIONARY HERALD

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Winona Lake, Ind.

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Home MissionsLuther L. Grubb
Winona Lake, Ind.
Grace SeminaryPaul R. Bauman
Winona Lake, Ind.

WINONA LAKE, IND. The Missionary Herald sincerely appreciates the cooperation on the part of the many churches that sent their orders in early as requested. The store closed as of yesterday, and the entire stock is now being boxed for transfer to our new location. Please be patient with us, and we will do our very best to be back in operation as soon as possible. Keep your orders coming, and there will be only a short delay.

SEATTLE, WASH. The View Ridge Brethren Church is taking on the final touches of completion. The heating ducts have been completed, the baptistry installed, and the painters are putting on the final touches. Thomas Hammers is pastor.

FORT WAYNE, IND. The Indiana-Southern Ohio overnight youth rally will be held here at the First Brethren Church Apr. 20-21. Mark Malles will be host pastor.

LIMESTONE, TENN. The Southeast District overnight youth rally will be held at the Vernon Brethren Church Apr. 27-28. A. Harold Arrington will be host pastor.



WAYNESBORO, PA. Pictured above is the new parsonage recently purchased by the First Brethren Church, William Gray, pastor. The church will have possession of the property on or before Aug. 1. The property is located adjoining the church, and a Sunday-school annex will be erected in the near future.

PRAY FOR THESE MEETINGS

Church	Dates	Pastor	Speaker
Riner, Va.	Apr. 8-22	Thomas Craghead	R.E.A. Miller.
Jenners, Pa.	Apr. 9-22	Victor Rogers	H. Lingenfelter.
Grafton, W. Va. .	Apr. 10-22	Lee Crist	Bill Smith.
Johnstown, Pa. (Riverside) ...	Apr. 10-22	Ralph Hall	Dean Fetterhoff.
Chico, Calif.	Apr. 15-29	Phillip Simmons	Keith Altig.
Hagerstown, Md.	Apr. 16-27	Russell Weber	Mark Fakkema.
Lake Odessa, Mich.	Apr. 16-29	Homer Miller	Mark Malles.
York, Pa.	Apr. 17-29	Gerald Polman	Robert Crees.
Radford, Va.	Apr. 22-29	K. E. Richardson	H. W. Koontz.
Ozark, Mich.	Apr. 22-May 6	Earl Funderburg	R. Paul Miller.
Hagerstown, Md..	May 13-16	Russell Weber	O. E. Phillips.
Allentown, Pa. ...	May 13-17	John Neely	R. Paul Miller.

We often wonder where the dead are and just what is their condition. The Bible speaks with real certainty regarding this matter. We who approach it in the spirit which Moses found himself at the time of the burning bush will realize that we stand on holy ground.

According to God's Word there are only two places for the spirits of the departed. Read Psalm 9:17, Revelation 20:15, and John 8:21, for the one side, and John 14:1-3 for the other side. But you may say that these passages deal only with the future abode, but where are the dead NOW, and what is their condition?

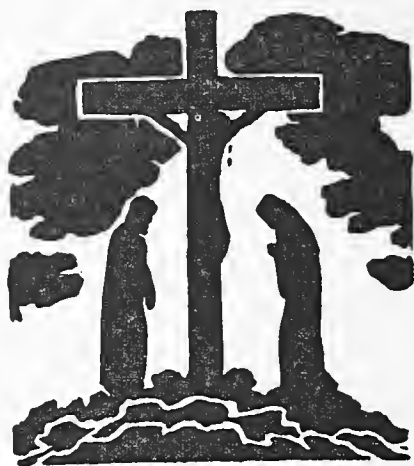
It is necessary for us to understand some terms that are used in the Bible. These terms are: Sheol, Paradise, and Hell. "Sheol" is a Hebrew word used 65 times in the King James Version; 31 times it is translated "grave," 31 times "hell," and three times "pit." "Hades" is a Greek word used 11 times in the New Testament. In the King James Version it is translated "hell" 10 times, and one time "grave." "Paradise" is found only in the New Testament and used three times.

The Hebrew word for "grave" is *kebarre*, but it is nowhere used in connection with departed spirits. "Sheol," the Hebrew word, and "Hades," the Greek word have the same meaning. (Read Luke 16:19.) Sheol is the underworld.

When Lazarus died, he found himself in Abraham's bosom (paradise). Dives also died and went to Hades, and lifted up his eyes being in torment. A great gulf was fixed between paradise (Abraham's bosom) and hell.

"Paradise" means a "pleasure garden," and is the abode of the saved dead. Another proof that Sheol and the grave are not the same thing is found in Genesis 37:31-35. In this story we have the record of Joseph meeting his brethren. You remember how he was sold to the merchantmen and in order to cover up their sin the brothers took his coat of many colors, which Jacob had given him, dipped it in the blood of a kid and then presented it to Jacob saying a wild beast had devoured Joseph. Jacob was so grieved that he said he would go down into the grave (sheol) "unto my son, mourning." You can see here that the grave held only the thought of the underworld (sheol) because Jacob thought that Joseph's body had been devoured; therefore it

Where are the Dead?



would never have seen the grave, and so he must have meant sheol, as the original states. Jacob meant that he would go to Joseph's spirit which he knew would be in sheol if the body had been devoured.

In I Samuel 28:19 we have recorded the experience of King Saul. He never had been God's choice for a king, but had been anointed by permission of God because the people demanded him. He finally got entirely away from God through disobedience and got into a lot of trouble. He finally consulted the witch of Endor to have Samuel come back. The witch had nothing to do with the coming back of Samuel. God simply permitted this to happen. What did Samuel mean when he said that Saul and his sons would be with him the next day? Either Samuel did not tell the truth or he had no reference to sheol. (Read I Sam. 31:1-13). Saul and his sons were killed the next day as Samuel had prophesied, but their bodies were not in the same place as Samuel's body was (in the grave), but their spirits were in the same place—sheol. You may ask how this could be in the same place when one was in paradise and the other in hell. Nevertheless they were in the same place as paradise and hell are the two compartments of sheol, just as you and I can be in the same house and yet be in separate rooms.

Is sheol a place or a condition? The Word of God describes it as a place. In Matthew 16:18 Jesus says it is a place. The Bible states that Capernaum shall be thrust into it,

By The Late
DR. J. C. BEAL

and we know the rich man was in it. And Christ himself was not left in it (Acts 2:27; Rev. 1:18). Jesus had the keys to it; therefore it must be a place.

Then, where is it? It is downward. Used about 30 times in the Revised Version where it means downward. The Old Testament references are striking, but we also have a New Testament reference in Matthew 12:40—Christ's own words. We have the Holy Spirit through Paul in Ephesians 4:9-10 stating that the one ascended is the One who first descended into the heart of the earth. Christ told the thief on the cross that he would be with Him in paradise that day—so Christ first descended into the heart of the earth before He ascended.

There are four epochs relative to the place of the dead: from the time of Adam to the ascension of Christ; from Christ's ascension to His second coming; from His second coming to the end of the thousand years; from the end of the thousand years on throughout eternity.

We are concerned only about the first two for the present. Where were the spirits of men from the time of Abel (or even back to Adam; however, Abel died first) up until the time of the Lord Jesus Christ, and where are they up to the time of His second coming?

Where were they before Christ's ascension? In Luke 23:43 we have Christ's message to the penitent thief. In Luke 16 we find that both Lazarus and the rich man were in sheol. As has already been stated, there were two compartments in this place (Luke 16:22-28). One was a place of rest—in Abraham's bosom—the other a place of anguish separated from Abraham's bosom by an impassable gulf.

When Jesus died on the cross, His body was buried in the tomb of Joseph of Arimathea (Matt. 27: 57-60) and His soul went to paradise where he had the engagement with the penitent thief, whose body was

(Continued on Page 235)



Blessings From Calvary

By FRED Wm. WALTER

Pastor, North Buffalo Brethren Church

Kittanning, Pa.

PART III

"Christ died for our sins according to the scriptures." In the previous message we called attention to the fact that God has provided a perfect sacrifice for sins. This sacrifice was foreshadowed in the Old Testament Scriptures and has been accomplished by the Lord Jesus Christ on the cross of Calvary as recorded in the Gospels of the New Testament. Let us now rejoice in the blessings flowing from Calvary as a result of our Lord's accomplished mission, His death and resurrection.

The history of the Christian church is a testimony of the unspeakable blessings that have been flowing into lives of believers because our Lord accomplished His mission on Calvary. In the Book of Acts we have the record of the coming of the Holy Spirit and the Apostle Peter proclaiming the gospel message to the people at Jerusalem. Thousands were saved and added to the church by the Lord. In chapter 3:18-19 we read: "But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Repent ye therefore, and be converted, that your sins may be blotted out." The sin question has been settled on the cross and now through repentance and faith full forgiveness and the blotting out of all sin is ours.

In spite of the persecution of believers the blessings continued to flow, and in chapter 8 we read of Philip in Samaria preaching the Word, and many people were healed: "And there was *great joy* in that city." Again we read of the conversion of the chief persecutor of the believers, Saul of Tarsus, who

became the great apostle and missionary preacher of the cross (9:20). "Straightway he preached Christ in the synagogues, that he is the Son of God." In the prison at Philippi Paul preached to the jailer and his household of the blessings of Calvary that could be theirs through faith in the Lord Jesus Christ. The record is he, the jailer, "rejoiced, believing in God with all his house."

In the epistles this record continues to testify to the blessings flowing from Calvary. Paul tells the Galatians (3:26): "For ye are all the children of God by faith in Christ Jesus." Here the blessing is unspeakable. Think of it! We who are born with a sinful nature which is dead in trespasses and sins, and are by nature the children of wrath, can by faith in the Lord Jesus Christ be born into the family of God. John tells us: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born . . . of God." The Apostle Paul in writing to the Ephesians testifies in this manner: "But God who is rich in mercy, for his great love wherewith he loved us . . . hath quickened us [or made us alive] together with Christ: and hath raised us up together and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might shew the *exceeding riches* of His grace in his kindness toward us through Christ Jesus" (Eph. 2:4-7). These rich blessings will continue to flow into our lives from Calvary throughout the eternal ages.

In writing to the Romans the apostle tells that believers are justified freely by his grace through the redemption that is in Christ Jesus: and being justified by faith, we have peace with God through our Lord Jesus Christ. The peace referred to here is not a state of mind or heart, but a prevailing condition between two who were once alienated. Sin destroyed the wonderful relationship that from the beginning existed between God and man. It separated the Creator from His creatures. But God has "made peace through the blood of his cross."

The sin question has been settled and believers now have peace with God. Dr. Louis T. Talbot tells of the peace that came into his soul in 1911: "I was sitting in the Moody Church of Chicago, listening to a man tell of Christ and Him crucified. I was an alien from God, even though I was studying for the ministry. While this man preached, I came to see how Christ took all my sins away. That night I walked down the aisle and knelt at the altar, where I found Christ. All hostilities ceased, and I had peace with God. Talk about celebrations in 1918! When I made peace with God, I did not go to sleep that night; not until early in the morning did I shut my eyes in sleep. I was rejoicing in my new-found peace with God."

Every believer has peace with God. There is another peace mentioned in Paul's letter to the Philippians. 4:6-7: "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." This peace of God comes from casting all our cares upon Him. It is our privilege to have our hearts filled with the peace of God. When we receive Christ as Lord and allow Him to govern our lives, casting our burdens upon Him, then we receive and enjoy the peace of God.

We are freed from the bondage of the fear of death and the power of the Devil. This is a blessing flowing from Calvary. We are told: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through *death* he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage" (Heb. 2:14-15). Satan's power is broken and he is a defeated foe. We, by faith in the finished work of Calvary, have the hope, the assurance of the glory of God. We have all sinned and come short of the glory of God. But through the redemption that is in Christ Jesus believers are being transformed into the image of our Lord Jesus Christ. "Beloved, now

(Continued on Page 235)



By J. L. GINGRICH

Pastor, Leamersville Brethren Church
Leamersville, Pa.

The closing phrase found in the Apostle's Creed is: "I believe in the resurrection of the body." The Scriptures teach that there shall be a resurrection of the dead, both of the just and the unjust. The fact is clearly revealed in the Old Testament. The time and order are set forth in the New Testament. In the prophecy of Daniel it is said: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (12:2).

In the great resurrection chapter I Corinthians 15, the various phases are indicated: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ, the firstfruits, afterward they that are Christ's at His coming. Then cometh the end." The common idea that there shall be one general resurrection of all the dead at the same time, finds no warrant in Scripture. "Every man in his own order." The expression is a military term and signifies a military division: as if the dead came out of their graves in a long procession consisting of many different sections and divisions. Every man will have his own particular place to fill in the division to which he belongs.

Scripture declares that a period of 1,000 years separates the resurrection of the righteous and the wicked. That the dead in Christ rise first and that blessed and holy is he that hath part in the first resurrection, is the plain statement. They shall live and reign with Christ for a thousand years before the resur-

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power" (Rev. 20:4-6).

rection of the wicked dead takes place.

There are two distinctive phrases in Scripture that are used with perfect accuracy; viz., the resurrection of the dead and the resurrection *from*, or "out from among," the dead. The former relates to the doctrine and general fact without any reference to the subjects or the time of its taking place. The latter always means the first resurrection in which the righteous alone share. Consequently when the revelation of the latter was first given, it was greatly wondered at, if not positively misunderstood. Most of the Jews, the rationalistic Sadducees alone excepted, believed in a *general* resurrection, but when Jesus told His disciples about the Son of man rising from among the dead, they questioned among themselves what the rising from among the dead could mean (Mark 9:10).

In Philippians 3:11 Paul declares that his highest ambition is to attain unto—not the resurrection of the dead which he was sure of anyway—but the "out resurrection from among the dead." This is not a resurrection which anyone can miss but rather, one which we must be accounted worthy to obtain. It is grace which gives us a place in it. Those who have a part in it are by that fact proclaimed to be the children of God. They die no more. They cannot be hurt by the second death. They are equal to the angels in being above the natural conditions of this present life. The saints only have a part in this resurrection.

One event awaits mankind. "It is appointed unto man once to die." Like sheep they are laid in the grave; death shall feed upon them. But the dead shall hear the voice of the Son of God: "And they that hear shall live." All however, will not hear that first great resurrection call. The words of Jesus are as true then as now: "My sheep hear my voice." They are the ones that awake and respond to the sound of the

trumpet call. The saints shall answer like Lazarus to the mighty cry: "Come forth" resounding through the confines of the underworld.

Recently a radio pastor commented upon the resurrection of Lazarus by misquoting facts and said: "Jesus had to call three times—each time louder—before Lazarus ventured forth. Then Lazarus emerged 35 steps." This speaker has a large following. Our contention is that when teaching God's Word, let's stick to His Word. The Holy Spirit is the bond of life between Christ and all that sleep in Him and also the pledge of the redemption of their bodies from the grave.

"If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Rom. 8:11). But the rest of the dead, in the silence that terrifies thought, shall sleep on, waiting in their conscious loss for the day of judgment to manifest and consummate their doom.

To keep the command of their absent Lord and to be always on the watch for His coming was also to be living in the constant expectation of receiving back their beloved dead whose bodies had fallen asleep. What a difference there is between the attitude of the ancient and the modern church! They waited for the resurrection to bring the completed condition of their sainted dead. Many today wait for death to bring them into the presence and companionship of those gone before. They watch for the gate to open inward to let them in to join the redeemed gone before. Early believers watched for the gate to open outward, that their dear ones whose spirits were with the Lord and whose bodies were in the grave might rejoin them in glorified bodies and that together they might be caught up to meet the Lord in the air and thus to be forever with the Lord.

Lord Burleigh says: Bring thy children up in learning and obedience, yet without outward austerity (severity). Praise them openly, reprehend them secretly. Give them help and support according to thy ability, otherwise thy life will seem their bondage and what portion thou shalt leave them at death, they will thank death for it and not thee. And I am persuaded that the foolish pampering of some parents and the over-stern carriage of others, causeth more men and women to take ill courses than their own vicious inclinations.

WHERE ARE THE DEAD

(Continued From Page 232)

buried in the potter's field. It was in their soulish bodies then that they met in paradise. When Jesus' "soul" returned from paradise the third day to reoccupy His body in Joseph's tomb, He did not return alone, He led captivity captive (Eph. 4:8-10), and brought out with Him all the souls of the righteous dead imprisoned in the paradise section of the underworld, and placed them in the paradise of the third heaven to which He was caught up (II Cor. 12:1-4).

As far as we know the souls of the wicked dead are still in the hell section of the underworld, and will remain there until the second resurrection at the close of the thousand years known as the Millennium, when they will return to the earth, get their bodies and then go before the Great White Throne to be judged, from which they will be sent to the lake of fire (Rev. 20:12-15).

We now see that the souls of the righteous dead, since the resurrection of Jesus, go to paradise of the third heaven that they may be with the Lord (Phil. 1:23; II Cor. 5:8). There they will remain until the time comes for the Rapture when they will return with Jesus to the earth and reenter their resurrected and glorified bodies, for we read that when Jesus comes back, He will bring with Him the souls of them that sleep in Jesus (I Thess. 4:14). The expression "sleep in Jesus" has no reference to "soul sleep," but is a term applied only to the bodies of the righteous dead, and signifies that we are to think of the bodies of the dead in Christ as sleeping or resting.



"NO TRANSFER"

"Goodbye, children. Be careful now!" These were the last words of the teacher as she dismissed her class.

The last of the children were just going down the walk when she heard car brakes screeching. She looked up to see a car slide to a stop not two feet away from Daryl. The driver, a woman, sat with blanched face. Children, in all directions, stopped in fear. The teacher stood frozen to the walk, unable to speak or move.

The afternoon session had closed with a safety discussion on crossing the street. This was mainly for Daryl's sake. Less than three minutes after the close, Daryl had broken every rule of street crossing.

But it was that way with everything. The child would look up with big blue eyes, apparently intent on what was being said. Resulting records showed that nothing registered for any length of time with him. Individual help, parent, administrator and nurse conferencing helped him none.

Sadly, the teacher walked in to the solemn tones of "no transfer! no transfer!" tolling within her. She fought against this conclusion, but she knew she was beaten. The only hope she could feel was that perhaps at a later maturity, with a new teacher, Daryl might awaken to the challenge around him.

"No transfer of learning" is the coined expression in the educational field for a child's inability to learn regardless of the reason. "No transfer" meant something to the teacher today though she had labored faithfully all the year.

All through the grades, teachers must have on hand beginning readers for children who have made no transfer of learning reading earlier. What a sad picture to step into a sixth-grade room and see children reading from a second-grade book while other groups read up to eighth-grade level.

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are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, *we shall be like him*" (I John 3:2). Is not this an unspeakable blessing?

The Apostle Paul tells of other blessings flowing to believers. He writes: "... the love of God is shed abroad in our hearts by the Holy Ghost which is given to us." The Holy Spirit is given to us. He indwells the believer. The body of the believer becomes the temple of the Holy Ghost. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price" (I Cor. 6:19-20). Our Lord promised the Comforter—One called alongside to help. The Holy Spirit has come as promised. He is here to help. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself [himself] maketh intercession for us with groanings which cannot be uttered . . . he maketh intercession for the saints according to the will of God" (Rom. 8:26-27).

PROFIT IN BIBLE STUDY

This was George Mueller's testimony after long experience: "The vigor of our spiritual lives will be in exact proportion to the place held by the Bible in our lives and thoughts. I solemnly state this from the experiences of 54 years. The first three years after conversion I neglected the Word of God.

"Since I began to search it diligently, the blessing has been wonderful. I have read the Bible through 100 times, and always with increasing delight. Each time it seems like a new Book to me. Great has been the blessing from consecutive, diligent, daily study. I look upon it as a lost day when I have not had a good time over the Word of God."

IT ALL DEPENDS

Two little boys were talking about Elijah's ascension. One said: "Wouldn't you be afraid to ride in a chariot of fire?"

"No," said the other, "not if God drove."

OBEY--OR ELSE!

The late afternoon sun lay in shafts of light across the white linen cover adding to the pleasure of the hour. We drawled over coffee hardly aware of the swift passage of time. Most of the adults were parents; all were born-again friends. It seemed natural therefore, that the conversation should turn to children—the problems and pleasures incident to their rearing. How could the subject be ignored when the host's nine were very much in evidence? What are our responsibilities as Christian parents in the spiritual development of our children after we've led them to a saving knowledge of Christ? Why do some children respond more readily to discipline than others in the same family?

Mother excused herself long enough to settle an argument between two of her offspring and get them at playing a game. The dishes could wait. Guests and "good china" meant the children were excused from the dreaded task. (Small wonder they welcome guests with open arms!)

Rejoining her guests Mother learned that other parents admit having made many mistakes, both in judgment and principle, in the course of rearing their children. Mother understood this conversation perfectly. How often she has wept over failures and mistakes on her part, and humbly besought her loving Father to overrule for His glory.

"The farther I walk down the path of life, and the older our children grow, the more I'm sure I'd be frightened beyond ability to act if I had to bring up children without the Lord," Mother added her conviction to the conversation.

"It seems to me that part of the delinquency problem among juveniles is the lack of a proper training program, and convictions on the part of the parents," a guest contributed.

"The entire problem goes back to

one basic ill in our society today," the Man-of-Mother's-heart spoke his piece. "When parents flout the laws of the land, and of health, and of God, it is plain they cannot teach obedience to their children."

"Most parents are wound around the fingers of their children. I am of the persuasion that once a parent lays down an edict on the basis of a right principle, he should insist that the children obey, or else."

David hadn't missed much of the discussion, keeping his eyes on Mother as she spoke. When she finished, he turned quickly to the young man, who sat next to him and said in a sort of stage whisper: "And that 'or else' can be mighty drastic sometimes!" There was no resentment in his voice.



Everyone around the table joined in hearty laughter at the quick response of the 15-year-old. Many a time in the course of his few years he has chafed and rebelled under the restraints and restrictions imposed upon him by parents who love him. He saw no love in their disciplinary measures, and until now Mother wondered if he ever would understand. On this day Mother learned, with intense gratitude to God, that some light of understanding was beginning to penetrate his heart. The tears she and Daddy shed, the agonizing prayers they raised together in behalf of their children were beginning to bear fruit.

Mother went to bed that night with a song in her heart. To be sure, she knew the battle was not over. Satan never lets up in his battle to enslave the souls of men.

He'll do his devilish best to break down and nullify all the blood, sweat, and tears expended for her sons and daughters. Mother is under no illusions as to his terrible determination to cripple and destroy the testimony of Jesus Christ. Still the song in her heart persisted "because greater is he that is in you, than he that is in the world." Has not He promised that "my word . . . shall not return unto me void" (Isa. 55:11)?

The task of bringing up children in the "nurture and admonition of the Lord" is both backbreaking and heartbreaking this mother knows all too well. But if she is faithful to the work and never shirks, no matter how rugged the road, she has the assurance: "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6).

When the road becomes oh, so long and rough as she battles for the souls of her children, she will remember: "The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them" (Deut. 33:27).

Is this *your* assurance, parent-friend of mine? It can be.

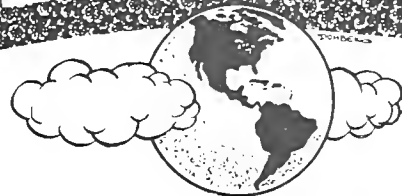
In Memoriam

Deborah Sue Willey, daughter of Mr. and Mrs. Henry Willey, went to be with the Lord on Oct. 10, 1955, after an illness of several months. Although only three years old, she had already made her public confession of Christ, and spoke out boldly for her Lord. She was a member of the Bethel Brethren Church, Osceola, Ind.—*Scott Weaver, pastor.*

Mrs. Luella Labbee Huss departed to be with Christ on Mar. 16, the victim of virus pneumonia. She was a member of the Harrah Brethren Church, Harrah, Wash., for many years.—*Donald Farner, pastor.*

Howard A. Schmucker went to be with the Lord on Mar. 27 after an illness of only 12 hours. For the past 21 years he served as sexton of the First Brethren Church, Johnstown, Pa., where his faithful service and Christian character made him one of the best known and most loved men in the local church.—*Dr. W. A. Ogden, pastor.*

The BRETHREN MISSIONARY HERALD

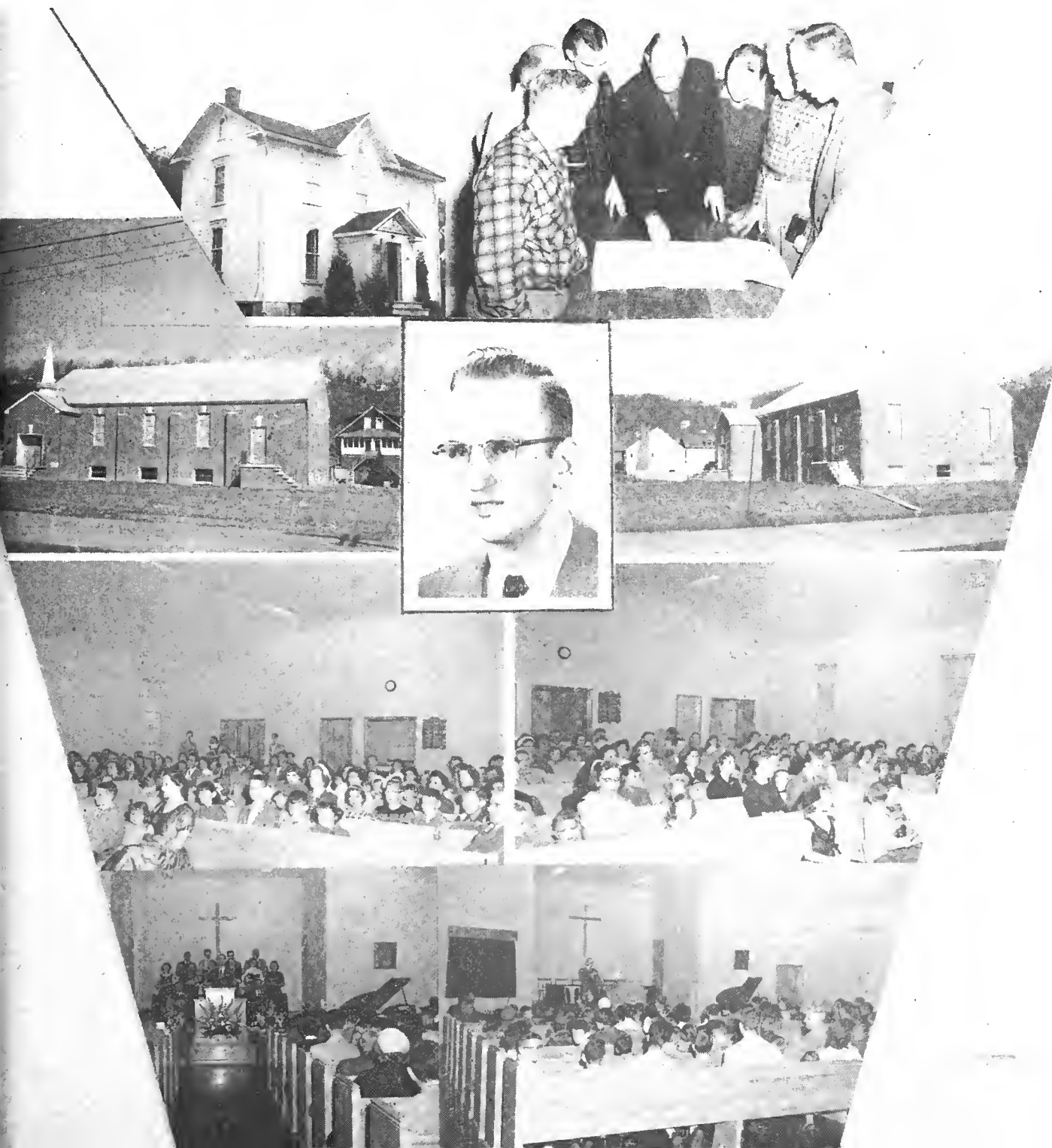


HOME MISSION NUMBER

APRIL 21, 1956

New Church Dedicated in the Keystone State

(The Riverside Brethren Church, Johnstown, Pa., Dedicated March 8, 1956)



American Population Soaring

America goes on growing in population at a staggering pace. Over four million babies are born every year. The figure probably will hit five by 1970. We are expanding at the rate of 2.8 million a year.

By the time 1956 draws to a close our population will be 170 million. The experts say the 200 million level will be passed in 12 years.

Year by year we are to become more crowded. Where will these people settle? How will they make a living? But, most important will they ever hear about Jesus Christ and His redeeming grace?

At the rate Bible-believing churches are moving now in their program of evangelism, millions of these people will never hear the Gospel of Jesus Christ once during a lifetime. We are not even evangelizing 50 per cent of the lost souls in our nation now.

This simply means that America will become more pagan and godless each year. This has been our history and present plans and means available for preaching the Gospel of Christ hold no hope for an increase in emphasis proportionate to the increase in population.

A look at history will convince any doubter that God has given us perhaps the greatest opportunity for faithful witnessing and soul-winning in any generation.

This means *responsibility*! For each child of God there is an open door of witnessing which must be entered. Those who still believe and preach the glorious Gospel of Jesus Christ must assume their individual shares in this witnessing program. Otherwise America faces moral collapse.

Roman Catholic Has New Religious Experience

A Catholic girl in a western state said that as she was working one morning Christ suddenly appeared to her and she fainted. When she woke up Christ was standing over her and beckoning her to join Him.

She said they went together up a path that was full of thorns and rocks. She told of having wine and bread with Christ, of seeing the virgin, and of looking down with shame at the world where the people were "like lice fighting for things that are not necessary."

They walked and walked until they finally reached

the threshold of heaven. Then Christ offered her alternatives of continuing with Him or returning to her parents.

She said that she was shocked by Christ's appearance. "He was a bit thinner and a little older. He was in rags."

The Bishop said the case would be investigated by the church to see if it were real. If so the church would take the story under control. We are familiar with these fanciful dreams and visions of Roman Catholics which often resolve themselves into shrines and demand religious exercises, etc.

There are just two problems here. First, what this girl said she did and saw it not according to the Bible. Visions are a thing of the past since the Bible, the complete revelation of God, is in the hands of men. No further revelation is necessary. However, where there is such gross ignorance of the Bible among the people as in the Roman Catholic Church, such situations easily arise. Secondly, and there is a humorous twist to this one. Her doctor said that the vision probably was the result of a "self-induced hypnosis" after she had received a sedative.

America needs "the Spirit of truth" to reveal Christ (not in rags) but as the risen, ascended, coming again, conquering One who is now adorned in heaven's royal robes. We must make the truth known as God's Spirit speaks through His people.

A Case of Congregational Government

The Colorado Supreme Court recently made a historic decision. It ruled that it had no authority to inquire into ecclesiastical spiritual or doctrinal questions of a church or independent religious congregation. This decision settled a five-year controversy between a Fort Collins church and the American (or Northern) Baptist Convention.

In April 1950 a minority group of the First Baptist Church sought to have a majority group permanently enjoined from affiliating with the Conservative Baptist Association of Colorado.

Part of the Court's opinion follows: "... It [the Fort Collins Church] is beyond question a self-governing and independent religious congregation and the question here presented is purely ecclesiastical and is a matter over which courts neither assume or exercise jurisdiction.

"According to their view of proper regulation of their church affairs the majority disaffiliated from the convention, which as a free and democratic body they had a right to do.

"Courts cannot and should not interfere with the internal regulation of such an independent body. . . .

"Settlement of matters in connection with the internal regulation of the organization is a matter for the

OUR COVER PAGE

Top left: The original meeting place for the Riverside Brethren Church. Top right: The building committee, left to right: Mr. Fred Bentz, Mr. Thomas Watkins, Mr. Thomas Johnson, Mr. Harold Hammers, Mr. Don Rager, Mr. Charles Matula and Pastor Ralph C. Hall. The two views of the new church with Pastor Hall inset are followed by two views of the dedication day audience. Bottom left: The choir under the direction of the pastor. Bottom right: Sunday-school superintendent, Don Rager, in the opening Sunday-school worship period.

(Continued on Page 240)

Woodville Grace Brethren Break Ground March 25



Front left to right: Dr. Bernard N. Schneider, ground-breaking speaker; Gene Witzky, local pastor; Robert Butterbaugh, building committee chairman; Harold Witzky, building committee member and Vernon Lath-

am, Brethren Construction Company foreman. Visiting brethren and local members make up the group observing the ceremony. Inset: The house on the present property that is serving for the meeting place.

By GENE WITZKY, pastor

By 3:00 p. m. Sun., Mar. 25, 1956, the parking lot was filled with cars bringing people to witness the ground-breaking for the new Woodville Grace Brethren Church. Because the weather was cold the people gathered inside the little house serving as our sanctuary, and it was filled to capacity with 127.

Dr. Bernard N. Schneider, pastor of the Grace Brethren Church, Mansfield, Ohio, was the special ground-breaking speaker, and he brought a challenge to us from John 4:35-36. Dr. Schneider's church was formerly a home-mission church, and it was fitting that he should bring the special message to our home-mission church,

especially since ours is a direct outgrowth of this original one.

A number of pastors were present from the Northern Ohio District and took part in the service. Rev. Edwin Cashman, assistant pastor at Ashland, Ohio, provided the special music on his trumpet.

The actual ground-breaking got under way when the group assembled on the site of the proposed new church, and the pastor had the privilege of turning the first shovel of earth. Following the pastor with the shovel was Robert Butterbaugh, building committee chairman, Vernon Latham, foreman of the Brethren

Construction Company, and other members of the building committee.

Following the Sunday service the Brethren construction crew was on hand to begin excavation and start the building. The crew had just completed a new home-mission church in Fort Lauderdale, Fla. that was dedicated Apr. 8, 1956. These men of the crew are laymen doing a real missionary work and assisting greatly in the work of Brethren home missions.

We are looking forward to the time when we will have the new building completed to meet the challenge of our community. Our average attendance in the morning is now 83 with a membership of 44. New families are coming into the services and new people are being born into the family of God. The new converts coming into the work have a will to give and sacrifice to see the building completed. May the spiritual ground be broken in this community and the dead souls come alive as the power of the risen Christ is applied to individual lives.

EDITORIALS

(Continued From Page 238)

membership to determine and is absolutely essential to freedom of action in religious matters."

This is all very interesting in view of the fact that Mr. George Ronk with at least the tacit moral support of the so-called group of Ashland Brethren Churches has filed suit against the Leon Brethren congregation at Leon, Iowa, to gain control and ownership of their property. The Leon church is a congregationally governed body and has been accused of leaving the original and true Brethren Church and departing from the original doctrines and tenets of said church.

Personal Testimonies from Riverside Brethren

First of all I would like to thank the Lord for His wonderful saving grace and that He saw fit to save a sinner like me. I would also like to thank Him for leading me to this church here in Riverside where I first accepted Christ as my personal Saviour. Since I started attending this church it has warmed my heart to see how everyone has worked together for the glory of the Lord. It has never ceased to be a wonder to me how through the determination and prayers of these people the dream of a new church here in Riverside became a wonderful reality. This new church which we have so recently dedicated is a living example of what we can accomplish through prayer and trust in the Lord Jesus Christ—Miss Gaynelle Barger high-school senior.

Praise the Lord for the power of the name of Jesus Christ and His gospel message. In obedience to our Lord's call the Riverside work was started. I have been Sunday-school superintendent since then and have been privileged to see the amazing results of sowing the seed of the Spirit which is the Word of God. Many souls have come to know Jesus Christ as Saviour and

Lord here. Philipians 4:19 was proved in every way. Thank God for the wonderful folk He has called to be laborers with us in Jesus' precious name. *Brethren, pray for us.*—Don Rager, Sunday-school superintendent.

II Corinthians 5:17: "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

Praise the Lord for making me a new creature in that I found Jesus Christ as my Saviour and Lord. All my life I belonged to a church that believed in salvation by the sacraments of the church, and I really believed in the doctrines of that church. But through faithful prayer of a Christian neighbor and reading of God's Word I found Jesus as my Saviour in November 1953. God was gracious to me in leading me to the Riverside Brethren Church. I have had real fellowship with Christian believers, and they actually have helped me to grow in the Lord. I have now dedicated my life to full-time service for Christ and am planning to go to Grace College this fall to prepare for the Christian ministry. —Thomas E. Johnson, financial secretary.

May I paraphrase Philipians 1:23-24, and apply it to my own feelings? "For I am in a strait betwixt two, having a desire to depart to Grace College where my husband may begin his preparation for the ministry; nevertheless to abide in Riverside is more needful for the present." How I praise God for saving my soul and leading me away from a modernistic church to the Riverside Brethren Church! There, through the encouragement of our pastor and the beloved brethren plus Philipians 4:13, I became a Sunday-school teacher and the Sisterhood patroness. When we leave this church in the fall, I know a large piece of my heart will be left behind.—Wanda Johnson, SMM patroness.

"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?" Praise God for the call to Riverside where we have seen God's blessings upon His work, first for precious souls; then for many who are living separated lives and have a wonderful testimony for Christ. The fellowship with the brethren here and the harmony we have had in building the new church has meant much to me. The Lord has met our every need by sending Brother Hall as our pastor for whom we give thanks. Financially our needs have been met not by one or two wealthy people, but by many who have worked and given as the Lord has prospered them.—Fred S. Bentz, treasurer.

It has been just a year since my wife, my son, and I accepted the Lord as our Saviour. The blessings He has bestowed on us this year would take two issues of the Missionary Herald to list them all. Up till then we had attended different churches off and on—"mostly off." We had never heard the Lord exalted as we had that first Sunday. There was something that just wouldn't let us miss a Sunday. I know now it was the Holy Spirit convicting our hearts. For years I have been a hill-billy country singer on radio and television. I praise the Lord for the opportunities I have had to use these talents for Him. My prayers are that I might serve the Lord in a broader scope and win others to Him.—William Lint, TV and radio entertainer.

A Vision Materializes at Riverside

By RALPH C. HALL, pastor

The dedication service was conducted at 3:00 p.m., Mar. 4, 1956, for the new Riverside Brethren Church, Johnstown, Pa. The Lord gave us a lovely spring-like day and about 250 people attended—many from Brethren churches in western Pennsylvania.

The dedication speaker was Rev. Lester E. Pifer, assistant field secretary of the Brethren Home Missions Council. All of the Brethren pastors in the area were present, and participated in the service. After the singing of the doxology Rev. Clair Gartland gave the invocation. Rev. Victor Rogers, read the Scripture; Rev. Stanley Hauser, led in prayer; Rev. Kenneth Wilt, gave the dedicatory prayer; and Dr. W. A. Ogden, gave the benediction. Other pastors who attended and brought greetings from their congregations were: Rev. W. H. Schaffer, Kittanning; Rev. Fred Walter, North Buffalo; Rev. R. Paul Miller, Jr., Uniontown; Rev. H. Leslie Moore, Meyersdale; Rev. Arthur Collins, Meyersdale (Summit Mills); Rev. John Burns, Listie and Reading; Rev. Dean Fetterhoff and Truymond Haddix of Crusade Team No. 2; and Rev. H. F. Beukema, director of High School Evangelism in Johnstown.

The church choir directed by the pastor sang an arrangement of "He Will Hold Me Fast." A dedication offering was received which totaled \$700.83 for the day. How we do praise our wonderful Lord for His provision for our financial needs. He has worked in a marvelous way to provide the needed loans, as well as the offerings, to meet our needs. We are now looking to the day when we shall be able to become a self-supporting church. With the fine group of people whom the Lord has brought to us it should not be too many years.

The building was erected by Mr. Joseph P. Wentz, a contractor who attends the church and offered to build it for several thousand dollars less than other contractors. The plumbing and heating contractor was Mr. Richard N. Moore, a member of the First Brethren Church in Johnstown, who also kept this cost to a minimum. Volunteer labor from the church was used as much as possible and the completed building cost less than \$40,000. It is both lovely and commodious and of far more value than its cost to us.

The new building is 38 feet wide and 64 feet long. It is arranged on the main floor for an auditorium seating 200, a pastor's study, baptistry and dressing room, choir loft, a mother's room, vestibule and stairway to the lower floor. The walls are plastered with ivory tinted plaster, the ceiling is white accoustical tile, floors are asphalt tile, and the wood trim and pews are finished in natural oak. The lower floor has a large assembly room, seven Sunday-school classrooms, rest-rooms and furnace room. The lighting is all fluorescent type with recessed fixtures in the main auditorium. It is heated with gas using a forced hot water system and recessed convectors.

The establishment of this church, as well as this building, is the realization of the vision of a group of laymen in Johnstown, Pa. This vision was born several years ago in a men's "Upper room" prayer meeting at

the First Brethren Church. As these men prayed for the salvation of souls they became burdened for a section of the city on the southside called Riverside where there was no church at all. At first plans were made to send a bus into this area but when this plan did not materialize, four of these men: Mr. Fred S. Bentz, Mr. Don K. Rager, Mr. Thomas G. Watkins, Jr., and Mr. Harold W. Hammers, together with Rev. James D. Hammer, began definite plans to begin a Sunday-school mission in this area.

When no meeting place was available, an old house was purchased and renovation started, with Brother Bentz mortgaging his home to obtain a loan to finance the work. A year later, July 1950, the Riverside Brethren Mission was opened with 35 present. The attendance grew from the very first. Rev. James D. Hammer left soon afterward to attend Grace Seminary.

A year later, on July 15, 1951 the group was organized as the Riverside Brethren Church, and I was called to become the first pastor. At this time the Brethren Home Missions Council was not able to undertake the support of a pastor, so I worked for two years as a mechanical engineer for a local concern. By that time with the help of the Council I was able to devote full time to pastoring the church.

The church continued to grow steadily until the remodeled house was not adequate to accommodate the Sunday school with the attendance averaging over 100. On April 11, 1955 ground was broken for a new church building. On Christmas Sunday morning we moved into this building for our first service which 175 persons attended. For the first two months of 1956 our Sunday school has averaged 112. Dedication Sunday we had 125 for Sunday school, 83 for the morning worship service, 68 for the evening service, and 32 for the midweek prayer service.

The membership of the church has grown from a group of 17 who organized the church to the present membership of 64. More than half of the present membership are people who have come to know Christ as Saviour since our church was organized. The Lord has blessed in giving us several young couples. It has been a joy to see them come and take their stand for Christ and then to go out and win their friends to Christ, too.

On behalf of our people, I want to express our appreciation to the Brethren Home Missions Council for their spiritual and financial help in establishing our church. Our thanks to you too who have given to and prayed for home missions. Without your help and the help of the Brethren Home Missions Council I could not have been giving my full time to pastoring this church, we could not have secured a loan from the bank, and we could not have had this fine building to use to win precious souls to Christ. Your help has been indispensable and we want to express our sincere thanks.

Will you continue to pray for us that the Lord will guide and work through us to reach many more souls for Christ.

Thanksgiving Offering Hits the Upward Trend Again

By FRANK POLAND

The 1955 Thanksgiving offering for Brethren home missions has been given, and the record almost complete. The increase for this year is \$17,450.91 over the previous year, or a gain of 12 percent. It is with thanksgiving to God and appreciation to our Brethren people that we watch the offering trend change back to an increase after a decrease for one year.

The 1955 offering of \$158,972.95 is the largest ever given for Brethren home missions. At the same time we face the greatest need ever faced in 1956. Now let's get the true perspective of the offering in relation to the need. With a drop last year of nearly \$6,000 in the offering when a 28 percent increase was needed, we were faced with two alternatives: curtailment and deficit. Both alternatives were used, and the net result is that we are at about the same point this year. Curtailment is a word we do not like to hear in connection with progress and doubly so when speaking of the Lord's work. What other alternative is there?

The trend was upward in the number of churches showing an increase in the offering with a ratio of 86 increased to 59 decreased. We would like to see this trend continue until it reaches 100 percent increased. The churches that decreased tend to nullify the gains made by others, so why not set your goal for 1956 to get in the increase column. We realize that some fac-

tors enter in that make an increase difficult, and in these isolated cases set your goal to hold the line.

The trend was upward in the number of districts showing increased offerings. This year eight districts showed increases against three decreases. The Michigan district headed the list with 55.6 percent gain. This percentage of gain in every district would have sent the offering over \$220,000. It would have sent the offering over the 1956 proposed budget of \$205,000. It would have been the difference between advancement and curtailment.

The national WMC home-mission-project offering continued the trend upward. The offering this year was \$3,262.71. Keep up the upward trend, WMC ladies!

The opportunities for new Brethren home-mission churches continue on the upward trend. Two new home-mission churches have been dedicated within the last month, and two more dedications are due within the next month. Four new buildings are under construction at this time, and 10 more building programs are on the waiting list. Besides this we can see 15 new churches developing in places where there are already Bible classes under way in the majority of them. *Pray for the upward trend in the offering to continue, and pray that we can discontinue the use of the word "curtail" in future home-mission-offering reports.*

THE BRETHREN HOME MISSIONS COUNCIL, INC., THANKSGIVING OFFERING COMPARATIVE REPORT

Note: Gifts sent in designated for local projects, district missions, or other work extraneous to the Council are not included in this report. No gifts for the Jewish mission work are included in the Thanksgiving offering.

ATLANTIC DISTRICT	1954-1955	1955-1956
Alexandria, Va.	\$530.54	\$349.65
Allentown, Pa.	321.00	692.33
Hagerstown, Md.	3,110.05	3,206.22
Harrisburg, Pa.	209.43	1,243.04
Martinsburg, W. Va.	943.00	1,240.00
Chambersburg, Pa.	56.64	20.00
Philadelphia, Pa. (First) ..	3,750.25	3,490.50
Philadelphia, Pa. (Third) ..	3,230.23	3,253.79
Seven Fountains, Va.	165.74	134.03
Washington, D. C.	1,861.46	2,011.40
Waynesboro, Pa.	3,013.11	3,171.05
Winchester, Va.	2,131.63	2,633.48
York, Pa.	423.47	411.52
District WMC	201.00	201.00
Isolated Members	50.00	60.00
Totals	19,997.55	22,118.01
CALIFORNIA DISTRICT		
Artesia, Calif.	181.71	161.31
Beaumont, Calif.	991.20	1,615.24
Bell, Calif.	253.54	300.00
Bellflower, Calif.	1,175.50	1,029.45
Chico, Calif.	375.99	700.00
Compton, Calif.	667.00	322.01
Fillmore, Calif.	476.00	591.68
Glendale, Calif.	753.67	2,017.62
Inglewood, Calif.	3,562.92	4,579.80
LaCrescenta, Calif.	77.00	136.00
La Verne, Calif.	1,507.16	1,327.50
Long Beach, Calif. (First) ..	10,829.84	11,376.70
Long Beach, Calif. (Los Altos) ..	270.97	122.50
Long Beach, Calif. (North) ..	1,824.74	4,324.78
Los Angeles, Calif. (Community) ..	159.69	280.78
Modesto, Calif. (La Loma) ..	760.21	1,005.00
Modesto, Calif. (McHenry Avenue) ..	157.57	112.19
Monte Vista, Calif.	—	50.00
Norwalk, Calif.	945.59	1,604.85
Paramount, Calif.	368.17	725.06
Phoenix, Ariz.	102.20	291.02
Rialto, Calif.	—	133.00
San Bernardino, Calif.	624.29	503.51
San Diego, Calif.	—	268.89

	1954-1955	1955-1956
South Gate, Calif.	831.96	1,025.11
South Pasadena, Calif.	630.13	409.00
Temple City, Calif.	1,107.74	1,330.83
Tracy, Calif.	406.63	355.11
West Covina, Calif.	15.00	208.83
Whittier, Calif. (First) ..	4,305.00	4,134.94
Whittier, Calif. (Community) ..	439.48	1,761.90
District WMC	200.00	200.00
Isolated Members	285.00	822.94
Totals	34,285.90	43,827.85
EAST DISTRICT		
Accident, Md.	—	16.14
Aleppo, Pa. (First) ..	143.00	187.14
Aleppo, Pa. (Sugar Creek) ..	—	40.00
Altoona, Pa. (First) ..	619.31	655.14
Altoona, Pa. (Grace) ..	629.73	613.07
Conemaugh, Pa.	1,087.88	942.45
Conemaugh, Pa. (Pike) ..	339.50	319.06
Conemaugh, Pa. (Singer Hill) ..	—	56.51
Everett, Pa.	555.04	278.63
Grafton, W. Va.	150.00	200.00
Holidaysburg, Pa.	511.00	467.14
Hopewell, Pa.	237.87	316.07
Jenners, Pa.	201.00	224.70
Johnstown, Pa. (First) ..	3,556.43	3,767.63
Johnstown, Pa. (Riverside) ..	324.76	598.86
Kittanning, Pa. (First) ..	2,528.59	2,169.99
Kittanning, Pa. (North Buffalo) ..	126.09	95.34
Leamersville, Pa.	454.03	635.35
Listie, Pa.	659.27	635.67
Martinsburg, Pa.	1,462.61	1,408.75
Meyersdale, Pa.	628.72	490.35
Meyersdale, Pa. (Summit Mills) ..	488.20	350.82
Parkersburg, W. Va.	24.08	35.08
Stoytown, Pa. (Reading) ..	—	74.67
Uniontown, Pa.	521.87	728.31
Isolated Members	37.00	36.00
District WMC	150.00	—
Totals	15,435.98	15,342.87
INDIANA DISTRICT		
Berne, Ind.	3,099.70	2,213.52
Clay City, Ind.	315.00	241.40
Elkhart, Ind.	208.75	144.71
Flora, Ind.	1,830.00	1,720.00

NEW LIFE MEMBERS OF THE BRETHERN HOME MISSIONS COUNCIL, INC.

April 21, 1956

Attendance at our gathering on Wednesday evening is quite an experience to say the least. The unexpected always happens; there must always be two messages (one is brought by Rev. Bruce Button, and the other is brought by one of the Jewish men, it is delivered whether or not we want to hear it and always without invitation); there must always be . . . But let me describe an ordinary meeting night and you will catch the idea.

About seven o'clock Mrs. Button goes to the kitchen to assemble the dishes and the refreshments to be used in the fellowship period of the meeting. Then she goes to the reading room and lays out Bibles and hymn-books and gives the room one last check to see that all is in order. While she is doing this, Miss Fraser and I are out in our cars picking up those who do not have transportation. About 7:45 p.m. we are back at the mission with our passengers, and at 7:55 we are all seated in the reading room. But we are not ready to start the meeting. Everyone must greet everyone else. And 10 to 15 Jewish people can consume a lot of time and make a lot of noise when they greet one another. I wait, and I wait, and I wait, and I clear my throat to gain attention, and I speak to them in a normal tone; but no one pays any attention to me. Then at 8:05 with a voice loud enough to be heard in the next block I say: "Let us turn to hymn number 123. We will sing the first, second, third and last stanzas." And the pianist responds with the opening bars of "The Haven of Rest." The introduction being finished I lead the group in the first verse but after four or five words I realize I am singing a solo. Then comes the question: "What number did you say?" And again I tell them, "123." This time we are successful. All begin at the same time and all end at the same time, and before conversation can spring up again I quickly ask that all bow in prayer. And I pray for God's blessing on the gathering, His comfort for those who are ill, His salvation for unsaved loved ones, His leading for those in attendance who have not yet accepted the Lord. Then prayer being finished we have another hymn, the Scripture reading, another hymn, and then the message of the evening.

The message is based on three passages from Genesis: 22:18; 21:12; and 28:14. I cite what the rabbinical writers and Jewish tradition has to say concerning these passages. I point out how these passages of Old Testament Messianic Scripture were fulfilled in Jesus of Nazareth according to the testimony of Jewish men as contained in the New Testament. I draw a comparison between Isaac's experience on the mount and the death of the Lord Jesus, the Messiah. I close with the encouragement that sins can be forgiven and salvation be assured if one will confess Jesus as Lord and believe in his heart that God raised Him from the dead.

It is now 9:05 p. m. and time for our period of fellowship. Mrs. Button goes to the kitchen to finish preparation of the refreshments (which is sweet rolls

and tea or coffee). As she leaves the room, Mr. R— interrupts all the talking with the words: "I would like to give a short testimony about the Scriptures of the evening. Everything Brother Button said was well put and true *but . . .*" And away we go in a message which in many ways contradicts the Scriptural truth I have pointed out. And so I must wait 'til Mr. R— is finished, or I must interrupt him and, using Scripture, correct what he has just said and at the same time point out the real meanings to be understood.

About this time Mrs. L— asks me a question pertaining to the deity of Jesus. (She is not a believer and has only attended the meeting twice before.) Using Old Testament Scripture I answer her. She asks another question, and another. Each time I use Old Testament Scripture to answer, and each time she seems satisfied with the answer.

During all this Mrs. Button and Miss Fraser have served everyone with sweet rolls and beverage. A number of cross conversations have sprung up and Mrs. L—'s attention has been claimed by Mrs. I—. I walk across the room, seat myself in the chair next to Mrs. R—, and start to deal with her about acceptance of the Lord. She presents the usual excuse (these are the excuses she has been using for over 35 years in many different missions). As I deal with her I pray that the Lord will enlighten her heart and mind. And then all at once I am conscious of a disturbance.

Mr. R— is speaking in a harsh, loud voice. (He has been trying to witness to Mrs. L— and she has resented some of the things he has said.) He says: "I'll not talk to you any more. I'll not witness to you again. You are an ignorant woman. You don't know anything." And then turning to the others in the room and addressing them, he says: "She is an ignorant person and you can't deal with an ignorant person. She's not educated or she would believe the truth when it is presented to her. She is . . ." and by this time I have collected by scattered wits enough to interpose: "Here! Stop that kind of talk! We have had enough of that." And then I take Mr. R— off to one side and tell him how he must conduct himself if he is to continue in the class.

(Continued on Page 245)

FLORIDA'S FIRST NFBC CHURCH DEDICATED

The Grace Brethren Church, Fort Lauderdale, Fla., was dedicated Sun., Apr. 8, 1956. Rev. Miles Taber, pastor of the Grace Brethren Church, Ashland, Ohio, was the morning speaker, and Dr. L. L. Grubb, Winona Lake, Ind., was the dedication speaker.

Read the May home-mission issue for details.

(Continued From Page 244)



Home of Rev. and Mrs. J. C. McKillen



San Jose Brethren Group

Then back to Mrs. L— to sooth her feelings and explain the action of Mr. R—. He is so anxious to see Jewish people come to the truth of Jesus being Messiah and Saviour that he lets his good sense sometimes get away from him, etc. And Mrs. L— assures me she understands.

And then . . . and then . . . someone suggests its time to leave. And had the suggestion not been made I'm afraid the top of my head would have blown off. So we load the cars and take our "children" home.

I come back to the mission, put the car in the garage, and leaning my head on the steering wheel I ask the Lord: "Is *this* the place where you really want me?" And then assurance floods my heart as I recall the tears in the eyes of Mr. G— as he listened to the message; and the readiness of Mrs. R— to accept a particular Scriptural truth she had rejected last week. But most of all the assurance comes with greatest force when I recall the words of Mrs. L—, as I explained about Mr. R—: "Sure I'm coming next week. I don't come here to let the Mr. R's bother me. I come here to listen to the Scripture and what it has to say concerning Messiah. Sure I'll come next week."

"Yes; Lord, this IS the place where you really want me. Now give me the grace and wisdom to do the work you have for me to do."

SEATTLE SEES COMPLETED BUILDING SOON



The new View Ridge Brethren Church is rapidly nearing completion. The heating ducts and electrical conduits have been installed throughout the building. The first coat of paint has been applied to cedar siding. The 500 pound baptistry tank now rests in its position after some hard labor of getting into position. The stairs of the building are under construction, and the fuel storage tank is ready for use.

ELYRIA OHIO CHURCH NEARS COMPLETION



The new Grace Brethren Church, Elyria, Ohio is within two months of completion at this writing. The camera cannot keep up with the construction company since the weather is improving and progress is much more rapid. Both units of the Brethren Construction Company are in Ohio at this time but soon the crew here will be moving on to another building program.

NEW CHURCH DEDICATED IN SAN BERNARDINO, CALIF.

The new Grace Brethren Church at Sterling and Pacific Avenues, San Bernardino, Calif., was dedicated on Sun. Mar. 25, 1956. Rev. Norville J. Rich was the dedication speaker.



PARAMOUNT, CALIF. John Mayes, pastor of the Paramount Brethren Church underwent surgery for a double hernia on Mar. 20. He has recuperated and is on the go again.

WINCHESTER, VA. Excavation for the new Sunday school unit of the First Brethren Church was started the first week of April. Paul Dick is pastor.

FORT LAUDERDALE, FLA. Mr. and Mrs. A. C. Munch celebrated their golden wedding anniversary on Apr. 8.



LONG BEACH, CALIF. William Samarin was ordained to the Christian ministry on Apr. 1 at the First Brethren Church, Dr. C. W. Mayes, pastor. Rev. and Mrs. Samarin will leave shortly to return to their missionary work in Africa.

ALEXANDRIA, VA. The Atlantic District laymen's rally will be held at the Commonwealth Avenue Brethren Church Apr. 28. Robert Markley will be host pastor.

FREMONT, OHIO. A new all-time record was set by the Sunday school of the Grace Brethren Church on Apr. 1 when 400 were present. Gordon Bracker is pastor.

WINONA LAKE, IND. There were 65 high school seniors present at Grace College senior day on Apr. 6.

LOST CREEK, KY. E. Paul Landrum, 44, went to be with the Lord on Apr. 5. Brother Landrum was the next to the youngest brother, of Rev. Clyde Landrum and Rev. Sewell Landrum. Paul Landrum was a deacon in the Clayhole Brethren Church, Clayhole, Ky. He taught school until the time of his illness last November. He is survived by his wife and six children.

WINONA LAKE, IND. Grace College has been placed on the list of accredited institutions of higher

education in the State of Indiana. All college work is on an approved basis on the state level. The recognition appears on the Indiana State Directory for the school year 1955-56, edited by Wilbur Young, state superintendent of public instruction. Teachers in public schools who need additional hours to upgrade their teaching permit or license may obtain such credit by taking work at Grace College. With this in mind a summer school has been planned with a generous selection of courses available. Registration has been set for June 4, and the session will run for six weeks, ending Junly 13. A maximum of six hours credit may be earned.

TAOS, N. MEX. A record attendance was reached at the Canon Brethren Church on Apr. 1 with 186 in Sunday school and 208 in the morning worship. Sam Horney is pastor.

CANTON, OHIO. Ted Engstrom, executive director of Youth for Christ, was guest speaker at the First Brethren Church Apr. 8. John Dilling is pastor.

DENVER, COLO. Lewis Hohenstein, pastor of the First Brethren Church, Whittier, Calif. conducted the spring Bible conference at the Grace Brethren Church Mar. 25-30. F. Thomas Inman is pastor.

ROANOKE, VA. A record attendance was set at the Washington Heights Brethren Church with 139 present on Apr. 1. Vernon Harris is pastor.

TRACY, CALIF. Philip Alan answered for rollcall in the Rev. John Teeter home on Apr. 3, weighing 6 lbs., 12 oz. Thus another member has joined the cradle roll of the First Brethren Church, John Teeter, pastor. Congratulations.

WINONA LAKE, IND. A seminar and retreat of Sky Pilots of America will be held in the Westminster Hotel on Apr. 27-28. Overnight lodging will be provided at the cost of \$6. Rev. Elmer Sachs, national director, will have charge of the seminar.

WINONA LAKE, IND. Dr. Herman Koontz, pastor of the Winona Lake Brethren Church for the past seven years, has requested that his name not be submitted to the church for his annual call. He will terminate his ministry on July 1.

LONG BEACH, CALIF. The drawings of the proposed new building for the North Long Beach Breth-

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Home MissionsLuther L. Grubb
Winona Lake, Ind.
Grace SeminaryPaul R. Bauman
Winona Lake, Ind.

ren Church have been on display recently, for the convenience of the local congregation. George Peek is pastor.

FORT WAYNE, IND. The address of the Second Brethren Church is 4206 Reed Road. The address of Tom Julien, pastor, is: Box 749, Winona Lake, Ind. Please add to Annual. Rev. George Cripe, a student in Grace Seminary, is conducting a series of six classes on personal evangelism at the Second Brethren Church, using the material employed by Billy Graham in his follow-up program.

BATTLE CREEK, MICH. The Federal Civil Defense Administration is conducting a special course for clergymen May 29 to June 1, Aug. 7-10 and Nov. 27-30. All courses are conducted at FCDA headquarters at Battle Creek, in the Staff College lecture rooms. There is no tuition charge. For full details write FCDA, Battle Creek, Mich., or the Missionary Herald.

ROANOKE, VA. Bobby Miller, eldest son of Rev. and Mrs. Robert E. A. Miller, has had a return of his former illness, and was not able to return to school after the Easter vacation. Prayer is requested for him.

NEW YORK (EP) Evangelical radio broadcasters in the New York City area, were involved in a "paid time" skirmish with the National Council of Churches. Victors were Billy Graham's "Hour of Decision" and Calvary Baptist church; losers were Erling Olson and Herrmann Braunlin of Hawthorne Gospel Church in New Jersey.

"Hour of Decision," breaking through NBC's long-standing ban against sale of time to religious groups and outmaneuvering NCC attempts to force networks to accept a "free time" only policy, is dropping Mutual and using both ABC and NBC effective Apr. 22.

SPECIAL FOR YOUTH

SPIRITUAL COMPETITION

A NOTE TO PASTORS

Be sure that your young people get into this spiritual competition. Urge your district youth committee to sponsor eliminations. Get application blanks from the national youth office.

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A NOTE TO DISTRICT YOUTH COMMITTEES

This spiritual competition is an opportunity to enliven your rallies and camp. Get the particulars from the national youth office and plan for elimination contests. If possible, award your winners with financial help toward Bethany Camp.

Would you like to have part of your freshman year tuition to Grace College paid for you? Be a winner in the Brethren Youth Council Spiritual Competition! See the accompanying article for details. Here are the events and awards:

1. Original Sermon—Boys only—20 minute limit—\$75 scholarship.
2. Original Oratory—Girls only—15 minute limit—\$75 scholarship.
3. Interpretive Reading—Open to all—dramatic, humorous, nonoriginal oratory, etc.—\$50 scholarship. (Must be of a spiritual nature.)
4. Musical—Vocal or instrumental—open to all—\$50 scholarship.
5. Musical—Group, instrumental or vocal—open to all—trophies.
6. Visual Aid Presentation—15 minute limit—open to all—trophy.

Eliminations at district camps and rallies. Final events at Camp Bethany. The presentations will be judged upon the following points: content, originality, fluency, general effect, poise, voice and articulation, sincerity, conformity to Scripture, appearance, punctuality.

To enter the competition, see your pastor for an application blank or write for one to the National Brethren Youth Council, Box 617, Winona Lake, Ind. Only Brethren young people may enter. College, seminary, and Bible institute students are not eligible.

If your district does not sponsor any elimination contests, you will be eligible to enter the national contest at Bethany. This information must be forwarded to the national office prior to camp time.

The above offered scholarships are presented by Grace Seminary and College in the interest of Brethren youth. They will be held open for three years from date of competitive event. They are good for the freshman year only.—*Kenneth Ashman.*

Brethren young people across the nation are already making preparation for a great time of competition at Bethany Camp. There will be the finals in the National Youth Council Spiritual Competition series. Finalists will be those who have come out ahead in district eliminations. In addition to the individual competitions and awards, there will be quiz team contests based upon the first five books of the Old Testament. Already some churches have teams well versed in these books, and ready for keen competition. Get your team ready—let's go and win!

Here are the simple plans:

1. **LOCAL**—Young people in the local churches will enter the individual events and will form a team for the group events. These entrants must be reported to the district youth committee and the National Youth Council. Special forms have been provided for this entrance into competition, get yours from your pastor.

2. **DISTRICT**—Under the direction of the district youth committee, arrangements will be made for eliminations at rallies and camps. The decisions of the district committees will be final. First winners and alternates will be eligible for national competition at Bethany Camp.

3. **NATIONAL**—At Camp Bethany, Winona Lake, Ind., the finalists will meet to determine top winners in each event. Also, the district winners in the quiz teams will compete for final honors. The winners in each event will be presented to national conference on the Saturday night youth service. There will be worthwhile awards for all winners.

Be sure to note the accompanying list of events and get started at once in preparation and competition. These events promise to be the highlights of the spring and summer activities of our churches. Get into the game, participate, don't be a "side-liner." Be a winner and a member of a winning team.—*Kenneth Ashman.*

Song is a natural outpouring of the soul in adoration, love, and praise. Sometimes we find it very easy to sing. Sometimes we find it very difficult. A Christian in full fellowship with God certainly should have a song in his heart. Some are not talented in vocal singing, but truly all can say: "In my heart there rings a melody, there rings a melody of love."

Today we would consider another song although in a sense it must be a part of the song just mentioned. The song we want to think about just now is a song sung by Christians of all ages and circumstances. A song that we will sing forever in the presence of our blessed Lord. It is the *song of redemption*.

In Revelation 5:9-10 is a view of the throne of God. Among those surrounding the throne are the four and twenty elders who we believe to represent the church. These verses tell us of this great new song—the *song of redemption*.

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto God kings and priests: and we shall reign on the earth."

The Need of Redemption

If we are to rejoice in our redemption as we ought, we must see the awful inclusiveness of sin. Let us imagine a large area completely encircled by a wall too high and wide for any man to scale. Inside this enclosure is every man, woman, boy and girl who has ever lived on the face of the earth. Each of these human beings is confined to this area because of sin.

Everyone inside this enclosure is under the wrath of God, sentenced to death and eternal hell. But there is another enclosure alongside of the first area. This second area, also enclosed with unscalable walls, is completely empty of people. A door is needed, a price must be paid, if any are to enter the place of the redeemed.

Redemption Provided

God has provided a redemption that is sufficient for ever sinner on earth, past, present, and future. Every servant of Satan may become a child of God. Knowing this Satan has arrayed his whole force against

this truth. In order that we might understand, believe, and be saved, God displayed His power in delivering the whole nation of people, to show us a most wonderful object lesson in redemption. The whole nation of Israel was in slavery in Egypt and God brought them to Zion, the place of salvation, blessing, and inheritance. The Scofield Reference Bible Exodus 15 note, on page 26, gives us a good outline of redemption.

1. Redemption is wholly of God.

The children of Israel were hopelessly enslaved, but God had not forgotten them. He knew their hopeless state and did something about it. He did not stop at raising their standard of living or bettering their social conditions; He delivered them from their masters. This is always true of our God.

2. Redemption is through a person.

God raised up Moses to lead the children of Israel out of Egyptian bondage. Moses was provided, prepared, and projected into his job by God himself. Time after time Moses stood between God and the people and between the people and God. This was a foreshadow of the true deliverer, the Lord Jesus Christ.

Christ was chosen before the foundation of the world to be our Redeemer. He took upon himself the form of a servant and became obedient unto death, even the death of the cross.

John 1:12: "As many as received him [a person] to them gave he power to become the children of

God, even to them that believe on his name."

3. Redemption is by blood.

Perhaps this doctrine is the most hated by Satan of any truth regarding redemption. So once again we see God giving us the object lesson of the Passover. God instituted the Passover as foreshadowing the once and for all sacrifice of the Lamb of God that taketh away the sins of the world.

In II Timothy, II Peter, Jude and other places in the Word of God we find a warning against those who will deny this central redemption truth. We are living in the day when much of the professing church does this very thing. We must take care that we do not have a part in sending our young people to so-called Christian schools who deny the truth. We must be careful that we are not affiliated with a denomination which allows its ministry to ignore or deny these truths.

4. Redemption is by power.

Pharaoh was faced with this truth time after time. God showed His power in the plagues wrought upon Egypt. He showed His power when He rolled back the Red Sea. Again we see His power in His provision of food and water in the wilderness.

Also as they passed into the land God had promised them we see His power displayed as the new land was conquered against many odds.

Just so we see the power of God in our redemption. Every Christian can have a song in his or her heart because we are free from our burden of sin.



The Song of Redemption

By EARL O. FUNDERBURG

Pastor, Grace Brethren Church
Ozark, Mich.

You Can . . . But You Can't!

By ROBERT E. A. MILLER

Pastor, Ghent Brethren Church
Roanoke, Virginia

(I Corinthians 10:23)

To some this verse may be one of those "problem verses" in the Bible. Taken out of context and out of the surrounding Scriptural teaching on the subject of Christian liberty and conduct, it may well become a problem. The Holy Spirit has not intended to make problems but to solve them for us.

The Word of God distinguishes itself by its emphasis upon great moving principles in the realm of faith in action. Such an emphasis results in the elimination of many little things we try to tell other people the Bible teaches. God's Word is silent about many details that bother not a few people in our churches. For example, we do not know from Scripture what constitutes the age of moral accountability. We cannot determine the nature of Paul's thorn in the flesh. There is no mention of the details of the future body of the wicked. We cannot find in the Bible any thing that describes the physical features of our blessed Lord while in the days of His flesh on earth. And so on and on there are many such items.

Three general truths must be seen in God's Word in order to understand the scope and spirit of Christian liberty. God definitely tells us many things that are *permitted*. One illustration may help you see this. God says: "Marriage is honorable in all" (Heb. 13:4). God says so and that settles it! To be sure there is a large body of truth concerning Christian marriage—its duties, its obligations. But there can be no doubt that God puts His stamp of approval upon the marriage relationship.

On the other side of Spirit-inspired Scripture there are many things that God says are *prohibited*. Hardly any example is needed but here is a simple one. In Exodus 20 are the commandments. God says: "Thou shalt not steal." No doubt

can be entertained here either. God says it is wrong to steal. That settles it!

But in between these two bodies of revealed truth is another—*problematic* or doubtful things. Our text and its context fits into this last grouping along with the related passages found in Romans, chapters 14 and 15. The apostle tackles some of the "all things are expedient" in the Book of Romans, as well as in First Corinthians. However, rather than go into the details which will always differ from case to case, look to the basic principles that should motivate Christian conduct.

First, as a believer you must act on personal conviction and not prejudice. "Let every man be fully persuaded in his own mind" (Rom. 14:5b). This means that we have no right to pour the other fellow into our mold of conviction. As a good Baptist fellow-minister has put it: "This spirit is already rife among many who know the Lord and walk contrary to the revealed Word of God on the subject."

Space forbids telling the story out but read it for yourself with great profit in First Samuel 17 beginning with verse 26. Do you see the application? Has someone ever tried to press their armor on you? They no doubt assured you that if you would walk like they walked, you would defeat all the goliaths of your life. Did you try? Did it work? Probably not. Thank God for such an experience if it leads you to do what David did. He settled for a sling and some stones. They were his and he knew what they could do, for he tried them himself. The heart persuasion was there. This is the first principle and it must come first. Remember it is heart conviction based upon what God says to you in His Word. No "secondhand" experience will do.

The second principle is that of *consideration*. This is what we learn from our context: "Let no man seek his own, but every man another's. . ." (I Cor. 10:24). Consider the brother in the Lord who may be as yet unable to walk without wobbling. Your Christian liberty must always be exercised in the light of the other

man's conscience and because you are your brother's keeper and you are responsible for your influence (I Cor. 10:29a; Rom. 14:6-21).

This is a solemn responsibility. Failure to make good here causes a weakened testimony on your part and what is more tragic, it causes a weakened brother.

The fact of the matter is, food will not commend us to God. We are no worse off if we do not eat, and no better off if we do, Paul says. Only take care lest this liberty of yours somehow become a stumbling block to the weak. If anyone sees you, if his conscience is weak and this weak man is destroyed, remember he is a brother for whom Christ died. Thus, sinning against your brother and wounding his conscience when it is weak, you sin against Christ. You *must* consider your brother! (I Cor. 8:7-13).

The last we can mention now is the principle of *construction*. Anything which I allow must edify, it must build up. As Paul says: "Follow after the things . . . wherewith one may edify another" (Rom. 14:19). "Let all things be done unto edifying" (I Cor. 14:26b). "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4:11-12).

Is the thing that you allow in your life as a child of God building up your brother in Christ? Or is it possible that it is actually contributing to his failure and defeat as a Christian? Remember this always, it doesn't take any measure of spirituality to *hurt* a brother; it takes a good measure of it to *help* him!

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let everyone of us please his neighbor for his good to edification" (Rom. 15:1-2).

Overshadowing all your conviction, your consideration and your construction will be this ultimate goal: "Whatsoever ye do, do all to the glory of God" (I Cor. 10:31b). All the doubtful things will dissolve into delights to do the will of God.

Are We Giving Our Children a Chance?



A quick trip into any of our ever-growing cities will convince us of the fact that there are thousands of children in every community. They range in age from the cradle up through the junior age. Every one of these children present to us wonderful opportunities for the Gospel, or the alternative of becoming a possible juvenile delinquent.

I think you would quickly agree that everyone of these children deserve a home. It does not have to be a mansion, for money, or the lack of, it has little to do with a good home. Neither do social standings, business prestige or even education. A good home, either a palace or a cottage, is the home where love dwells, love for husband and wife, father and mother, parent and child, brother and sister, but above all love for God. Nothing can substitute for the good home, not even the church or the Sunday school. But just as I believe that the church is no substitute for the home, I am also sure that there cannot really be a good home without the church. Jesus Christ is the very center of a real home, and must be real to the members of the household. Church going must be a real and vital part of the home, just as vital and essential an activity as providing food and shelter. Too often, even among the membership of our churches, parents spend a great deal of time and energy earning money that they might provide the best of this world's goods and as many of the luxuries of this world as possible, but they forget all about the spiritual requirements of their children. We would agree wholeheartedly that physical and mental needs must not be neglected, but the tragedy of this hour is to see a bright, healthy child who is spiritually undernourished.

Sunday morning across our church sees too many absentees in our Sunday schools—parents and children alike frequently sleeping late or reading the Sunday edition of the newspaper.

After years of working with boys and girls, and men and women, I know that a child has a better chance in a Christian home, a better chance for a normal, happy, well-adjusted childhood; a better chance for a full life that will count for God and his fellow man. Therefore, as Christians it is our obligation to do everything possible to give our children a Christian home in which regular attendance at the Sunday-school and church services will be a *must*. But our obligation does not cease at this point. We must likewise do everything in our power to see to it that our neighbor's children have the opportunity of a Christian home. We need to do all we can to bring our neighbor's families into our Sun-

day schools and churches. We read in Deuteronomy 31:12-13: "Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law: and that their children, which have not known any thing, may hear, and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it."

Yes; as a member of the body of Christ, and as a part of The Brethren Church, you and I must do all we can to give the four million new babies to be born this year Christian homes.

BRETHREN SUNDAY SCHOOL CONTEST RESULTS—MARCH 1956

DIVISION A	1954	Mar.	Pct. Inc.
1. Long Beach, North	955	1,071	12.2
2. Hagerstown, Md.	416	447	7.5
Total	1,371	1,518	

DIVISION B	1954	Mar.	Pct. Inc.
1. Whittier, Community ..	331	470	42.0
2. Mansfield, Grace	339	375	10.6
3. Ashland, Ohio	382	420	9.9
4. Inglewood, Calif.	367	402	9.6
5. Waynesboro, Pa.	306	313	2.3
6. Akron, Ohio	306	295	—
Total	2,013	2,275	

DIVISION C	1954	Mar.	Pct. Inc.
1. Winona Lake, Ind. ..	216	283	31.0
2. Kittanning, Pa.	251	316	25.8
3. Osceola, Ind.	234	283	20.9
4. Dayton, First	271	327	20.7
5. Fremont, Ohio	267	305	14.3
6. Washington, D. C. ...	209	231	10.5
7. Canton, Ohio	261	288	10.0
8. Winchester, Va.	210	227	8.1
9. Buena Vista, Va.	287	306	6.6
10. Martinsburg, W. Va. ...	208	217	4.3
11. Sunnyside, Wash.	228	230	.9
12. Martinsburg, Pa.	223	218	—
13. Wooster, Ohio	264	252	—
Total	3,129	3,483	

DIVISION D	1954	Mar.	Pct. Inc.
1. Norwalk, Calif.	165	223	35.0
2. Radford, Va.	174	226	29.7
3. Harrah, Wash.	158	200	26.6
4. Beaumont, Calif.	166	181	9.2
5. Leamersville, Pa.	180	190	5.6
6. Covington, Va.	186	193	3.8
7. Listie, Pa.	167	152	—
8. Rittman, Ohio	195	169	—
9. Compton, Cal.	183	154	—
Total	1,574	1,688	

DIVISION E	1954	Mar.	Pct. Inc.
1. Englewood, Ohio	117	160	36.7
2. Radford, Va.	101	121	30.8
3. San Bernardino, Calif. ..	138	171	23.8
4. Clayton, Ohio	142	173	21.8
5. Chico, Calif.	113	133	17.7
6. Berne, Ind.	132	154	16.7
7. Phoenix, Ariz.	127	148	16.5
8. Everett, Pa.	127	146	15.0
9. Harrisburg, Pa.	145	163	12.4
10. Limestone, Tenn.	113	124	9.8
11. Alexandria, Va.	119	128	7.6
12. Grafton, W. Va.	104	107	3.8
13. Roanoke, Wash. Hgts. ...	132	137	3.8
14. Altoona, Pa.	104	101	—
15. Clearbrook, Va.	133	129	—
16. La Verne, Calif.	115	106	—
17. Conemaugh, Pa.	131	122	—
18. Meyersdale, Pa.	120	109	—
19. Dallas Center, Iowa ..	109	96	—
20. Leesburg, Ind.	108	94	—
21. Lake Odessa, Mich.	125	108	—

DIVISION E (continued)	1954	Mar.	Pct. Inc.
22. Glendale, Calif.	127	98	—
Total	2,682	2,828	
Late—Denver, Colo. ..	110	122	10.9

DIVISION F	1954	Mar.	Pct. Inc.
1. Long Beach, Los Altos	85	155	82.3
2. Goshen, Ind.	56	93	66.0
3. Taos, N. Mex.	93	146	57.0
4. Mansfield, Woodville ..	54	84	55.7
5. Leon, Iowa	61	93	52.5
6. Elyria, Ohio	50	73	46.0
7. Cedar Rapids, Iowa ...	67	96	43.5
8. Findlay, Ohio	95	124	30.5
9. Johnstown, Riverside ..	95	119	25.4
10. Bell, Calif.	87	108	24.2
11. Johnson City, Tenn. ...	72	89	23.6
12. Beaver City, Nebr.	73	90	23.3
13. Aleppo, Pa.	82	101	23.3
14. Cheyenne, Wyo.	55	67	21.8
15. Covington, Ohio	89	108	21.4
16. Grandview, Wash.	52	63	21.2
17. Dayton, Pat. Park	92	111	20.6
18. Cleveland, Ohio	78	94	20.5
19. Modesto, McHenry Ave. ..	72	86	19.5
20. Spokane, Wash.	80	93	16.3
21. Ankenytown, Ohio	87	100	15.0
22. W. Alexandria, Ohio ...	95	109	14.8
23. Meyersdale, Smt. Mills ..	56	64	14.3
24. Conemaugh, Singer Hill	90	100	11.2
25. Filmore, Calif.	53	58	9.4
26. York, Pa.	73	76	4.1
27. Yakima, Wash.	93	95	2.1
28. Cuyahoga Falls, Ohio ...	66	65	—
29. Kittanning, N. Buffalo ..	84	82	—
30. Albany, Oreg.	95	92	—
31. Homerville, Ohio	64	59	—
32. Portis, Kans.	95	86	—
33. Allentown, Pa.	86	75	—
34. South Bend, Ind.	66	57	—
35. Los Angeles, Community No	140	Record	—
Total	2,591	3,251	

DIVISION G	1954	Mar.	Pct. Inc.
1. Parkersburg, W. Va.	27	63	133.0
2. Ft. Lauderdale, Fla. ...	41	73	78.0
3. Wheaton, Ill.	48	82	71.0
4. Davenport, Iowa	18	27	50.0
5. Berrien Springs, Mich. ...	42	61	45.3
6. Fremont, Chapel	17	19	11.7
7. Sharpsville, Ind.	46	51	10.9
8. Stoystown, Pa. Reading ..	49	51	4.1
9. Seattle, Wash.	48	49	2.1
Total	336	476	

DIVISION N (New Schools)	1954	Mar.	Pct. Inc.
1. Ft. Wayne, Second ...	44	33.3	
2. Monte Vista, Calif.	55	28.0	
3. San Jose, Calif.	34	6.3	
Total	133		

Totals for 100 churches reporting 13,806 15,774 14.3

The Resurrection of Christ

(PART II)

Christianity is the only religion that bases its claim to acceptance upon the resurrection of its founder. No other religion dares to make such a bold claim. Put all other religions to such a test and observe the result. Other founders were recognized by their adherents, but none claimed the distinction that Christianity claims—viz., the leader and founder arose from the grave after three days and three night of entombment. Both Christ and Christianity are noncomparative. They are both superlative. Both friend and foe of Christianity admit that the resurrection of Jesus Christ is vital to the religion that bears its name. The Gospel must be considered as a whole. It rises or falls in one piece. To begin by denying the virgin birth at the beginning and the resurrection of Christ at the close is soon to deny the spotless and sinless life that so beautifully spans both miraculous events.

The resurrection of Christ is a stubborn fact. Christ's program was carefully outlined and predicted. In the fullness of time God acted. God is always on time—never hurried nor worried. God works when hearts are prepared. Satan couldn't touch Christ until the zero hour arrived. Christ died for our sins, according to the Scriptures. The cross was no surprise to God. He was buried and arose the third day, according to the the Scripture. Christ never destroyed the law nor prophecy but fulfilled it. Here the Old Testament saints, through faith, are permitted to hear the plan of salvation.

Christ repeatedly appeared to those alive. This was a glorious, as well as a triumphant, experience for Him. It is quite significant that Christ was never called upon to appear before an unbelieving world. In every appearance that He made, it was before His own. While we are thinking upon this fact, let it be remembered that even the guards before His tomb fell as dead men when Christ arose from the grave. The world has done its worst. Christ's days of humiliation are past.

He enters His day of glorification. Sorrow, tears, suffering, persecution are for the moment. Joy cometh in the morning.



By J. L. GINGRICH

Pastor, Leamersville Brethren Church
Leamersville, Pa.

There were at least 12 distinct appearances of Christ after His resurrection. These were all associated with His believers. Paul mentions a few important ones. The name of Peter claims special attention. Of all the believers, perhaps, Peter was the most fearful and doubtful of the result of meeting face to face the Saviour he adored and worshiped; yea served. He appeared to the 12, then to 500 brethren at one time; James, the Lord's brother (what a difference the resurrection of Christ made to His own intimate family); and finally to Paul—as he describes himself—an immature child. Paul knew that the Scriptures taught the idea of Israel's resurrection as a nation, but Paul was saved to a new life well in advance of the national resurrection of the Jews. Paul credits God's grace for what he was. Persecution of the church was, in his sight, a terrible thing and he could never forget his frenzied contribution toward this persecution. He always tried to redeem himself. He would never boast of being "a self-made man."

Christ's resurrection is of the utmost importance. If Christ be not risen, then our preaching and your faith are vain—empty prattling of words. Christ's resurrection was Paul's central theme. He would forever remind us that our Christ is

not a helpless child but a mighty and powerful deliverer. Without the resurrection we have no Gospel. It is the heart and core of the Good News. Death could not hold its prey. The resurrection of Christ is the touchstone of the Gospel. No wonder the enemies guarded the tomb. If Christ be not risen, those fallen asleep are perished. Christ who kissed to sleep His own will some day gently awaken them. If this life ends all, we are of all men most miserable and the most to be pitied.

Christians surrender many privileges common to the unbelieving mass of mankind. There are certain momentary enjoyments denied. Yet we anticipate His "Well done: enter thou into the joys of thy Lord." If Christ be not risen, then there is no redemption from sin, no pardon. Redemption is twofold: first, there is liberation from bondage; and secondly there is the delivery of the redeemed to the goal.

The resurrection of Christ was the Father's approval of His Son's sacrifice on the cross. The Father recognized His Son at baptism as He entered His earthly ministry. The Father placed his stamp of approval upon His Son's ministry on the Mount of Transfiguration. The wages of sin is death. Christ conquered death and the resurrection of Christ clinched the transaction.

In the wonderful chapter on the resurrection (I Cor. 15) Paul makes Christianity answer with its life for the literal truth of the resurrection of Jesus Christ. That the body of the founder of the Christian religion did not lie permanently in the grave is fundamental to the existence of the religion of Christ. Read prayerfully and carefully from this chapter verses 14, 17-18 and others. Note especially verse 18: "Then they also which are fallen asleep in Christ are perished."

The resurrection morning is a true sunrising, the inbursting of a cloudless sky on all the righteous dead. They wake transfigured and glorified, at their Maker's and Saviour's call, with the fashion of their countenance altered and shining like His own.

MAN'S REFUGE

By the late DR. J. C. BEAL

(Isaiah 32:2)



Man does need a "hiding place" or refuge. I wish I might take you to a certain art gallery and have you look with me at a certain picture. As we stand in this gallery we look at a picture of a storm. We see the lowered clouds, the lightning flashing, cattle and herds and people running—all trying to escape the fearful storm—all seeking shelter from the coming storm. Whether or not the artist had in mind what I had, I do not know, but as I looked at the picture I asked myself the question: "Did they find in time the place of safety they were seeking?"

Men need a refuge from four things: First, from an accusing conscience. All have consciences; even the heathen give expression to this fact. There is something within man that accuses him because of sin.

I remember reading a story of an old woman who came to the United States from the old country and settled in Chicago. An evangelist was holding meetings in that city and one night the old lady attended a meeting. One morning about four o'clock she went to where the evangelist was staying. She was completely broken up; in fact, she was unable to tell what she had come for until she had calmed down, and then she confessed that she had killed a man in the old country. She had thrust a dagger into his heart and then left him. She was not suspected by anyone, but she was unable to meet the accusation of her conscience. She had fled from the country, but for 14 years she never for one moment had had any rest until she made this confession. She said that many times she had been tempted to take her life, but that fear of the future had held her back. Every one has a conscience.

Sometimes these consciences are much asleep, but they are there nevertheless. The sad thing is that

individuals do not realize the condition they are in because their conscience is so seared.

Second, Man needs a hiding place, or refuge, from the power of sin within. By nature no man can overcome this power of sin within. Whether your sin be drunkenness, ill temper, or an unruly tongue, you cannot overcome it yourself. Therefore man does need a refuge for this thing.

Third, Man needs a hiding place, or refuge, from the power of sin without; i.e., the Devil (I Pet. 5:8; Eph. 6:11-12). All we need to do is look around and see the many who are bound in the chains of sin to know that man does need a refuge from the Devil. Even though some would try to make us disbelieve that there is a personal Devil, we know there is. The Word says so.

A story is told about an Arab in company with a scientist. When prayer time came this Arab kneeled and prayed toward Mecca. The scientist asked the Arab what he was doing, and he replied, "Praying to Allah." Then the scientist told the Arab that he was very foolish to pray to something that he had never seen, touched, or heard. The Arab said nothing, but the next morning the scientist came to him and said: "There was a camel around here last night," for he had seen the footprints outside their camp.

"Did you see the camel?" asked the Arab.

"No," replied the scientist.

Then said the Arab: "Are you not foolish to believe that a camel was around here?"

The scientist said: "But I can see the footprints of his being here."

Then to the amazement of the scientist the Arab pointed to the sun and said: "Behold the footprints of God."

And so with us, everywhere around us we can see the footprints

of Satan. Everyone needs a hiding place or refuge from the power of Satan without.

Fourth, We need a hiding place from the wrath to come. There is a judgment day coming. Men do not like to admit it, but that does not change the fact. Some say that a loving God would not mete out wrath to His own children. Of course not! The wrath of God will not be meted out to His children, but to *those who are not His children*. By nature we are the children of Satan, and unless we are born again, we remain in that condition. No; God does not send His wrath upon His own, but upon those who refuse to become His own. Reason tells us that judgment must be meted out to some folk. Suppose a wealthy man oppresses his employees to the extent that they are brought to an untimely death. Does not reason demand that a penalty be paid for such sin? Every sin must meet its penalty, and *if it is not met in Jesus Christ at the cross*, then man must meet it himself.

The old prophet says: "A man shall be as an hiding place." Who is this man? None other than Jesus Christ himself. And when He died for us, He became our hiding place. When we are "in" Christ Jesus, then He stands between us and Satan. Our sins are laid upon Him, and therefore we are free indeed.

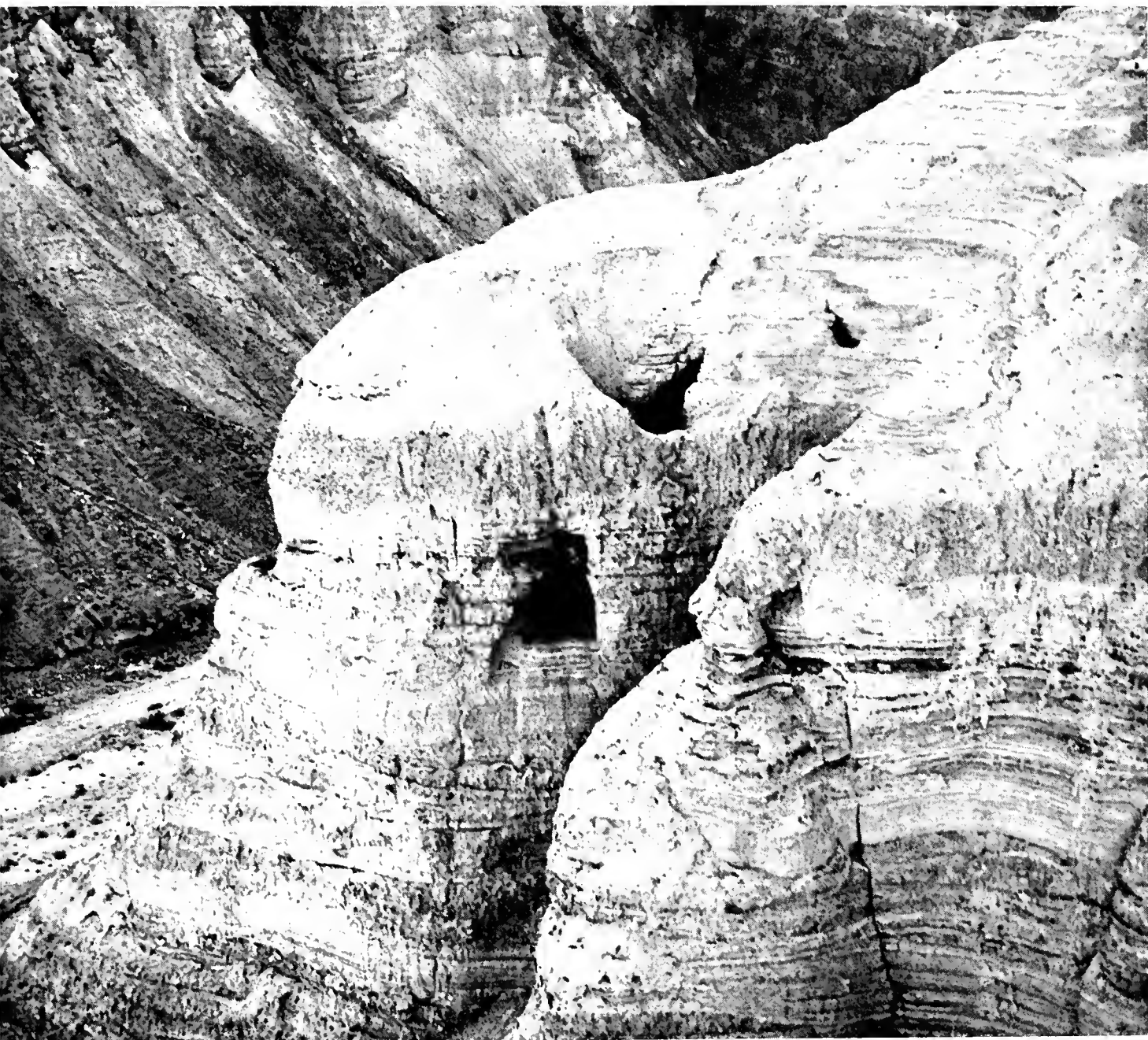
"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (Isa. 53:6). Suppose your right hand is yourself, and the left hand is the Lord, and the Bible in your hand is your sin. Now the first part of this verse shows us that the sin is on US, but the last part tells us that it is on the LORD, and when it is on the Lord, it is *not on us*; is it?

Yes; Jesus is our shelter in the time of storm.

APRIL 28, 1956

THE DEAD SEA SCROLLS

By PROF. JOHN REA



CAVE 4 AND WADY QUMRAN

Fragments of nearly 100 Old Testament scrolls were found in this cave.

Directory of 1956 Graduates



By Paul R. Bauman, Vice President

The Gaps in the Ranks

In the ranks of the Christian ministry today there are gaps so wide that whole segments of the church's frontier with the world are completely unmanned. It is reliably estimated that there are 15,000 vacant Protestant pulpits in the United States. The alarming fact is that the gaps are growing wider year by year. In a recent study of the probable building construction for the years between 1955 and 1975 the National Association of Manufacturers concluded that 100,000 new churches will be erected in these two decades. It is estimated that, during the same period, 28,000,000 more members will be added to church rolls. Protestant churches will need an additional 75,000 pastors to care for these new members.

Recently Dr. James R. Killian, Jr., president of Massachusetts Institute of Technology, described a comparative scarcity of scientists and engineers as a "qualitative rather than a quantitative problem." The need, he said, is not simply for "bodies with degrees." The need is for competence. It is at this point with respect to the Christian ministry that the awful proportions of the true gaps are revealed. How many of the ministers now occupying the pulpits of America really know God? How many have been truly born again? How many have a genuine passion for the souls of men? How many believe the Bible to be the fully inspired Word of God? How many are willing to deliver its message without fear or favor of men? How many are spiritually qualified and competently prepared to deal with the tremendous problems men, women, and young people are facing today? The answers to questions such as these will help to show the full width of the gaps in the ranks of the ministry.

Twenty-five hundred years ago, when a nation had become filled with political corruption, moral decay, and religious apostasy, God summed up His analysis of the conditions with these solemn words: "I sought for a man among them, that should build up the wall, and stand in the gap before me for the land, that I should not destroy it; but I found none. Therefore have I poured out my indignation upon them; I have consumed them with the fire of my wrath: their own way have I brought upon their heads, said the Lord Jehovah" (Ezek. 22:30 ASV).

The world today is fast being engulfed in an awful tide of sin and death. God is still seeking men who will "build the wall" against this tide through the faithful proclamation of His Word—the only barrier that can ever stand against the wickedness of this age. He is looking for men to "stand in the gap," and it is as sad a fact today as it was in Ezekiel's: all too often He cannot find a man!

Behold the needs of His work through The Breth-

ren Church, for example. There are churches without pastors. Our foreign board has no assurance of replacements, to say nothing of recruits for expansion. In almost every department of our work at home and in foreign lands there is a crying need for capable men who will fill the gaps. Yet, consider how few of our young men are stepping into the ranks to assume the responsibilities of the ministry. On the other hand, observe the number of our most capable young people to whom science, engineering, or business make a greater appeal than God's call to Christian service in the pastorate or on a foreign mission field. *Why?*

It is time for some very sober reflection on the part of every pastor, every Sunday-school teacher, every parent, every child of God who takes seriously the marching orders of Christ. Are many of our most competent young people preparing for secular vocations because no challenge to the opportunities for Christian service is held before them in their churches? Is the pastor neglecting to impress upon their minds the truth that "if a man desire the office of a bishop, he desireth a good work" (I Tim. 3:1)? Are they properly being shown that there is no higher calling and no greater service they can render to God or their country than that of carrying the Gospel to men and women who are hopelessly lost in sin? The pastor who neglects this task is failing in one of the most important aspects of his ministry. Are these young people, who have graduated from our high schools, studying for other fields of endeavor because some high-school teacher is quicker to recognize and encourage the use of ability for worldly interests than the Sunday-school teacher is for the things of God? Many young people choose a college and a career through the encouragement and advice of their teachers. A faithful Sunday-school teacher will recognize this. Do some of our young people lose all interest in spiritual things, to say nothing about their desire to enter Christian service, because parents spend more time in the home criticizing the pastor than they do in family devotions where a child's responsibility to assume his part in carrying out the great commission is emphasized? It is utterly impossible to serve a young person "roast preacher" at Sunday dinner, with leftovers throughout the remainder of the week, and then expect him to have any enthusiasm for a call to the Christian ministry. Yet, many parents wonder why their children show so little interest in the opportunity for Christian service.

Does the ability which would make a young man a successful doctor, lawyer, engineer, or businessman disqualify him for the ministry? Not at all! It should be remembered that the very ability that will make one successful in any such fields might also make him a

(Continued on Page 260)

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

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Directory of the 1956 Seminary and College Graduates

To acquaint our readers with the students who are graduating from the seminary and college, May 1956, the following directory has been prepared:



BARBARA L. HULSE—

Member, McHenry Ave. Grace Brethren Church, Modesto, Calif. Accepted Christ 1951. Education: Nurses training. Will graduate in May 1956 with a B.C.E. degree. Practical experience: Teaching Sunday-school and child-evangelism classes. Future plans: Foreign-missions.



LOIS LEE—

Member, Vernon Brethren Church, Limestone, Tenn. Accepted Christ 1945. One boy, one year old. Education: Two years at Bryan University. Will graduate in May 1956 with a B.C.E. degree. Practical experience: Sunday-school teacher, child evangelism and church pianist. Future plans: Attending Wycliff School of Linguistics, North Dakota.



DONALD LOCKE—

Member, Winona Lake Brethren Church. Accepted Christ Nov. 1950. One son, age four years; one daughter, age two years. Education: Two years at Grace and one summer at Goshen College. Will graduate in May with a Th.B. degree. Practical experience: Preaching, Sunday-school teacher, practical works. Future plans: Return to complete college.



CHARLES NOFFSINGER—

Member, Emmanuel Baptist Church, Dayton, Ohio. Accepted Christ 1946. One girl. Education: Baptist Bible Institute (Cedarville College), Baldwin-Wallace College. Will graduate in May 1956 with a B.D. degree. Practical experience: Pastor and interim pastor for seven years. Future plans: Christian college or Christian day-school teacher.



JAMES RUSSEL SMALS—

Member, First Brethren Church, Buena Vista, Va. Accepted Christ 1940. Two children. Education: Bryan University, University of Virginia, Grace Seminary. Will graduate in May 1956 with B.A. degree. Practical experience: Student pastor, gospel-team work. Future plans: Continue seminary at Grace and then the ministry.



JACK GORDON STANGE—

Member, Calvary Baptist Church, Allentown, Pa. Accepted Christ 1944. Married. Education: Bryan University. Will graduate in May 1956 with a Theological diploma. Practical experience: Practical works, youth leader, pastor for two years. Future plans: Pastorate.



JANET S. STOVER—

Member, Open Door Church, Washington, D. C. Accepted Christ 1946. Married. Education: Two years Columbia Bible College. Will graduate in May with B.A. degree. Practical experience: Taught Bible in public school in South Carolina, Sunday-school work; Bible-club work. Future plans: Follow husband in Christian ministry, teaching.



ARNOLD C. STOVER—

Member, Open Door Church, Washington, D. C. Accepted Christ 1949. Married. Education: University of Maryland, Washington Bible Institute. Will graduate in May with B.D. degree. Practical experience: Children's Bible club and Servicemen's Center. Future plans: Wherever the Lord leads.



ROLAND C. CROSBY—

Member, Winona Lake Baptist Church. Accepted Christ 1939. Married. Education: Johnson City Baptist Bible Seminary; Grace College. Will graduate in May with B.D. Practical experience: Nursing and county-home services; street meetings; Sunday-school teaching; preaching; hospital calling. Future plans: Pastoral ministry.



ROBERT G. CLINTON—

Member, Grace Brethren Church, Cedar Rapids, Iowa. Accepted Christ 1936. Married. Two children. Will graduate this May with B.A. degree. Practical experience: Street meetings, pulpit supply, team work in hospitals and prisons. Future plans: Continue seminary training and pastorate.



NICHOLAS KURTANECK—

Member, Church of Open Door, Washington, D.C. Accepted Christ 1950. Married. Education: Graduate Greensburg Bible Institute; one and one-half years in Grace College. Will graduate in May with Th.B. Practical experience: Pastor for approximately two and one-half years. Future plans: To continue further study.



KENNETH L. KREIDLER—

Member, York Gospel Center. Accepted Christ 1942. Education: Philadelphia Bible Institute. Will graduate in May with B.A. degree. Future plans: Student, Grace Seminary.



WILLIAM L. POWELL—

Member, Grace Brethren Church, Waterloo, Iowa. Married, one son. Education: One year Iowa State Teachers College. Will graduate in May with B.A. degree. Future plans: Student, Grace Seminary.



RICHARD PLACEWAY—

Member, First Brethren Church, Akron, Ohio. Accepted Christ 1949. Married, one son. Education: University of Michigan. Will graduate in May with B.D. Future plans: Pastor.



ROBERT S. ZIMMER—

Member, First Baptist Church, Elkhart, Ind. Accepted Christ 1945. Married, one son. Education: Providence Barrington Bible College. Will graduate in May with B.D. Practical experience: Four years evangelistic work with male quartet; two years assistant pastor. Future plans: Pastorate.



DONALD H. HAZEL—

Member, Church of the Open Door, Greensburg, Pa. Accepted Christ 1944. Married. Education: Graduated from Greensburg Bible Institute. Will graduate in May with B.A. Practical experience: Preaching. Future plans: Pastor.



H. CROSBY ENGLIZIAN—

Member, First Baptist, Danville, Pa. Accepted Christ 1934. Married—two children. Education: Missionary Training Institute; Grace Seminary. Will graduate in May with A.B. B.D. Practical experience: One year pastoral experience; music. Future plans: Music.



ROBERT JOHN MARTIN—

Member, Hillsdale United Brethren Church. Accepted Christ 1939. Married. Education: Buffalo Bible Institute. Will graduate in May with B.A. Future plans: Student Grace Seminary.



NORMAN B. ROHRER—

Member, Calvary Independent Church. Accepted Christ 1937. Education: Wheaton College. Will graduate this May with B.D. Practical experience: Freelance writing, gospel songleading, travel to Europe, Alaska, Mexico, and West Indies. Future plans: Journalistic work for International Students, Inc., Washington, D. C.



DOROTHY CREES—

Member, Philadelphia, Third Brethren Church. Accepted Christ 1940. Education: The Kings College—two years. Will graduate in May with B.S. Practical experience: Child-evangelism class. Future plans: Elementary teacher.



ROBERT L. DELL—

Member, First Brethren Church, Long Beach, Calif. Accepted Christ 1930. Married. Three children. Education: Bible Institute of Los Angeles; Long Beach City College. Will graduate in May with B.A. Practical experience: Assisting hospital chaplain; pastor six years. Future plans: Continue as pastor and education.



CLAUDIA E. STUCK—

Member, Baptist Church. Accepted Christ 1943. Education: Moody Bible Institute—two years. Will graduate in May with B.A. Practical experience: Gospel teams, street meetings, Sunday-school teaching, children's campaigns. Future plans: Jewish-mission work.

Directory of the 1956 Seminary and College Graduates

GRANT D. SHATTUCK—



Member, Baptist Church. Accepted Christ 1947. Married. Education: Fort Wayne Bible College. Will graduate in May with B.D. Practical experience: Evangelist, supply pastor and soloist. Future plans: Pastorate.

DAVID P. FRETTER—



Member, Church of God. Accepted Christ 1948. Education: Bethel College. Will graduate in May with B.D. Practical experience: Three and one-half years as pastor. Future plans: Wherever the Lord leads.

DOLORES M. JORDON—



Member, First Brethren Church, Kittanning, Pa. Accepted Christ 1943. Education: One year at Bryan University. Will graduate in May with B.A. Practical experience: Practical works, Sunday-school work, DVBS teaching. Future plans: Teaching and eventually home-missions work.

WILLIAM J. FRETTER—



Member, Paul's Chapel, Winamac, Ind. Education: Grace College. Will graduate in May with Th.B. Practical experience: Preaching weekly for seven years. Future plans: Pastorate.

EDDIE BLUE—



Member, Calvary Baptist, Oswego, Ind. Accepted Christ 1951. Married. Two children. Will graduate in May with B.A. Future plans: Teaching.

SHIRLEY ANN MEYERS—



Member, Grace Brethren Church, Meyersdale, Pa. Accepted Christ 1949. Education: Bob Jones University—two and one-half years. Will graduate in May with B.S. Future plans: Teaching.

JOHN W. EVANS, JR.—



Member, First Brethren, Dayton, Ohio. Accepted Christ 1940. Married. One child. Education: Bob Jones University. Will graduate in May with B.D. Practical experience: Two years pastoral experience. Future plans: Pastor, Grace Brethren Church, Flora, Ind.

EARL W. WITMER—



Member, Calvary Independent Church. Accepted Christ 1951. Married. Two children. Education: Philadelphia Bible Institute. Will graduate in May with B.A. Practical experience: Child Evangelism Fellowship county director; two years school teaching. Future plans: Foreign-missionary work.

RICHARD A. PFAFF—



Member, Winona Lake Baptist Church. Married. One child. Education: Bible college. Will graduate in May with B.A. and B.D. Practical experience: Young-people's work, Sunday school, choir. Future plans: Missionary to Japan.

ROBERT FETTER—



Member, First Baptist Church, Warsaw, Ind. Accepted Christ 1948. Education: Williams College. Will graduate in May with B.D. Practical experience: Summer-camp work; hospital visitation. Future plans: Foreign-missions.

RICHARD G. MESSNER—



Member, Grace Brethren Church, Ashland, Ohio. Accepted Christ 1937. Married. Education: Wheaton College. Will graduate in May with B.D. Practical experience: Seven years gospel-team work, itinerant pastor. Future plans: Assistant Professor of Speech and Bible in Grace College; athletic director and instructor of brass instruments.

CHARLES KOONTZ—



Member, Winona Lake Brethren Church. Accepted Christ 1938. Education: William Jennings Bryan University. Will graduate in May with B.D. Practical experience: Sunday-school and youth work. Future plans: Wherever the Lord leads.

Directory of the 1956 Seminary and College Graduates



ROY M. DICE JR.—

Member, Melrose Gardens Brethren Church, Harrisburg, Pa. Accepted Christ 1941. Married. One daughter. Will graduate in May with B.A. Practical experience: Music director and Sunday-school teacher. Future plans: Student, Grace Seminary and pastorate.



GEORGE TRIANDIFLOU—

Member, Park Street Baptist, Framingham, Mass. Accepted Christ 1944. Education: Providence Bible Institute and Wheaton College. Will graduate in May with B.D. Practical experience: Gospel teams, pulpit supply. Future plans: Ministry.



GENEVIEVE MINER—

Member, People's United Church, Uniontown, Pa. Accepted Christ 1942. Education: Greensburg Bible Institute, Grace College. Will graduate in May with Th.B. Practical experience: Child evangelism, Sunday-school teaching, gospel-team work, radio experience, DVBS. Future plans: Work in the office of the Christian Jew Hour, San Antonio, Tex.



DAVID P. HEYDT—

Member, Lancaster Gospel Center, Lancaster, Pa. Accepted Christ 1938. Married. One child. Education: Lancaster School of the Bible. Will graduate in May with B.A. Practical experience: Director of music; male quartet. Future plans: Teaching.



BRUCE B. BAKER—

Member, Calvary Bible Church. Accepted Christ 1943. Married. One son. Education: Wheaton College. Will graduate in May with B.D. Practical experience: Gospel-team work in jails and hospitals; preaching camp work. Future plans: Ministry.



JACQUES CRAPUCHETTES—

Member, Leesburg Brethren Church, Leesburg, Ind. Accepted Christ 1941. Married. Education: Engineering. Will graduate in May with B.A. degree. Practical experience: Gospel teams to jails, hospitals, nursing homes, and street meetings. Future plans: Student, Grace Seminary.



RALPH ARTHUR SWEDBERG—

Member, Bethany Baptist, Los Angeles, Calif. Accepted Christ in early childhood. Married. Five children. Education: Los Angeles Baptist College and Seminary; Scottsbluff Junior College. Will graduate in May 1956 with B.D. Practical experience: Sunday-school teacher, mission work, migrant work, preaching, Spanish-mission work. Future plans: Wherever the Lord leads.



ALICE E. SNIDER—

Member, First Brethren Church, Martinsburg, Pa. Accepted Christ 1939. Education: Wheaton College four years. Will graduate in May 1956 with the M.R.E. degree. Practical experience: Teaching Sunday-school and DVBS. Future plans: Teaching.

MARIE CROSBY—

Member, Winona Lake Baptist Church. Accepted Christ 1947. Married. Education: Johnson City Bible Baptist Seminary. Will graduate in May with B.S. Practical experience: Camp counselor, Sunday-school teacher, youth worker, music. Future plans: Serving with husband in pastoral ministry.

DONALD E. MATHENY—

Member, Winona Lake Baptist Church. Accepted Christ 1946. Married. Two children. Education: Prairie Bible Institute; Piedmont Bible College; Grace College. Will graduate in May with B.D. Future plans: Bible-class work in West Virginia.

RICHARD LEROY ANDERSON—

Member, First Baptist Church, Warsaw, Ind. Accepted Christ in early childhood. Married. Education: Manchester College, Indiana Central College, Wheaton College. Will graduate in May 1956 with B.D. Practical experience: Teaching, music, gospel-team work. Future plans: Chaplaincy.

RANDALL E. MAYCUMBER—

Member, Wooster Brethren Church. Accepted Christ 1947. Married. Education: Bryan University. Will graduate in May with a B.D. Practical experience: Pastorate. Future plans: Pastorate.

FREDRICK T. HALL—

Member, Grace Gospel, Huntington, W. Va. Accepted Christ 1932. Married. Two children. Education: Marshall College, Providence-Barrington Bible College. Will graduate in May 1956 with B.D. Practical experience: Youth for Christ director, assistant pastor, student pastor. Future plans: Wherever the Lord leads.

(Continued on Page 261)

The Dead Sea Scrolls

By PROF. JOHN REA

[Editor's note: While on their tour of the Bible lands last year, two members of the faculty of Grace Seminary, Dr. Herman A. Hoyt, and Prof. John Rea, visited on May 18 the region by the Dead Sea where many ancient manuscripts have recently been found.]

"Mr. Saad will be ready at 2 p. m. today to go with us to Qumran," the voice on the other end of the telephone line in Jerusalem advised. How thrilled Dr. Hoyt and I were to hear that the director of the Palestine Archaeological Museum himself would take us on a conducted tour of Qumran. This is the present name of the site of the Essene monastery where the now-famous Dead Sea scrolls were copied. Without official permission one is not allowed to visit that area.

Down, down nearly 4,000 feet the car twisted on the winding Jericho road through the wilderness of Judea where our Lord had been tempted by the Devil. We listened with fascination as Yusif Saad described the amazing discoveries of Biblical and sectarian manuscripts written at the time of Christ but found in caves only a few years ago. When the driver neared the northwest shore of the Dead Sea, he turned to the right and attempted to follow an atrocious excuse for a road. Through the sand we bumped along, in and out of wadys where the winter rains quickly wash away last year's ruts.

At last we stopped and walked up a road too steep for any vehicle except a jeep. We soon arrived on the top of a marly plateau between the Dead Sea to the east and the high, rocky cliffs to the west, just north of Wady Qumran and a fine spring called Ain Feshka. The path to the monastery, excavated since 1951, led through the cemetery which contains the graves of more than a thousand members of the ancient Jewish ascetic order. Never more than 200 strong at a time, they seem to have been part of the sect in Judaism known as the Essenes.

Mr. Saad pointed out to us the various rooms and plastered walls of the large two-storied community building. Here the men who piously copied and studied the Hebrew Scriptures had worked, worshiped, and eaten their meals. Apparently most of them had slept in nearby caves. We saw the room in which was found the plastered brick table, about 16 feet long, on which the Essenes had copied the scrolls. With the broken pieces of the table were found two inkwells, one of copper and one of pottery. In the same room were two plaster basins for ritual washing when the scribes worked on sacred texts. Another interesting section contained many pools with steps leading down into the water for daily baptisms or ritual baths. We were shown the dining room, over 70 feet long, where the members practiced daily communion.

The sect probably arose during the time of the Macabean rulers of Palestine in the second century B.C. They entered a solemn covenant and were led by a man called the teacher of righteousness who claimed to have

received a new revelation from God. The covenanters erected the stone structure at Qumran a little before 100 B.C.; it was destroyed once by an earthquake in 31 B.C., and then rebuilt by them after Herod the Great died. Coins found in the ruins indicate these dates, and also show that the famous Tenth Roman Legion burned the building and stationed a garrison there in A.D. 68, shortly before Jerusalem was destroyed by the armies of Titus.

The sun was already descending behind the peaks of the jagged cliffs in which are located the caves which concealed the scrolls for so many centuries. We did not have time to visit the cave a mile or so to the north where in 1947 a 15-year-old Bedouin looking for one of his goats found instead sealed jars containing linen-wrapped decayed rolls of leather with ancient writing. He and his friends had tried to sell the documents in Bethlehem for about \$50 to \$100, but the dealer did not think that the scrolls were old. The Bedouin were more successful in Jerusalem. American scholars at the American Schools of Oriental Research (of which Grace Seminary is a member school) in Jerusalem learned of the existence of these priceless discoveries during the terrifying days of late 1947 and early 1948 when Palestine was being partitioned.

From that first cave come seven compositions. All except one were written in Hebrew, and all date between about 100 B.C. and A.D. 50. They are: (1) the St. Mark's manuscript of Isaiah, complete; (2) a commentary on chapters 1 and 2 of Habakkuk; (3) the Manual of Discipline, the rules for the sect; (4) Aramaic version of Genesis 5-15, not unrolled until late 1955; (5) the Hebrew University manuscript of Isaiah, incomplete; (6) an apocalyptic work given the name of The War of the Sons of Light with the Sons of Darkness; (7) the Thanksgiving Psalms, hymns of praise written by members of the sect. In 1954 the first four works were purchased for \$250,000 and presented to the State of Israel



Rooms in southeastern quarter of the community building and west shore of the Dead Sea.



The Bedouin guard assist Prof. Rea in climbing down to inspect Cave Four.

to be kept at the Hebrew University in Jerusalem.

We likewise had no time to look at two other productive caves also north of the settlement. In one of these archeologists in March 1952 unearthed two great inscribed copper strips, tightly rolled up. Together these had formed a plaque about eight feet long, undoubtedly it had once adorned a wall in the community center. Although completely oxidized and brittle, these copper scrolls were recently opened at the University of Manchester in England. The inscription on them will be published very soon.

Mr. Saad did, however, take us to a vantage point to show us Cave Four. It is just a stone's throw from the monastery across a small ravine which drops off into Wady Qumran (see the cover photograph). In the summer of 1952 the Bedouin, who have become regular sleuths in finding manuscript-bearing caves, found in this chamber the most astounding discovery of all.

The Qumran covenanters had hollowed out this small room in the crumbly side of the cliff and had hastily placed on its dirt floor a whole library of their scrolls. We walked around to the ground above the cache. I found that it was rather precarious to descent into the cave even without an armful of documents (see photograph, this page).

First the Bedouin and then the archeologists have dug out thousands upon thousands of fragments of the badly decayed manuscripts. These fragments are being studied and pieced together by scholars in the Palestine Archaeological Museum in Jerusalem. Already more than 330 different manuscripts have been identified; approximately 90 of them are books of the Old Testament! Some were copied in the third century B.C.

While fragments of the five books of Moses and the Book of Isaiah are the most numerous, all the books of the Old Testament except Esther are represented. Then there are commentaries, sectarian hymns and other compositions, apocryphal and apocalyptic works, and some writings previously unknown. There is a well-preserved manuscript which the Bedouin had removed from Cave Four. It is a commentary on Nahum, and was purchased from them only a year or so ago. They are still finding more material and will sell—at a good price now, you may be assured!

Qumran is not the only area where scrolls and fragments are being found. From caves in Wady Murabbaat, 10 miles further south, the Bedouin have brought manuscripts dating back to the first and second centuries A.D. Some of the best are Hebrew and Greek texts of the Minor Prophets.

Before these amazing discoveries the church had no Hebrew manuscripts of any Old Testament book copied earlier than A.D. 827. The Christian can see the importance of the Dead Sea scrolls for checking the accuracy of the Hebrew text which we have. Now there is a complete copy of Isaiah from a hundred years before the birth of Christ, and samples of nearly every other book of the Old Testament. Apart from mistakes made in copying by the Qumran scribes, there is remarkable agreement between the St. Mark's Isaiah scroll and the text of Isaiah found in the medieval manuscripts. Also there is not the slightest evidence in this ancient scroll that a different author wrote chapters 46-66 of Isaiah. In fact, chapter 40 begins on the last line of a column.

In addition to furnishing much material for studying the Hebrew text the Dead Sea scrolls reveal the customs and doctrines of a sect in Judaism at the time of that beginning of the Christian church. These manuscripts serve to confirm our belief that the early Christians built upon a foundation of Jewish doctrines and practices, instead of borrowing ideas and ceremonial forms from the pagan Graeco-Roman civilization.

Let us thank the Lord for the remarkable discoveries of the past decade. Our faith rests solidly upon the Holy Scriptures in our possession, which are now further proved to be genuine and accurate.

EDITORIALS

(Continued From Page 254)

highly competent pastor or missionary. Moses was a statesman, "learned in all the wisdom of the Egyptians" (Acts 7:22). Matthew was a successful businessman (Luke 5:27-29). Luke was a "beloved physician" (Col. 4:14). The Apostle Paul was brilliantly educated and a successful tentmaker (Acts 18:1-3). The ability to do other things successfully is not the sole criterion by which to determine what a young man should do with his life.

The call for Christian ministers has never been more urgent than at the present moment. Young men and women should be asked what they intend to do about Christ's command to "GO." They should be reminded that "we shall all appear before the judgment seat of Christ" to answer primarily for our attitude toward the responsibility of persuading men (See II Cor. 5:10-11a). Only then have we fulfilled our obligation to them.

MARCH 31, 1956

PRACTICAL THEOLOGY

Albany, Oreg.	\$13.00	Meyersdale, Pa.	290.05
Albuquerque, N. Mex.	20.00	Meyersdale, Pa.	13.00
Alexandria, Va.	77.00	(Summit Mills)	35.00
Altoona, Pa. (First)	22.00	New Troy, Mich.	106.16
Altoona, Pa. (Grace)	10.00	North English, Iowa	264.08
Ankenytown, Ohio	95.78	Osceola, Ind.	31.00
Ashland, Ohio	61.75	Peru, Ind.	265.00
Beaumont, Calif.	4.00	Philadelphia, Pa. (First)	21.93
Berne, Ind.	26.00	Radford, Va.	42.00
Camden, Ohio	6.00	Rittman, Ohio	171.85
Cheyenne, Wyo.	60.00	Roanoke, Va. (Ghent)	144.84
Clayton, Ohio	210.73	Roanoke, Va. (Clearb'k)	84.10
Compton, Calif.	81.13	San Bernardino, Calif.	26.05
Covina, Calif.	47.00	Seven Fountains, Va.	69.07
Cuyahoga Falls, Ohio	10.00	Sharpsville, Ind.	12.00
Dallas Center, Iowa	80.00	Sidney, Ind.	5.00
Danville, Ohio	10.00	South Bend, Ind.	125.00
Dayton, Ohio (Bethany)	44.75	South Gate, Calif.	33.25
Dayton, Ohio (First)	10.00	South Pasadena, Calif.	34.90
Dayton, Ohio (N. R'd)	1.00	Stoystown, Pa. (Reading)	6.02
Dayton, Ohio (Pat. Pk.)	33.75	Taos, N. Mex. (Canon)	73.50
Los Angeles, Calif.	11.00	Temple City, Calif.	216.43
(Community)	32.00	Uniontown, Pa.	739.37
Everett, Pa.	1.00	Washington, D. C.	488.75
Findlay, Ohio	16.50	Waterloo, Iowa	141.50
Flora, Ind.	23.96	Waynesboro, Pa.	33.09
Fort Wayne, Ind.	163.87	West, Alexandria, Ohio	303.09
Garwin, Iowa	101.00	Whittier, Calif. (First)	18.50
Goshen, Ind.	110.97	Whittier, Calif. (Com.)	212.75
Hagerstown, Md.	162.28	Winchester, Va.	531.65
Harrisburg, Pa.	73.00	Winona Lake, Ind.	4.00
Holidaysburg, Pa.	781.07	Yellow Creek, Pa.	46.00
Hollins, Va.	134.20	Isolated Brethren	220.00
Homerville, Ohio	122.00	Non-Brethren	500.00
Inglewood, Calif.	13.75	Winona Lake, Ind.	
Johnson City, Tenn.		(Maintenance Gift) ..	\$9,812.67
Johnstown, Pa.	2.00	Total Gen. Fund Gifts	
(Riverside)	5.00		
Kittanning, Pa. (First)	328.90	Designated Gifts:	
Lake Odessa, Mich.	20.00	Ashland, Ohio	30.00
Lansing, Mich.	90.00	Canton, Ohio	65.49
La Verne, Calif.	21.55	Dayton, Ohio (N. R'd)	58.09
Leon, Iowa	6.00	Martinsburg, Pa.	130.00
Limestone, Tenn.	5.00	Winona Lake, Ind.	26.00
Long Beach, Calif. (First)	1,079.21	Non-Brethren	364.30
Mansfield, Ohio (Grace)		Building Fund	500.00
Mansfield, Ohio	8.00		
(Woodville Grace)	267.80	Total Designated Gifts	\$1,173.88
Martinsburg, W. Va.			

BIGGEST AND BEST

Sixty-three high-school students registered at Grace's Senior Day on April 6. This 400 percent increase over last year's registration added up to the "biggest and best" Senior Day in Grace's history.

After attending classes, the seniors enjoyed the program prepared for them by the Student Council. The highlight of the afternoon program was a thrilling testimony from Abraham Sabbah, senior from Nigeria, Africa. The program was followed by a softball game between the seminary and college. Although the high-school seniors gave able assistance to the college, the seminarians trounced the college boys with an unmentionable score.

DIRECTORY OF 1956 SEMINARY AND COLLEGE GRADUATES

(Continued From Page 258)

FREDRICK O. BURKLIN—

Member, Ningku, China. Accepted Christ 1946. Education: Gymnasium Villingen, University of Heidelberg, European Bible Institute. Will graduate in May with B.A. Practical experience: Evangelism. Future plans: Attend Grace Seminary.

WILLIAM PORTER—

Member, Winona Lake Brethren Church. Education: Bryan University. Will graduate in May with A.B. degree. Future plans: Enter Grace Seminary.



During the week of March 6-9, Rev. Ralph Colburn, pastor of the Grace Brethren Church of Fort Lauderdale, Fla., and Rev. Kenneth Ashman, pastor of the First Brethren Church of Wooster, Ohio, delivered series of special lectures in practical theology with the seminary curriculum geared to supplement the regular instruction in practical theology that is given in the school.

The lectures of Brother Colburn were on youth work as it relates to the pastor's responsibility. Brother Colburn was for a number of years the very successful director of the youth work of the National Fellowship of Brethren Churches. It was most fitting, therefore, that he should be the one to deliver these special lectures on youth work at the seminary.



Rev. Kenneth Ashman dealt with the matter of pastoral counseling in its various aspects. Because of his wide experience in these matters as a pastor, he was able to bring to the students very practical advice and up-to-date illustrations to enforce his teaching.

CHICAGO SYMPHONY BRASS ENSEMBLE AT GRACE

Another musical highlight was presented at Grace to end the Concert and Artist Series of the year. This night of musical enjoyment featured the brass ensemble of the Chicago Symphony Orchestra. The ensemble is composed of Frank Crisafulli, trombone; Arnold Jacobs, tuba; Adolph S. Herseth, trumpet; Wayne Barrington, French horn; and Renold Schilke, trumpet. Two of these members have been with the Chicago Symphony nearly 20 years.

NOTICE. As previously announced, there will be no news brief page in the May issues of the Missionary Herald. In view of our move to the new denominational office building, it was necessary to print the May issues early, thereby making news impossible. Thank you for your patience and prayers.

WINONA LAKE, IND. The new denominational office building is being occupied and "the move" is in full swing. The building will be occupied by the Brethren Home Missions Council, The Foreign Missionary Society, the National Sunday School Board and the Brethren Missionary Herald. Dedication of this new building has been set for Aug. 26 at 4 p. m.

WHITTIER, CALIF. The Community Brethren Church, Ward Miller, pastor, set a new record for Sunday-school attendance (on a regular Sunday) on Apr. 8 when 522 were present.

CAMDEN, OHIO. The Southern Ohio District Conference will be held at the First Brethren Church, May 8-10, Dr. Randall Rossman, pastor. Dr. Robert Culver will be the guest Bible teacher.

SPECIAL. Your attention is called to the editorial to be found on page 254.

CHANGE OF ADDRESS. The new address of Pastor Homer Lingenfelter is: 14 W. Main Street, Everett, Pa. (Phone: 620). Please change Annual.

LIMESTONE, TENN. The Southeast District youth rally is being held at the Vernon Brethren Church, A. Harold Arrington, pastor, Apr. 28.

BEAUMONT, CALIF. All records were broken Apr. 1 at the Cherry Valley Brethren Church, Gene Farrell, pastor. There were 222 present for the morning worship, 235 for Sunday-school.

WINONA LAKE, IND. Missionary Herald bulletins, posters, and offering envelopes for our churches were placed in the mail yesterday. This material will be received forthwith by the pastors, and are for use during the months of June and July,

which are the months designated for the Missionary Herald offering.

BERRIEN SPRINGS, MICH. Miss Sandra Lee made her debut on Apr. 2 at the home of Rev. and Mrs. Gilbert Hawkins. Congratulations to Brother Hawkins, pastor of the Grace Brethren Church, and Sister Hawkins. Miss Sandra weighed 8 lbs., 4 oz.

ALEXANDRIA, VA. Brethren living in this area are urged to tune in "The Brethren Hour" on Sunday morning at 9:30 over station WFAZ, a program sponsored by the Commonwealth Avenue Brethren Church, Robert Markley, pastor.

Newsmakers

SAN JOSE, CALIF. The first communion service of The Brethren Church of San Jose was held Apr. 5 with 16 participating. Rev. Bill McKillen, pastor, was assisted by Dr. R. D. Barnard.

HARRISBURG, PA. The Atlantic Fellowship of Brethren Churches will convene May 8-11 at the Melrose Garden Brethren Church, Conrad Sandy, pastor.

JOHNSTOWN, PA. Rev. Clyde Caes has notified the First Brethren Church that he will not be available as assistant pastor after his year ends on June 30. The church accepted the resignation "with regrets."

WOOSTER, OHIO. The largest communion service in the history of the First Brethren Church was held recently when 190 communed. Kenneth Ashman is pastor.

CLAYTON, OHIO. New attendance records were established Apr. 1 at the First Brethren Church, Clair Brickel, pastor. There were 223 present for Sunday-school and 230 for the morning worship.

JENNERS, PA. The East Fellowship WMC rally will be held at the Jenners Brethren Church May 3.

Executive Editor Arnold R. Kriegbaum
Winona Lake, Ind.

DEPARTMENTAL EDITORS

Foreign Missions R. D. Barnard
Winona Lake, Ind.
WMC Mrs. Benjamin Hamilton
Winona Lake, Ind.
Home Missions Luther L. Grubb
Winona Lake, Ind.
Grace Seminary Paul R. Bauman
Winona Lake, Ind.

YORK, PA. Rev. Gerald Polman, pastor of the Grace Brethren Church, and vice chairman of the Torrey Johnson Crusade Committee, announced a county-wide crusade to be held at the Inter-State Fairgrounds in York, Pa., June 17-July 1.

SPECIAL. On May 6 the pastors of the Southern Ohio District Conference will exchange pulpits.

WINCHESTER, VA. All previous attendance records were broken Apr. 1 at the First Brethren Church when 286 were present for Sunday-school, with 232 for morning worship. Paul Dick is pastor.

WINONA LAKE, IND. The 12th annual convention of Youth for Christ International will convene here July 1-15.

CALL FOR MEN

Brethren Laymen living within driving distance of Winona Lake can perform a real ministry for the Lord by assisting the Brethren Missionary Herald in the move to the new denominational office building. If you own a truck, or can give a day or a half-day of your service in this work, simply report to the Missionary Herald on any weekday after April 28, and you will be able to perform a real ministry unto the Lord.

Any pastor desiring to bring a group of men may phone (reverse charge) and make definite arrangements. Make all calls person to person to Mr. Kriegbaum. A great deal of help can be used May 1-5.

PRAY FOR THESE MEETINGS

Church	Dates	Pastor	Speaker
Chico, Calif.	Apr. 17-29	Phillip Simmons	J. Keith Altig.
Radford, Va.	Apr. 22-29	K. E. Richardson.	Herman Koontz.
Ozark, Mich.	Apr. 22-May 6	Earl Funderburg.	R. Paul Miller.
Parkersburg, W. Va.	Apr. 24-May 6	Lester Smitley	Bill Smith.

The Christian Home

By ALAN REDPATH

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I want to take for the basis of our meditation Acts 12:12: "And when [Peter] had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying."

There are many different standards by which people try to measure the success of a Christian church. Some judge by the size of the congregation, but our Lord never accepted that standard. Others judge by the popularity of the minister, but that is certainly superficial. Some would judge by the purity of the church's doctrine, but that too is false, for we all know that a church may be pure in doctrine but still be dead. Others still would judge by the basis of a church's financial position and missionary giving. You're getting near the mark, my friend, when you judge on that basis, for very often the state of a church's finances is a very good barometer of its condition.

But none of these things really stand up to the New Testament measure of a successful Christian church. If we are really to assess correctly the success of the Christian church we must go further and look deeper. The test of a church is not merely in the ministry of the pulpit, but in that which is exercised by the congregation. A New Testament church is not a building composed of bricks and mortars; it is a fellowship of people who have been redeemed by the blood of Christ, who are indwelt by the Holy Ghost, and who share together one life—the life of Jesus Christ our Lord.

In northern Ireland, the size of a church is assessed in terms of the number of families. The most searching test of the quality of a church's life is to consider its homes—the families that are linked with the church. I want to take my text as a window through which we may look into a New Testament home, "When [Peter] had considered the thing," says our text, "he came to the house

of Mary the mother of John, whose surname was Mark; where many were gathered together praying."

It is interesting that this home is spoken of in terms of the woman, not the man. It may be that she was a widow, but nevertheless it is not without significance, for very often it is the mother who makes the home what it is. I want you to observe with me from this text three things which mark this New Testament home, and which, I believe, should be the outstanding qualities of every Christian home.

First of all, it was a home to which people instinctively went when they were in need. "When Peter considered the thing," when he recovered his senses, when he discovered what God had done for him in the amazing, miraculous deliverance from jail—when he stood there a free man and yet in desperate need of help, he came to the house of Mary, the mother of John.

You will observe that it was not a church to which Peter went but a home. One of our great weaknesses today is that we look upon the church building as the base of all of our testimony and activity for the Lord. What tremendous strength there would be in the fellowship of a church if every home was a base of operation instead of just one church. That is always the New Testament conception.

Why did Peter go to Mary's home? I suggest to you that her wealth of spiritual experience was widely known. He went there because he knew that she was the kind of woman who would be able to help him in the time of difficulty. Do you think it is possible that your lack of spiritual experience is the reason why so few people come to your home when they are in trouble? Would they fail to come to you because they have no reason to think that you are the kind of person who could really help them?

They came to Mary's home, the neighbors went there and Christian people went there—she didn't have

to go chasing after them. How much of our Christian activity is spent chasing after unconverted people who run to get away from us! Oh, what a need there is in Christian lives today for attractive Christian living—not a greater knowledge of doctrine but a winsomeness, a radiance, a sweetness, a graciousness, a love, a gentleness that attracts to Jesus Christ.

The word, "pleasing," here is the word you get in the Beatitudes—"blessed are they" and the real meaning of the word is: "a happiness to be envied." I wonder how many of us are living like that, of how many people could it be said: "If only I had what she's got." Alas, let's admit it in the presence of God today—we are often so keen, so orthodox, so conscientious, but we are desperately unattractive.

They came to Mary when they were in trouble or in need, and they wanted help, comfort, strength, wisdom and guidance. She was known, not only for the quality and the depth of her Christian walk and character, but I am sure she was known as a woman who knew the Lord Jesus Christ.

I have often noticed in the New Testament how people came to the disciples and said to them: "Sirs, we would see Jesus." And the disciples came to Jesus time and time again and said: "Master, all men seek for thee." It must have been very humiliating for them to have to admit that they were not good enough, that people were seeking for Christ and these disciples did not have the thing that these people needed. The people of the world, we always say, are so indifferent to the things of God, but they can always distinguish when there's real godliness in a Christian worker. They will bypass the man who is so busy that his life has lost its radiance, and will seek for the man and woman who have truly walked with God.

Doesn't this go right to the heart of the need of the church life? Alas,

the spiritual ignorance, the spiritual immaturity, the impatience, the quickness to take offense, the criticism, the unsympathetic words—there is so much that is repellent about our Christian testimony that other people just won't come to us when they are in trouble. Something is wrong, not with our doctrine, not with our beliefs, but with our character. Oh, that our homes would be like Mary's home, where people instinctively would go in time of need.

The second thing that emerges from this text is this: Mary's home was a home in which people knelt in prayer. "He came to the house of Mary the mother of John, where they were gathered together praying." I am sure that it wasn't the first time that people had met for prayer in that home. I have a feeling that John Mark would often remember the sound of voices lifted up to God in prayer.

I think of one home especially where I know a father or a mother could take me around every room of that home and tell me of answers to prayer that have taken place in that very room—a home where burdens are shared, a home marked by serenity and strength, an absence of strain and rush, where there is gentleness in conversation and sweetness in spirit and graciousness in manner. Could that be your home?

I heard sometime ago of a busy housewife who was seeing her husband off in the morning to business. Things had been a little more hectic than usual in that home for the past few days, as he went out he said to her: "I think you need a day off." "Just like a man, could I ever take a day off?" she retorted angrily. She hadn't read her Bible lately, there had been no quiet time in that home for awhile, but that day she took her Bible and she read of the woman who was sick with the fever, and the Lord touched her and her fever left her. She said: "Lord Jesus give to me and my home that touch today. Touch my home, take away from it the coldness, the formality and the deadness and once again Lord Jesus give us Thy love." When her husband came home that night he looked at her and he said: "Oh, I see you took the day off, did you?" You see what I'm talking about, don't you? It is perfectly simple but very practical.

They knelt in prayer in Mary's home and they took the burdens of other people upon their hearts.

Everything didn't just center around their own little family circle with their troubles and their complaints. There was always a concern for other people—that's why other people went there.

Do you think that there's a room in your home which, if the walls could speak, could tell of prayers offered and wonderful answers. Could you say to me: "Pastor, you see that chair?" "My neighbor next door was unhappy—it wasn't a Christian home and there was trouble, and gossip had started. I went last week and left her some flowers. Nobody had ever done that before and she cried. Then she came just a day or two ago and unburdened her heart to me. I opened the Word of God to her and told her about my Saviour and she knelt down beside that chair, Pastor, and there she was born again." Do things like that ever happen in your home? Is it a home in which people kneel for prayer?

There is one other thing that I want you to observe from this text. It was a home from which people went out into the service of the Lord. In the 25th verse of this chapter we read: "Barnabas and Saul returned from Jerusalem when they had fulfilled their ministry, and took with them John whose surname was Mark." This wasn't a home simply where people came in and out to visit, but where people went in and out—in for prayer and out to serve, a home that was a true center and a base of missionary operation.

In that mother's heart, even though she might have been a widow, there was a great concern concerning her son, John. Many times she went to the Lord and said: "Lord, I have given this boy to you, I want to see him out in the field, I want to see him a missionary, I want to see him blazing a trail for you." How many parents make that their ambition?

Isn't it true that many of us are satisfied to see our children grow up and have a good job and perhaps step right out of the will of God in doing it. Our greatest longing is to see them happily married and living not too far away so that we may continue to have at least part of them. How many fathers and mothers really make the supreme longing of their heart that at least one member of their family will blaze a trail for God?

If I know anything about a mother heart, I'm quite sure that the day when John Mark went to this mother

and said goodbye, as he set out for missionary service for the first time, there was many a tear shed. But I'm sure that when he'd gone Mary knelt down and thanked the Lord for an answer to prayer.

You see, the test of a church is not its crowd, not its money, not its preacher but its homes! Let's search our hearts about this thing. We've got our orthodoxy, we've got our doctrine, we've got our belief, we've got our finances—God has blessed us in these things and we are thankful indeed to our Heavenly Father. But how rich are we in terms of Christian families and Christian homes like that? Have we homes where people come when they are in trouble because the wealth of your spiritual experience draws them? Have we homes where people meet around one common mercy seat and frequently kneel in prayer, and when people are burdened they know perfectly well that somebody in that home will understand? Have we homes whose supreme passion and desire is that at least one of our children might blaze a trail for God on the mission field of the world? Has God been looking through the window of your home today and put His finger upon some spot, and showed you that you haven't got the thing that people want today? In spite of what you believe, in spite of your orthodox church attendance, in spite of your sacrificial giving, somehow in your heart and in your home is there a lack of the ring of sincerity and reality? Are sympathy and graciousness and love and kindness and tenderness missing? Would you look up into the face of the Lord Jesus today and say: "Lord Jesus Christ, it's you I need, come into my home and make it like Mary's home."

"O God our Father, may Thy Holy Spirit be searching our hearts today and if there be in our homes that which is empty, that which is formal, that which is superficial, that which is a contradiction of all that we believe, Lord Jesus Christ, have mercy upon us and come afresh in all the fullness of Thy Spirit into our hearts. Make them tender and loving and Christlike and make our home, my home, a base of operation to which people may come when they are in need, where we often kneel in prayer and out from which home there shall go one precious jewel to serve the Lord. For Jesus sake! Amen."

Dad and the Church

BY JESSE C. BURT, JR.

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How can Dad help the church? And how can the church help Dad? These two questions are equally important, and never more so than at the present time. As one minister declared recently to a visitor: "When Dad is interested in the church, its importance increases a hundredfold in the home."

What the minister declared is matched by an opinion expressed by an attractive gray-haired lady who has visited in "literally hundreds of homes." She declared with real enthusiasm: "Regardless of the furnishings of the home, when Dad, as well as Mom, is behind the church, it is a rich home. I would go so far as to say that Dad is the plus factor in the home-church relationship."

Far be it from the present writer to offer gratuitous advice to fathers. Probably they get enough of that, anyway. Yes; fathers have their hands full at the present time, paying the bills, making a living, and just trying to be a good dad.

Even with this on the record, it appears to many church workers that in some cases the church is not exactly a live and vital matter to fathers. It may well be, as some fathers protest, this deficiency is not their own doing. Yet the fact is, seasoned workers are saying that Dad is needed to help bring the church into the home, and to help further the values for which the church stands.

Agree or disagree with the contention that sometimes Dad "slips up" in the matter of church. What Dad can do for the church, and what the church can do for him is of paramount importance in this era. Let it never be forgotten that the Christian home often is like an island in an alien and angry sea, swept by waves that generate from the casual living practices that we see everywhere around us.

Dad can help the church because he does have high leadership in the home, even if he scarcely seems to

exercise this prestige of his. A sociologist explained: "Dad is the male of the family. He supplies the answer from his own experience. He goes out into the world and makes a living. He is looked up to, respected. His opinions, attitudes, and actions often determine those of his children."

Also, Dad can help the church by completing the partnership between home and church. Often he can do this more effectively than Mom. But church workers report many instances in which it is Mom, not Dad, who really is alert to the privilege of church. The point is—She cannot do it alone! On the other hand, experience shows many a dad who is a tireless worker for the church. Indeed, seeing whole families coming to church is a thrilling and moving experience.

Dad through his church activities shows the importance of God and Christ in his daily living. It is by Dad's acceptance of Christ in his own life and by learning about Christ in the church that he shows the spiritual implications of fatherhood. These implications are what a dad needs to ponder and weigh and take into his life.

For the home, the church is the one institution that seeks to help, and this help is done in an absolutely unique way. The unique mission of the church is to forward the teachings of One who gave His life for us. He said to bring the little children to Him.

If Dad has any doubt about the functions of the church, the reason for its being, he should get out his Bible and read the letter to the Colossians, especially the third chapter where Paul reviews the dismal story of the casual Colossians. After Dad thinks about these Colossians, he might note particularly these words of the apostle: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs with



grace in your hearts to God" (Col. 3:16).

The question finally comes down to this one point of emphasis: Dad can set a powerful and persuasive example in his daily Christian living. It is this example growing out of Dad's realization of the spiritual side of fatherhood that is far more important than just being the proverbial "good provider."

When Dad in his daily living puts the church and its values into "top priority" rating, the church achieves a great significance in Dad's home. Example is so strong it is almost beyond belief. All of us have been greatly amused at the way a little boy imitates his father's walk. We can understand this. But we need to realize children also take on the spiritual traits and attitudes of their parents.

Consequently when Dad studies his Sunday-school lesson, goes to church, studies his Bible, plans and carries out his contribution to the church budget, when he conducts family prayers, when he shows by his daily living he is a spiritually alert father—he furthers enormously the partnership between church and home.

What is the difference between an "average" home and one that is a joy to behold? Experience reveals that most often it's a churchgoing Dad who counts!

THE INNER MAN

By HERMAN H. HEIN, JR., Pastor, Grace Brethren Church, Goshen, Ind.

God's will for the Christian is to "grow in grace, and in knowledge" (II Pet. 3:18). Progress is always the will of God. The whole Bible is full of commands, encouragements, and entreaties on this subject. Conversion is but the start; we need to go on from there progressing to a place where we "may be able to comprehend with all the saints what is the breadth and length, and depth, and height; and to know the love of Christ" (Eph. 3:18-19a).

The body makes progress almost spontaneously, but even this is according to certain laws. The progress of mind and soul does not grow spontaneously, but depends upon the will of the individual, and upon the constant observance of definite laws of training. I am not speaking of intellectual power or achievement but of increased spiritual capacity and experience. We need a more tender ear to the speaking of the Spirit, and a fully surrendered will. When these things are evident, there is a progress in spiritual life.

God's will for us is often unfulfilled. Spiritual growth is stunted. Our life for Christ is hindered by lack of progress. The main reason for this is inability to discern between good and evil, good and better, and good and best. Aiming for the best always brings real progress when it is for the glory of God.

The Apostle Paul was a great man of prayer, and one who had much concern for others. In the Book of Ephesians 3:14-21, we find his great, loving heart going out to his brethren in the Lord Jesus Christ. He loves them, and here we find a prayer for these Ephesians and even for us today.

The main content of Paul's prayer is this: "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all the saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowl-

edge, that ye might be filled with all the fulness of God" (Eph. 3:16-19).

The main thought of this whole prayer is being filled with the Spirit. We know that first the soul is convicted of sin; then regenerated, baptized, sealed, and inhabited by the Holy Spirit, all on confession of Jesus Christ as Saviour. The tragedy is that many never get far beyond this stage. They remain babes in Christ, never able to take anything but the milk of the Word, therefore, they remain weak and spiritually stunted. The Spirit is unable to accomplish His work in anyone who will not permit himself to progress, grow in grace, and become filled with the Spirit.

Jesus spoke in advance about such fullness in John 10:10: "I am come that they might have life, and that they might have it more abundantly." Yet many have received life by the new birth but are sick spiritually because they have never received the abundance that awaits the receiving. Can we say ourselves: "I have all I need; I have the abundance?" No man ever comes to a complete fullness. To continue strong he must continue in faith looking to the Father.

Simply because a person has been filled at an certain time with the Spirit, does not mean he remains that way. One sin unconfessed will destroy the state. Some people seem to think it is an impossible state to reach and say: "I have never seen anyone filled with the Spirit." Sad to say, that is so often the case in churches of today, but that was not the case in the early church. It was a normal thing to be filled with the Holy Ghost. Acts 13:9 tells us Paul was filled with the Holy Ghost, as was Peter in Acts 4:8, and Barnabas in Acts 11:24, Stephen in Acts 7:55, all the deacons of Acts 6:3-5. All were filled with the Holy Ghost on the Day of Pentecost in Acts 2:4, and even the 5,000 of Acts 4:4. There is all the evidence one needs to prove it was the normal condition in the early church so if it was normal then, it is possible today. We

should never get the impression that being full of the Holy Spirit is something that only a very privileged few experience.

God commands that all believers are to be filled with the Holy Spirit. In Ephesians 5:18 we read: "And be not drunk with wine, wherein is excess; but be filled with the Spirit." In this whole section of Ephesians 5 it is clear that all Christians of all ages are covered. Doubtless all truly born-again Christians seek to fulfill the first exhortation in this verse, because we know there will be no drunkards entering heaven, but the last part of the verse is equally important yet seldom obeyed. This phrase: "Be filled with the Spirit," applies to every Christian and we need to strive to that end. If we do not seek to be filled with the Holy Spirit, we need seek no further for an explanation to our defeats and failures in weakness. It is clear and plain that for progress toward that "best" goal we must allow God to have His way with us. He wants to utterly fill us with His Spirit, to overwhelm us with himself, and transform us into His image. Isn't this the desire of any loving father, to give his children the best he has? This is also the desire of that wonderful Apostle Paul as he bows his knees for these Ephesian believers, and for every one of us even today.

Now that we know it is God's will that all be filled with His Holy Spirit, what must we do to become filled with the Spirit? There are four definite steps we must take. We must first confess all known sin and allow ourselves to be purified by the precious blood of our Lord Jesus Christ, as we find it written in I John 1:9: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Let's examine our hearts, and let nothing remain that will separate us from real fellowship with God.

Secondly, we must desire the full-

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Churches IN THE News

ETNA GREEN, IND.

We would like to report a rich time of blessing at the Millwood Chapel, Etna Green, Ind. This independent church is pastored by Richard Sellers, a recent graduate of Grace Seminary. The attendance throughout the entire campaign was excellent. At almost every service there were many visitors; many of our friends from Winona Lake supported the meeting. We are especially thankful to the Lord for the three persons saved during this endeavor for Christ. Paul Gehman was the songleader and Crosby Englezian was the piano player for the revival. —*Evangelist Bill Smith.*

ASHLAND, OHIO

Evangelist Herbert Hoover, a member of the North Riverdale Brethren Church in Dayton, Ohio led the Grace Brethren Church in revival meetings March 13 to 25. Mr. Hoover is the former head of the music department at Bob Jones University, and this fine musical talent was one of the highlights of the campaign. His preaching was also the best. Assistant pastor Edwin E. Cashman ably led the music.

The members of the church worked faithfully in inviting their friends. Ninety-six people volunteered to take 15-minute prayer periods daily, so that prayer for revival went up constantly during the two weeks of the meetings.

God was pleased to honor these efforts by sending conviction and bringing 82 persons to make decisions. More than two-thirds of these were made by those who were not members of the church. The average attendance was the largest in the history of the church.

During the week following the close of the campaign, the church set new attendance records in the communion service, Sunday school, and the worship service.

We praise God for these blessings, and heartily recommend Herb Hoover as an evangelist. —*Miles Taber, pastor.*

WATERLOO, IOWA

"We have seen a miracle" is the testimony of thousands of people in Waterloo, Iowa, where the Christ for Greater Waterloo Crusade has just been completed with Dr. Merv Rosell of La Canada, Calif., as evangelist.

Utilizing the Hippodrome, the largest auditorium in the city, the two week crusade was attended by thousands each night from a community which was strangely moved by the Holy Spirit.

Included in the several hundred souls who came to Jesus Christ for salvation were men and women, young people, and boys and girls from all walks of life. Outstanding among the converts was that of a former major league ball player who made a break from sin and alcoholism to receive Jesus Christ as his personal Saviour. At one service 165 young people dedicated their lives to Jesus Christ for Christian service in any way that Christ should lead. A Saturday night youth service closed with over 400 young people taking a courageous stand for a life of purity and chastity. At the closing service on Sunday afternoon, March 25, 400 men stepped out to pledge their lives to Christ in a dedication of time and talent and their resources to the building of strong Christian homes.

The crusade was under the direction of a local steering committee made up of pastors and laymen from the Greater Waterloo area. The co-chairmen were Pastor Richard DeArmey of the Grace Brethren Church representing the cooperating pastors and Mr. E. H. Matthias Jr. president of the local Christian Business Men's Committee representing the laymen.

The crusade was marked by an unprecedented reception by the entire city of Waterloo. New mayor, Glenn Stech, performed his first official act as mayor when he presented the keys to the city to the evangelistic team. The radio and television stations of the community gave wholehearted cooperation to the advertising promotion and public presentation to the crusade.

In a statement issued at the close of the crusade, co-chairman Richard DeArmey stated: "God has answered our prayers for revival far beyond our expectation.

THE INNER MAN

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ness of the Spirit and seek it with all of our hearts. "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believed on him should receive)" (John 7:37-39). Many Christians ignore such passages as this and are like the man of Romans 10:3: "For they being ignorant of God's righteousness, and going about to establish their own righteousness." Self-styled Christians with no living waters flowing out from their lives. The first step is growth progress, obedience to the Word. There is no hope for any man to be filled with the Spirit, or to be used of God if they think there is no further progress to be made, being without spiritual needs. God says: "Grow in grace." "Be filled with the Spirit." And again, "Blessed are they that hunger and thirst after righteousness, for they shall be filled."

In the third place, we must unreservedly yield ourselves to God. Let Him rule our lives completely. We know God desires to fill us with His Spirit, but we must be emptied of all else first. All who are saved are indwelt of the Spirit who occupies a certain amount of room in our hearts. What about the rest of it? Does He occupy all of your heart? Are you filled with Him? Perhaps we reserved a few of our pet sins (just little innocent sins, as we like to kid ourselves) for our own pleasure; idols of self-will; refusing to yield to God's will. It may be pure pride of life instead of the lust of the flesh, or the lust of the eyes. All this hinders the filling of the Spirit. It is not "I will surrender all," but it is "I will surrender ALL."

Then finally, we must believe that God has filled us when these other three steps have been taken. Confession, earnest desire, and yieldedness are not enough. If we do not believe that God has filled us, we soon will tire of the effort of keeping ourselves upon the altar. It is the joy, and peace of knowing you are filled with His Holy Spirit that causes you to remain in that state. We need to take Jesus at His Word as seen before: "He that believeth on me, as the scripture saith, out of his belly shall flow rivers of living water."

The Resurrection of the Saints

By J. L. GINGRICH

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PART III

The doctrine of the resurrection of the dead is not exactly peculiar to Christianity. Belief in life after death and beyond the grave is common to many people comprising varied and wide-scattered nationalities and beliefs. Indians had their "Happy hunting grounds"; in India they believe in "The transmigration of souls"; Egypt deposited grain and implements in the tombs. Later Judaism believed in and taught the resurrection. The Pharisees held to the doctrine but the Sadducees disbelieved it. Some one has wittingly remarked: "That was why they were Sad-u-see." Christ testified clearly and positively to the reality of the resurrection though He never entered into a detailed description of it. His own resurrection instantly and definitely clinched the idea of a resurrection. Christians believe in a conscious existence with the Lord after death. Job asked: "If a man die shall he live again?" Job answered: "And though after my skin worms destroy this body, yet in my flesh shall I see God" (Job 14:14; 19:26).

Christ's resurrection is an earnest, a pledge of the resurrection of all men. "But now is Christ risen from the dead" (I Cor. 15:20-28). What a joyful ring in this shout! This sounds like a triumphant note of victory. Hell's foundation is shaken and the resurrection doctrine is the rock of Gibraltar that defies all Satan's resources. Death holds no terror for saints today.

Christ's resurrection assures the saint that he has an interceding High

Priest in the heavens pleading his cause. Romans 8:34 reminds us that "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." The accusations of Satan still needs to be answered (Heb. 7:25). Herein is our assurance of forgiveness of sins committed after conversion. Our temporary falls shall not condemn us, for our merciful High Priest intercedes for us. In Adam all die; in Christ all live. Now all men will arise.

Christ, during His earthly ministry, raised people from the dead. Christ was, and is, the enemy of death, for He is life. Perhaps it is true that Christ broke up every funeral procession He met during His earthly ministry. Christ conquered the three archenemies of man; viz., sin, Satan and death. The last enemy to be overcome is death.

Christ's resurrection assures the believer that all needed power is his for life and service. One should study carefully and prayerfully such passages as Ephesians 1:19-22 and Philippians 3:10. This latter passage gives the believer the promise and assurance not only of present power and victory, but also of future glorification. Verily, where Christ is, there is life forevermore.

The resurrection follows a definite order. Order is heaven's first law. God's program is orderly arranged. Christ is the first fruits. He is not only the Way but the way-shower; He is not only the Truth but the truth-revealer; not only the Light but the light-giver. Christ never asked a follower to do anything nor go anywhere but He first set the example. The resurrection is certainly no exception to this rule.

Next in line is the resurrection of the saints. This occurs when He

comes for His bride—the church. Those who would spiritualize this event get into all sorts of difficulties. Bodies of both Old Testament and New Testament saints will arise. These with the living saints will simultaneously meet the Lord in the air. Bodies of the living saints will be changed in a moment. Last in order of the resurrection will be the wicked ones. This will occur at the expiration of the Millennium. At least a thousand years must transpire between the two resurrections. Recently the writer was assisting in the examination of a young man for ordination to the eldership. When asked as to the time period between the two resurrections, the young man snapped: "One thousand and seven years." This was being technical and literal. I must confess that I liked it.

How silent the Bible is upon the resurrection body of the wicked. In the great genealogy of Genesis 5, no age is attached to the names of those who were not of the chosen line. In the account of the rich man and Lazarus no name is given the godless rich man. Truly the Bible is the "saint's textbook."

Study carefully the nature of the body of the resurrected saint. Planting precludes a new body possessing a bodily identity. The body will not be carnal, natural but spiritual and glorified. **FOUR THINGS** are learned in this study. 1—Personal identity is preserved so that it can be recognized; 2—There will be some organic connection with that which was buried—planted; 3—it will be a body of God's own choice (I Cor. 15:38); 4—praise God, it will be greatly improved over our present body. Paul proved to the Corinthians from their own practice that there was life after death. Else why do you baptize for the dead, if the dead rise not? Paul never believed in their practice.

Observe a few characteristics of the resurrection body. 1—The resurrection body will not be flesh and blood but flesh and bones; 2—The resurrection body will be incorruptible—no decay, sickness nor pain; 3—It will be a glorious body; 4—It will be a spiritual body—commensurate with the needs of the spiritual life; 5—It will be a heavenly body (vss. 47-49).

Maybe my body is growing weaker; my soul is growing more powerful.—END.



FOREIGN MISSION NUMBER

MAY 5, 1956

MEXICO'S NEED -- Another reason why --



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*(See
inside
page)*



OUR RESPONSIBILITY NEVER ENDS!

HOW CAN WE DO IT?

If our need is for a 30 percent increase in our foreign-mission giving this year, and it is; if our need is for an average of \$14.25 per member for every member of The Brethren Church, and it is; if over and above all current operating needs for 1956 we urgently need \$75,000 for buildings and equipment, and we do: how can we do it?

Set a Prayer Goal.

Go into partnership with God in your foreign-mission giving. Make it a *faith* experience, where you *trust* God in your giving. It takes no faith to write a check when you know there is more in the bank; it takes no faith to give a \$10-bill when you have a half-dozen more in your pocketbook. But it will take faith if you covenant with the Lord in your foreign-mission giving. Ask God what He would have you to do as an individual, or as a family. Go further; in addition to your family giving, ask the Lord what He would have you to do as a class, as a church. Don't ask Him unless you expect a shock. The amount He will put into your heart will "floor" you. You'll say: "Lord, that is impossible!" That is just the way God wants you to feel; then you are ready to trust Him. Trust Him to enable you to do what He has put into your heart to do. That will be a profitable spiritual experience. We could wish that the prayer goal in every circumstance would be at least 30 percent above the giving of last year, but don't limit God to 30 percent. He may want to do far more through you and through your church. Last year 53 of our Brethren churches increased their foreign-mission giving in amounts ranging from 30 percent to 493 percent. I challenge these churches to *do it again*, and I challenge all of our churches to *do as much*.

Bequests, Wills, and Memorials.

Each year we receive a few legacies, and a few memorial gifts. Why should we not receive many of these? I suppose this is the easiest possible way to channel all or a part of what you now have into the Lord's work, into the preaching of the Gospel in foreign lands. You have no further use for it. Often those who receive it are cursed by it. So frequently legal counsel and court

costs take a major portion of it. Why shouldn't the Lord have a goodly share of it? Who gave you the power to get wealth anyway? The Bible has an answer in Deuteronomy 8:18: "But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth. . ." If He gave you the power, should His work not share largely from the proceeds?

Annuities.

Do you understand what we mean? To invest in foreign-mission annuities is really to give your money to foreign missions now, and in return the Foreign Missionary Society agrees to give to you a stipulated amount of income annually for the rest of your life. This income, dependent on your age at the time the contract is made, will present to you from 5 percent to 8 percent for your current living expenses, and when you go to be with the Lord the amount of money so invested belongs to the Foreign Missionary Society with no legal entanglements. It's worth looking into. We have thousands of dollars thus invested with us—we should have a half-million or more.

Large Gifts.

So much is being said about this type of gifts right now. It is right to think of these. People now have large incomes. Even many of our Brethren people have jumped from thousands to hundreds of thousands in the value of their possessions almost overnight. Yet so frequently the pattern of giving to foreign missions was set years ago, and the same pattern is being followed today without ever thinking of the greater responsibility. The only answer to this is some substantially large gifts. This year, as I mentioned before, our Foreign Board has approved a very large expenditure of funds, if and when they are available. Some \$75,000 of these approved expenditures are for buildings and equipment in our foreign fields, automobile replacement, and some new cars, new residences for missionaries—if we send out missionaries we must have houses for them to live in—offset press for the printing of hundreds of thousands of copies of literature. Our people are learning to read, and unless we supply the reading material communism will—actually is now doing it. Then the medical—no use to have doctors and nurses unless we supply them the hospital and treatment facilities. For these extra things the expenditure will be at least \$75,000, and most of it should be made this year. Now I greatly fear that current income will not equal our current expenditures and this \$75,000 in addition. I am asking our blessed Lord to supply this added amount from these large and substantial gifts—\$20,000, \$10,000, \$5,000, \$1,000, or whatever amount the Lord directs.

(Continued on Page 273)

OUR COVER

In the center of this group of pictures you see Manuel and Angelita Cuevas and their son, Daniel. These people are the first missionaries to go out from our Mexico-mission work. They were saved in our Tijuana mission and are now witnessing to their own people in San Ignacio, Baja California (Mexico). The other four pictures, taken by Dr. Barnard on his trip to Mexico, are typical scenes from Mexico.

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

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Churches Showing Increase in the 1955 FOREIGN MISSION OFFERING

1. Long Beach, Calif. (First)	\$6,635.56	48. Leamersville, Pa.	174.69
2. Mansfield, Ohio (Grace)	1,559.42	49. Everett, Pa.	162.33
3. Fort Wayne, Ind.	1,402.47	50. Lake Odessa, Mich.	160.01
4. Wooster, Ohio	1,391.63	51. Johnson City, Tenn.	151.72
5. Akron, Ohio	1,157.16	52. Sharpsville, Ind.	144.08
6. Osceola, Ind.	950.99	53. Cheyenne, Wyo.	143.42
7. Beaumont, Calif.	872.36	54. Garwin, Iowa	143.12
8. Los Angeles, Calif. (Community) .	807.80	55. Modesto, Calif. (LaLoma)	140.04
9. South Gate, Calif.	782.19	56. Allentown, Pa.	139.87
10. Fort Lauderdale, Fla.	774.58	57. Portis, Kans.	137.99
11. Clayton, Ohio	702.17	58. West Covina, Calif.	136.41
12. Englewood, Ohio	701.98	59. Stoystown, Pa. (Reading)	127.09
13. Buena Vista, Va.	674.80	60. San Diego, Calif.	118.23
14. Sunnyside, Wash.	633.56	61. Camden, Ohio	105.32
15. Dallas Center, Iowa	622.57	62. Riner, Va.	102.93
16. Waynesboro, Pa.	611.73	63. Berrien Springs, Mich.	95.08
17. Yakima, Wash.	603.27	64. Mansfield, Ohio (Woodville Grace)	90.80
18. Kittanning, Pa. (First)	471.45	65. Winchester, Va.	88.48
19. Harrisburg, Pa.	446.18	66. Tracy, Calif.	88.28
20. Martinsburg, W. Va.	439.00	67. Findlay, Ohio	83.55
21. Middlebranch, Ohio	428.07	68. Phoenix, Ariz.	81.75
22. Ashland, Ohio	416.82	69. Dayton, Ohio (Patterson Park)	74.34
23. Chico, Calif.	415.19	70. Ozark, Mich.	73.06
24. Cedar Rapids, Iowa	358.59	71. West Alexandria, Ohio (Sampleville)	72.67
25. Dayton, Ohio (North Riverdale) ..	354.84	72. Wheaton, Ill.	69.57
26. Cleveland, Ohio	342.71	73. La Crescenta, Calif.	61.46
27. Temple City, Calif.	324.62	74. Honolulu, T. H.	57.38
28. Listie, Pa.	318.68	75. Johnstown, Pa. (Riverside)	53.03
29. Waterloo, Iowa	308.95	76. Denver, Colo.	50.96
30. Alexandria, Va.	308.87	77. Aleppo, Pa.	44.60
31. Seattle, Wash.	298.91	78. Altoona, Pa. (Grace)	43.99
32. Spokane, Wash.	293.60	79. Kittanning, Pa. (North Buffalo) ..	41.04
33. Leesburg, Ind.	292.86	80. Taos, N. Mex.	29.58
34. Grandview, Wash.	288.55	81. Jenners, Pa.	28.02
35. Meyersdale, Pa.	287.36	82. York, Pa.	27.40
36. Conemaugh, Pa. (Pike)	251.81	83. Davenport, Iowa	26.00
37. Paramount, Calif.	248.53	84. Parkersburg, W. Va.	24.29
38. Goshen, Ind.	226.57	85. Dryhill, Ky.	20.00
39. Roanoke, Va. (Wash. Heights) ...	223.83	86. Dayton, Ohio (Bethany)	17.05
40. South Bend, Ind.	212.24	87. Seal Beach, Calif.	13.65
41. San Bernardino, Calif.	211.09	88. Fremont, Ohio (Chapel)	13.46
42. Long Beach, Calif. (Los Altos) ...	211.04	89. Grafton, W. Va.	10.83
43. Covington, Ohio	195.99	90. Barbee Lakes, Ind.	8.79
44. Alto, Mich.	192.68	91. Accident, Md.	7.02
45. Bellflower, Calif.	192.66	92. Arroyo Hondo, N. Mex.	6.87
46. Leon, Iowa	182.80	93. Cordillera, N. Mex.	1.14
47. Elkhart, Ind.	178.38	94. Whittier, Calif. (First)41

The Prayer Goal of the Foreign Missionary Society for our 1956 offering is \$304,000. This is a substantial increase over 1955!

Help Your Church Reach This Goal!

Brazil's Children

Do you feel as if someone were watching you? If you live where I live, someone probably is, but you need not be afraid, for it's only the neighbor children wondering what these funny Americans are going to do next. You see, I live in Brazil, and Brazilian children, like children all over the world, are curious. They are also lively and shy but eager to make friends if you show yourself friendly.

They also like to play, and their games are very similar to the games played by their North American neighbors. The girls play a form of jacks, hopscotch, and "house"; the boys at present are in the kite and marble season. All year round is football season, their football being the game we call soccer. They play anywhere and with anything that will roll for a ball. Using their bare feet (if they're wearing shoes they are removed when entering a game), the ball is kicked hard or guided carefully between the feet as the player runs swiftly toward a goal. Like our own football and baseball games, it's more than just a game for boys, as men from all areas form teams for local competition, and national teams swap and buy players for large sums of money. A ball is also a favorite object of entertainment in the water. Almost all Brazilian children of this area swim, for their daily baths are taken in the rivers. As they prepare to dive into the water, a companion already in the water throws a ball aimed at the diver's head. The diver's aim is to hit the ball with his head as he dives into the water. Group games are also very popular, and these too are very similar to ours, especially the circle games, tag games, hide-and-seek, London Bridge, and so forth.

Unfortunately, though citizens of a potentially rich country, most of Brazil's children are poor and even in their games we see reflected conditions arising out of this poverty. In one such game a "widow" and her "children" form a line; opposite them forms another line.



Neighbor Boys Playing Marbles (Patecas)

These children approach the widow, singing their request for one of her children. She makes a singing reply, asking if they will care for the child well and teach him a trade. The child is then taken away and negotiations begin for the next child. And thus it is in real life when there are more children than money, especially if one parent is dead—the children may be given to a friend, neighbor, or relative to feed, clothe, and educate. Some of these children are adopted—others merely cared for over a period of weeks, months, or years as the need may be. But whether adopted or not, so far as I've been able to observe, the children are all loved, for, where children are concerned, the Brazilian heart is large.

But children can't play all the time; some of the time they should go to school. However, education is not compulsory in Brazil even though there are public schools. Because the public schools are so crowded, many parents prefer a small, inexpensive private school, or perhaps one of the parochial schools. The primary course, which is comparable to our grade school, consists of five years. The children go to school only three hours or less a day, with one group going in the morning, another in the afternoon, and occasionally a third at night. These five years are all the education that the large majority receives. Those who are able and wish to train for a profession enter next a three-year secondary course comparable to our high schools. Education beyond this point depends on ability to pay and the profession desired. Also available are special classes of many varieties. Studying only an hour or two every other day, girls may learn designing, sewing, and embroidery; old and young alike may take a typing course; and boys study barbering. Few of the adults here in northern Brazil of two generations ago can read or write, and many of their children cannot read or write, but the Brazilian children of today have a much better chance of at least an elementary education. The challenge of the Christian day school in Brazil is a great one and its value should not be underestimated.

Since school lasts only three hours a day, there is



Brazilian Children Are Lively

plenty of time for Brazil's children to work. Their "chores" are very different from those performed by their North American neighbors. Among their chores are carrying on their heads large jars or cans of water from the rivers or nearby wells, delivering bundles of clothing which have been laundered and ironed by their mothers, and caring for the younger ones. These things are generally done by the girls. However, late in the afternoon it's generally the boys of the family who care for the little ones while the big sisters are helping mothers in the kitchen. By the little ones I don't mean the two- and three-year-olds who are often called the "tag-alongs," but the babies of a year or less who can't walk. Many boys also have the task of carrying lunches to the men of the family who work away from home and appreciate a hot lunch. (Sandwich type lunches are virtually unknown here.) Many of the things done by the boys would be called occupations rather than chores, for they bring a bit of money or a bit of food to the family. Among these occupations are basket making, crab fishing, and street selling. Whole families are often employed in the making of baskets—baskets of many shapes, sizes, and uses—and selling in the markets or from door to door. The crab fisherman sits on a bridge or low tree limb with a basket-shaped net on a long string and a piece of fresh

Those Hut Banks.

Yes; and the coin folders are helpful too. Certainly we can never support our foreign-missionary enterprise with these, but if all of us use them with just reasonable interest we will be able to send two or three more missionaries than we could otherwise do. Those interesting missionary stories which you have been hearing in your Sunday-school tie in here. When the missionary story collection is complete, there should be a dozen or more of them for this year. Now to each boy or girl who fills a hut bank, and returns it to the church or Sunday school, these missionary stories arranged in a very pretty binder will be available. Who wouldn't like to have a set!

Dedicate a house to the Lord.

We hear of a number of people who are doing unique things for foreign missions, and they will be blessed of the Lord for so doing. To dedicate to Brethren foreign missions the income from one house if you have more than one house, or the income from an apartment, or a department in your store, or the income from one day in each week, or from one farm if you have other farms, or from certain acres of your ranch, or from some part of equipment which you own and let out for hire, or the special income from an oil well, or a gold mine, or a uranium mine—or if the Lord gives you gainful employment aside from your regular employment, possibly He would have you dedicate that or a part of it to the support of foreign missions. There are as many ways as there are people in The Brethren Church. It is not for us but for the Lord to direct in your special situation. We only plead that the Lord may have full right of way in all of our lives.

Projects.

These are a blessing, if they are in line with the things we will need to do anyway in our foreign-mission work, or of the character that will greatly increase the effectiveness of our gospel ministry. Before projects are to be presented in the homeland, they are to be approved by the field council in the particular field, and by the board at home. We don't want your sacrificial giving to be for items that will really not accomplish as you hope and desire. Projects are a real blessing and we encourage them. We are so happy to correspond with any who are interested. Projects should be *completed* projects. We will say a project costs \$100 when purchased in the U.S.A. Transportation and customs will make it cost \$200 delivered on almost any one of our mission fields. If only \$75 or \$100 is given toward the project, who will pay the other part? The missionary should not be expected to, he can be broken by such kindness. If the general fund is required to do so, the project actually costs us \$100 or more that we would not spend, at least right at that time. And if we accept money toward a project, the donor actually and rightly expects that it will get to the field immediately. We receive letters asking: "Has the project been sent yet?" Do you see what I mean—projects should be *complete* projects; then you have the joy of a job well done, and we have the joy

(Continued on Page 280)



Street Vendors Selling Sweets

meat for bait, waiting for his supper to come to him—and what a delicious supper. But if you don't like crab meat, stop one of the boys walking down the street with a large wooden tray on his head, and he will unfold the wooden stand he carries on his arm and sell you a variety of other things, all of which will likely be new to you.

At work, at play, or at school, Brazil's children are reachable for the Lord, and their salvation is our heart's desire. We are reaching and teaching some of these children through the Sunday school, the Christian day school, Saturday Youth for Christ, Child Evangelism classes, and personal contact. We rejoice in being able to tell them of One who said: "Suffer the little children to come unto me, and forbid them not . . ." (Mark 10:14).

African Fish! Or Suits?

By WILLIAM J. SAMARIN

Missionary on furlough from Africa

The missionary and the African were each having a difficult time in making the other understand what he was trying to say. The African was talking about a fish which just had been bought—a nice large, white fish which Madame could keep a long time in the freezing compartment of the kerosene refrigerator. But the missionary was talking about a white suit—not white fish—which Monsieur, that is, her husband, wanted to sell at a very low price. It was one which you could wash and keep nice looking. But Madame, the missionary, wondered why Ngumape said that the suit could be kept in the refrigerator. Suits don't have to be kept *that* way! One just hangs them in the closet. Whereupon Ngumape answered: "But Madame, the fish will get rotten."

Well, this is the kind of trouble that a missionary can get into in learning an African language. There are so many things different about an African language that an American just does not realize that they are there.

At this time, for example, Madame was trying to say *bu turu* (LHH) "white cloth," while the African was talking about *bhuturu* (LLL) "(the name of) a certain species of fish." (L means low tone, H means high tone, *u* is pronounced as in English *oo* of *boot*; other symbols are explained in following articles.) She was failing to hear two things; namely, the difference in the tones of the words and the difference in the first two consonants, here written *b* and *bh*.

Most African languages use tones as European languages use consonants and vowels (although ancient Greek did and Serbo-Croatian still does use tones to distinguish between words). It is the existence of tonal contrasts, by the way, that has made it possible for the Africans to "talk" with drums. For example, an American would not confuse a *bat* with a *bet* or a *tick* with a *kick*. Neither would a Gbeya, for example, confuse *nu* (H) "mouth" with *nu* (L) "ground," *bera* (HL) "gourd" with *bera* (LL) "a cleaned-up plot of ground," nor *zee* (HL) "yesterday" with *zee* (LL) "tonight." (Most of the examples are from the Gbeya language, because it has more unique features than Sango does. There are actually three tone levels in Sango: high, mid, and low: Thus: *bamara* (HLM) "lion.")

Now one should not confuse this use of tones in the African languages with intonation in English, which does not affect the meaning of a word. A *dog* is a *dog* regardless if one says *dog!* or *dog?* or with any other of the numerous intonational patterns in English. But

1. *beem mam yerē*
ne beem gan
tə yerē na.
2. *mbi gōe mbi faa*
kōta bamara.

nu (H) and *nu* (L) are two completely different words.

There are several other interesting things about the use of tone in African languages.

African linguistic tones are not in absolute pitch. In other words, one cannot equate high tone with any note or notes on the musical scale. There are some people, especially women, who talk on a higher pitch than others. Even a single speaker may vary the absolute pitch of whole utterances. But no African would ever change low tone for high or vice versa. (This would be like substituting *k* for *t* in English.) He maintains a difference between the two levels.

Another very important thing to remember is that every vowel of every word always has a definite tone, and some languages put different tones on such nasal consonants as *m* and *n*, so that *nma* could be pronounced with a high tone on *n* and low tone on *a*. In other words, one does not just say the right tones where a lack of distinction would produce confusion. Take a proverb for example: *beem* (HL) *man* (H) *yere* (HH) *ne* (L) *beem* (HL) *gan* (L) *to* (H) *yere* (HH) *na* (H) "A child laughs at jokes but doesn't say jokes," which is equivalent to our "Children are seen but not heard."

One might think that if only two levels of tones are significant in a language, it would be monotonous; that is, like the speech of an American who speaks in a monotone. But this is not the case. If one were to hear an African speak, one would immediately recognize the use of various levels of tones without being monotonous. And not once is such a word as *nu* (H) ever pronounced as low or lower than *nu* (L).

Any changes in the tonal pronunciation of certain words follow certain definite rules. For example, where *am* "I" is usually pronounced with low tone, it occurs with high tone in "past time." Compare *am ne in me* (LHHH) "I'm going with you" with *am nea in wa* (HLHHL) "I went with them."

We Miss Sensem

By MRS. C. B. SHELDON

Missionary to Africa

At our first church service after furlough I missed Sensem, who always sat over by a post in the front row. Of course, I had been told that she had recently gone over to the Glory Land, but somehow I half expected to see her in her accustomed place, showing the women where to sit, keeping order among them, and making her presence a benediction to all.

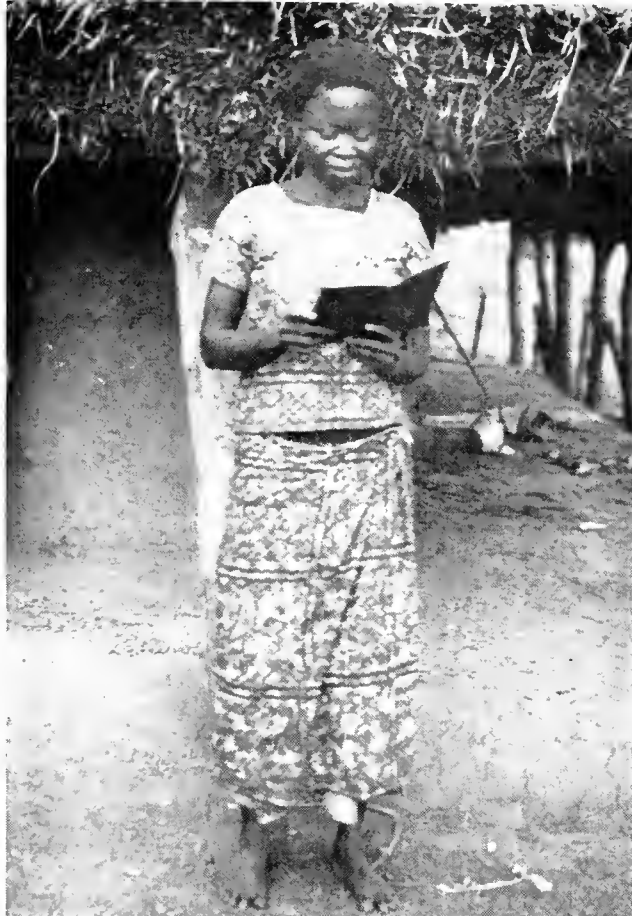
Now Sensem would look rather poor to you, and not always too clean—but would you be clean if you lived in a mud hut with a dirt floor? If you made the long trip to the river for every drop of water, would your house be clean at all times?

A few decades back when Sensem was born, no one had come to tell the good news that Christ died for sinners. In our land we had enjoyed this blessing for centuries, but Africa was a fever-ridden land and too far away for us to be greatly concerned. Sensem saw her father and mother offer food to the spirits of their ancestors. She could remember when her father died and the mother, stricken with grief, threw herself on the ground, turning somersaults, when she broke her hip. Since there was no medical help at that time, she walked as a cripple the rest of her days.

Later on Sensem's husband contracted the dreaded sleeping sickness, and in those days the specific drug for that disease had not yet been discovered, so he suffered much. In his last years he went blind, and she had that burden until he was released from his sufferings.

Sensem showed zeal for the Lord after finding Him as her Saviour, and went about telling others about her joy in the Lord. She learned to read, which was an accomplishment in those days. Then after she was a widow she helped Miss Bickel at the dispensary and was a source of comfort to the sick and dying.

We miss her here but rejoice that she has gone to that land where sorrows are all past. Could it be that Brother Gribble has already greeted her there? He once wrote and said he would not ask to sit at the right hand nor the left of the Lord but only that he



Sensem

might sit at the gate and see the redeemed of the Lord come in from those parts of Africa where he had been a pioneer missionary.

Is it nothing to you that the harvest is white
And is ready for reapers today?

It will soon be too late with the oncoming night,
Consider your fatal delay;

While the call unto service is urgent and clear,
And the workers today are so few,

As the call of the Saviour reaches your ear,
Dear friend, it is nothing to you?

There are African languages with more tone contrast than Gbeya has. Some have three levels of tone plus a falling and a rising tone, so that it is possible to have five words like *pa* (H), *pa* (M), *pa* (L), *pa* (falling), and *pa* (rising). The use of tones and the rules for tonal changes vary from language to language. Some languages have very complex tonal systems.

There are many ways of recording the tones. One way that serves very little purpose is that of using a musical scale. The most useful way is illustrated in the accompanying figure. The first example is that of the proverb already referred to, and the second is in Sango, usually written *mbi goue*, *mbi fa kota bamara*.

"I went; I killed a big lion." (Both are written in phonetic script which is used to indicate all of the phonetic distinctions in the language.) Notice that the tones of *fa* and *ba* are higher than those of *mbi* and *kota*, for, as has been pointed out, Sango has three levels of tone. This is the most practical way of indicating tones, for as the missionary records words and sentences he can quickly indicate the tone levels. He could, of course, use numbers or initials, as I have done in this article.

In the actual publication of literature tones are sometimes ignored or indicated by the use of accent marks, the kind which are used in French to indicate different vowel qualities or in Spanish to indicate stress.

MARY MISSIONARY—



Next month—Mary Missionary finds out about Africa!



MISSIONARY
HELPER
FOR MAY

Hello again, boys and girls! May I introduce another of our missionary helpers? This is John Zielasko who is eight years old. Right now Johnny is in this country but this fall he'll be going back to Brazil with his mother and father and his little sister Ann and his baby brother Jimmy. Johnny has already lived for three years in Brazil and I imagine he could tell us lots of interesting things about that country don't you? I'm sure he'd tell you that it is very hot in the part of Brazil where they live and that there are many, many boys and girls and older folks there who need to be told about Jesus.

Did you hear Johnny's mother's story about "Sailboats" in your Sunday school yet? Now that you've met Johnny the story will be even more interesting to you.

Be sure to pray for Johnny and his family and all our other missionaries and missionary helpers.

11-5-5-16	15-14	20-8-5	10-15-2	2-25
16-18-1-25-9-14-7	1-14-4	7-9-22-9-14-7		
6-15-18	13-9-19-19-9-15-14-19.			

Maybe these numbers don't look to you like they could make much sense but if you'll make each number stand for one letter of the alphabet (a-1 b-2 and so on down to z-26) you'll have some good advice!

OUR SACRIFICE?

Robert Arthington, a Cambridge graduate, lived in a single room, cooked his own meals, and gave to missions \$24,000,000 on condition that it was all spent on pioneer work within 25 years. A slip of paper was found after his death on which he had written these words: "Gladly would I make the floor my bed, a box my chair, and another box my table rather than that men should perish for the want of the knowledge of Christ."

Boys and girls, how much are we willing to sacrifice so boys and girls in foreign lands can hear about Jesus?

What Did THEY Do To Her?

She's a little girl of about nine. There isn't anything outstanding about her—that is, she isn't the world's best skater or an outstanding student of Argentina. But to her grandma and her family there is something outstanding and it is that Matilda has changed.

About four or five months ago a children's class was begun in the home of two of our young girls. One of the institute girls had charge of this class. Matilda attended the class and accepted the Lord. A few months later she went to the children's camp. This gave us a closer contact with the parents. Before the camp they attended the Christmas program and then came to one preaching service.

After the camp we had the general conference. In the preaching service the following Sunday after the conference Matilda's mother raised her hand expressing her desire to accept Christ as her Saviour.

In talking with the girls in whose home the children's class was held and then with the mother it was discovered that Matilda was a naughty girl. She would not obey her mother and fought all the time with the children. Since camp the girls and the mother see such a change in her. The change has been such that it called the attention of the grandmother to say: "What did they do to her?"

"They" didn't do anything. It was the Lord who worked in Matilda's heart. When the Lord touches a life things happen. This grandmother before was known to have said: "You can take all the *evangelicos* and burn them for all I care." Has the change in Matilda influenced her? Yes! The mother brought the grandmother to some special meetings we had recently with Miss Lizza of the Bible Society. She too has accepted Christ now.

We're sure the Lord is going to save Matilda's father. Her mother is wanting to bring him along with her two brothers to the meetings also that they too may have the joy she and her mother and Matilda have.

In this case it took a little girl to bring the older folks Yes; it is worthwhile to work among the children. Look what the Word of God has done for Matilda's life! —Lynn D. Schrock.

OPPORTUNITIES

Below the Border

By A. L. HOWARD
Missionary to Mexico

Our modern trend of thought teaches us to be on the alert always watching for opportunities which will help us to attain certain goals. In our Christian service we have the supreme goal of honoring our living Lord by striving to make Him known everywhere and in Mexico we find one of the most challenging opportunities of the mission field.

In Rural Areas

From the standpoint of absolute legality the only real liberty in religious work for the foreigner in Mexico is that of personal work unless he is working through some organized national church. The laws governing the activities of foreign missionaries were enacted primarily to stop the influx of foreign priests who had suppressed the people and hindered the progress of education and development. Although the law hindered the activities of the Roman Church, yet her power was never completely broken. During the revolutionary days of 1913 to 1920, when the church was losing some of her power, many of the fanatical followers were driven into the mountainous areas and may be found even today demonstrating a passionate hatred against anyone opposing their religious ideas.

In the vast rural sections of northern Mexico one finds very little fanaticism against the Protestants. We have visited ranches and farms and found the people very hospitable and with a sincere interest in the gospel message. Many have failed to find satisfaction in their Romanish faith and are open-minded on spiritual matters. Others whose minds are blinded by Satan will show their indifference, but very few show a real hatred. In some instances a great spiritual vacuum exists and the people are groping for something in which to place their faith.

In reality these are critical times for the spiritual welfare of all of Mexico. If the gospel message is not presented to them, the cults and "isms" will find fertile soil in the minds of the people and Satan's hold upon their lives will continue. Because of the isolation of some of these groups, this great challenge can only be met by personal work and much prayer.

In the Cities

The villages and cities of the country are growing very rapidly. Great changes are being made in almost every phase of their living. The modern architecture of Mexico is equal to that found anywhere in the world. In some towns the old buildings are being destroyed and new modern structures are taking their place. Streets are being widened and improved. Water and sewage systems are being installed. Health conditions are being improved and living standards are being raised. All of this speaks of the attitude of change and progress. How-

ever that which impresses us most is their need of change in their spiritual condition.

Among the middle or professional class one finds very few believers principally because they have not been contacted by anything apart from Catholicism. Many of them realize the inconsistency of the Roman Church, but nothing better has been presented to them. Because of their loss of faith in their religious system, some choose to be called atheists. Only God can realize the great possibilities among this class of people if they have the opportunity to hear and embrace the gospel truth.

On our recent trip into the heart of the country, in almost every area visited we had the privilege of personal work among the various classes of people. There was almost always a manifestation of interest in the things of the Lord. We were impressed by businessmen who, after hearing a testimony, would express a desire to understand more fully the teachings of the Scriptures. We rejoiced several times in being able to leave with them gospel portions or New Testaments, praying that the seed sown would bring forth fruit unto eternal life.

Opportunities Everywhere for the Message of the Grace and Love of God

The religious system under which the Mexican has lived for several centuries has very little truth to teach on the grace and love of God relative to salvation. They sometimes speak of the grace of God; however it never carries the significance of unmerited favor. In fact, the favor or grace of God must be merited by some prescribed act performed in honor of some saint. Since these prescriptions are man-made, the local priest exercises great power over his followers. His word is honored above that of the written Word and is to be obeyed without fail. Special favors or services require fees and thus the churches are supported. Since salvation depends upon membership in the church and faithfulness to her demands, every facet of thought is controlled or at least directly affected by the teaching. The message of salvation by grace through faith apart from works is sometimes difficult for them to comprehend.

Some will profess faith in the Bible as the Word of God but show no real knowledge of its teachings. They know far more of the blessed Virgin than of Christ, more about the saints than about the Holy Spirit. In the city of Aguascalientes we visited the catacombs below the cathedral and saw the remains of very "holy men" who, though they had been dead for more than 100 years, were reported to still perform miracles in answer to prayers. "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" not in the name of a dead saint, but in the name of our living Lord.

The Battle at Carnot

By MISS ESTELLA MYERS

(Sixth in a series of articles on the early history of our Brethren mission in Africa.)

"Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest" (Josh. 1:9).

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (II Cor. 4:17).

The siege of Brazzaville was over and the battle at Carnot was to begin. Carnot also was an old battlefield of the First World War and all the buildings were in ruins. A commercial man offered us a place of abode in several of his storerooms, built in a row. The windows were barred and the doors bolted, but every night we could hear the leopards breathing as they roamed around the house and scratched on the doors. Two watchmen who guarded the store at night let the fire go out on one occasion, and a leopard attacked one of the men. We heard his cries and were able to rescue him.

Sometimes witch doctors would wear leopard skins, and would walk on all fours to visit chicken and goat houses, intending to steal. One night we heard chickens making a noise nearby, so the owner went out with a gun. The native stood up, saying, "Do not shoot me!" The owner asked, "Why are you here?"

Yes; we were in the midst of the Baya tribe, known to be cannibals, liars, and thieves. I quote from a letter I wrote to my mother at that time:

"The witch doctors, with their deceiving ways, cause much trouble. At present there are two of them here in prison for killing 22 people in their village with poison. The only experience I have had with one was one day while I was preaching to a crowd. This medicine man left the gathering; then soon returned with a knife in his hand, and came toward me, drawing the knife out of its sheath. I did not move, only breathed a prayer for grace. When several feet from me, this witch doctor dropped the knife; then gave me his hand, saying, 'Unimo' (greeting in Baya). I returned the greeting. He went away, out of the crowd, and I continued to talk to the people. The witch doctors surely have the power of the Devil, and, as the Devil's power is great, these witch doctors have considerable influence with many of the natives who are obsessed by their fear and awe of them.

"It is easy to recognize a witch doctor. His appearance is frightful, for he wears skins of animals on his body, has weighty ornaments and carries a spear. However, we do not fear them; we long to tell them the good news, for we know the blood of Jesus has power to wash away the sins of the most wicked one.

"I shrink from bothering you about the powers of darkness here, our burdens, struggles, pain and suffering, or write of things as they are. Whether we die for Him, in service, matters not, just so we are at the battlefield fighting for the salvation of souls. I know



*The mission party's bamboo house at Carnot—
Marguerite shown in picture.*

you pray for us. The Devil is very strong in heathen lands. We have to be prepared to pay in suffering the price of fellowship with Jesus, if those for whom He died that day on Calvary are ever to be won."

In our every act we had to emulate, exemplify to the natives, the teachings of the Christ we preached to them.

During those days at Carnot we were sick a great deal. I conducted a school for Marie and Julia Rollier when they were well enough to attend, but it seemed there were more sick days than well ones. The rest of us had fever also. Some days several of us would be confined to our beds at the same time.

Our mail came about once in every two months. We had considerable difficulty cashing our checks. Our money seemed to come mostly in money orders waiting at Brazzaville to be cashed. For food we traded cloth, thread and salt. A chicken was given to the Housa tribe every month in exchange for milk for the children. We felt that the Lord did, indeed, provide for His own. We prayed that we might stand firm on the promises of God, and that we might rejoice in spite of all we had to endure.

Eventually the commercial man needed his storerooms so we moved to our tents. All night long we kept a large fire near us. Someone was constantly watching to see that the fire kept burning, and prayed that the Lord would keep the animals from us. At this time the administrator built for us a house of bamboo in a mango grove to keep the leopards out. We were glad to move under its roof and pitch our tents, although the dangerous rays of the sun peeped through the bars.

The officials liked our medical work and sent native patients to us. We often had from 80 to 100 patients a day. After treating them, we told them the story of Jesus' love for them. The administrator did not like for us to witness to the natives, and would not permit us to leave the grounds. The natives knew this and often came secretly to hear us. We would be telling them why we came, and suddenly our congregation would run and hide. They had seen that the administrator was about to pass by on his horse. After he had gone by they

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Andre

Andre Ngouyombo, African Elder

By ROBERT S. WILLIAMS

Missionary to Africa

really came out for the Lord. He applied himself to learning to read the Word. It must have been difficult for him for his eyes are bad, the effect of measles he tells me. When I first knew him he was so nearsighted he had to move the book away to turn the pages past his nose. This condition has improved considerably through the years.

Soon after this Andre gave up his job and began to work as an itinerant preacher. He has a triangle (about 125-mile trip) that he traveled as regularly as possible, stopping at the villages along the line to tell the people the Way of Life. As a preacher he had another handicap to overcome: he stuttered. He still stumbles over his s's and has trouble getting past his p's. But the Lord has helped him and apparently blessed his early ministry. Some who came out for the Lord under his preaching in those days are still pillar members and several are Christian workers.

Somehow Andre was always absent when there was a baptismal service so that he had actually been preaching for about three years before he was baptized. But when the church wanted to send him out as a full-fledged catechiste, Andre had other plans. Some friend had come back from Bangui and was tempting him with tales of life in the big city (though the Bangui of those days wasn't so very exciting). He decided that he must see the sights of the big city, so instead of going out to preach he got on a truck and went the other way. But the Lord has ways of intercepting His servants when they go the wrong direction. The whale that swallowed this modern Jonah and took him back and spit him out at the place of God's call was the charcoal bin on an old charcoal-burner (a truck equipped with a device for making gas from charcoal instead of gasoline). Those were war days and travel was restricted. Guards were placed at all the government posts to stop all the trucks and to take the excess personnel into custody. Andre succeeded in slipping away from the guards at Bouca only to be captured again at Damara, only 40 miles from his goal.

In the throes of his bondage he made a pledge with the Lord that if He would get him back home he would settle down and serve Him. The Lord did get

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One of the thrilling experiences of this term on the field for me has been the ordination to the eldership of our African helper, Andre Ngouyombo.

Andre is not a new Christian nor is he new in the preaching of the Gospel; that is, in relation to the age of the Batangafo church. He is listed in the fourth baptism in the church here, in January, 1939. But he had made a confession of faith much earlier. While he was still a youngster, long before there were any missionaries in residence at Bouca or Batangafo, an itinerant missionary had spent the night in his village. After presenting the Way of Life, this faithful servant of the Lord had asked if there were any who wanted to accept the Lord as Saviour. Andre did, along with another little fellow. About a year later this missionary returned, and called the boys to encourage them in the way of the Lord. Andre says he didn't just understand the words of the missionary and he went back into a lot of worldly things after that. But the idea of God's grace in Christ "stuck in the back of his mind."

When he was nearing manhood, Andre came to the government post and secured employment on the boat that ferries people across the river to and from the town of Batangafo. During those days he tells of winning the boat race on a celebration day and getting a package of cigarettes as a prize.

By this time Brother C. B. Sheldon was making visits to Batangafo and had placed a worker here. It was through the influence of that worker that Andre

DVBS AND FOREIGN MISSIONS

The Daily Vacation Bible School program is a most effective means of reaching and teaching children for Christ and His service. The two-week period which most churches have offers opportunity to give concentrated teaching. The testimony of many pastors is that this is, in fact, one of the finest opportunities for effectively reaching children that the church has.

Many pastors and Sunday-school superintendents have worked into their DVBS program a positive missions ministry. They have realized that if we are to have faithful supporters of foreign missions we must train the children while they are young. It is an ideal

time also to challenge the boys and girls to place their lives in the hands of the Lord for whatever service He may want them in the future. It is not essential to talk of some specific service, but it is good to have the children ready for service when the Lord does speak in specific terms.

In the June Foreign Mission number of the *Herald* it is planned to have articles by some of our Brethren pastors telling how they have stressed missions in their DVBS programs, or what their plans are for this year of 1956. We hope these articles will be helpful.

ANDRE NGOUYOMBO, AFRICAN ELDER

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Andre home. One of the guards at Damara knew him and was willing to help him slip away and get on a truck. The chauffeur smuggled him back past the Bouca guards in his empty charcoal box. (P.S. He finally got to Bangui about 15 years later, when we took him along with us on a business trip.)

Back in Batangafo, he kept his promise to the Lord. Andre married a wife and went out to the village of Bongobai, 15 miles away. The work grew and prospered. He tells of teaching the people to read and write, using the dust as his slate. The Bongobai church gave us several workers during the time of his stay there. In 1945 when the Batangafo church needed a pastor, he seemed the most active and able for the task.

Andre recognizes the value of education for the job of serving the Lord. In 1942 when a class was opened for workers at Bozoum, he was among those who went from here although it involved being separated from his family, a long trip on foot (over 200 miles), and considerable trial and self-denial. He did not complain. When the Bible Institute was opened at Bellevue, he was ready for more. He was a member of the first graduating class. He was not a top student but steady, with a good testimony, respected by his fellow students, and chosen by them to be the head of the student village. Last year when a postgraduate course was offered, he was happy to go back and learn more of the Word and how to do the Lord's work.

Andre is about 40 years old and has a grown daughter. His first wife died in 1948. But the Lord very graciously provided him with another helpmate who is very capable. He has a son and four daughters in addition to the one mentioned. He is very serious and sensitive, a good preacher and personal worker. He recognizes the value of some of the white man's ways and is ready to take advantage of them. He also readily recognizes the evil of some things that civilization is bringing to Africa.

If Andre were to send you a brief greeting I am sure he would say: "*Balao i koue na iri ti Jesus. I sambela Nzapa mingui teti mbi a-ita ti mbi koue na sesse ti Afrique.*" (Greetings to you all in the name of Jesus. Pray to God much for me and for my brothers in the land of Africa.)

HOW CAN WE DO IT?

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of being able to send it immediately to the field, and the missionary has the joy of seeing the blessing to hundreds and possibly thousands because of it.

Yes; you have a right to know. Those who are really interested will have read this rather lengthy discussion. And you who read it, if you feel it has been worthwhile, recommend its reading to others. Better still, tell them the contents. You might even give some report of the contents to your church or Sunday-school class. Believe me when I say that these items discussed are some of the most vital things in our whole foreign-missionary program. The Lord's blessings upon you.—*Russell D. Barnard.*

THE BATTLE AT CARNOT

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would all return. He threatened the natives, but never carried out any threat. We were told we never would receive permission to go on and were wasting our lives by remaining. As the opposition increased and the battle raged higher and higher with no immediate possibility of change, Brother Rollier decided to return to America. The little girls, Marie and Julia, had been sick so much that they were at very low ebb physically. Leaving the debilitating African climate, they sailed for home in the fall of 1920.

That left only three of us adults and one child—Brother Gribble, Dr. Gribble, their daughter, little Marguerite, and myself. In my letter I wrote at this time:

"God's signal to us seems to say, 'Hold the fort!' And we answered back, 'By thy grace we will.' Yes; this wait is from the Lord. May we learn all there is to learn that we may go forth, through the open door, victorious for Him. Oh, how fierce the opposition, the heartaches and suffering, but we will not turn back. We refuse to pity ourselves. A missionary cannot have self-pity long. He will either fall and fail in his efforts, or he will rise above the self-pity by the grace of God.

"Joy is very important in a missionary's life. Whatever comes, or does not come, we must rejoice in the Lord. Sometimes it seems that all sides are closed but the top. Then God shows His face and all is well. What a privilege and what a responsibility The Brethren Church will have when permission is reported to us!"



HEAVEN In Our Homes

By DR. RICHARD A. ELVEE

Minneapolis, Minnesota

It was a blessed day when Jesus Christ graced a wedding feast by His presence in Cana of Galilee. Here He performed the first of His mighty miracles. Here He demonstrated His interest in the everyday living of men and women.

It was another great day when as a result of the Reformation the Bible no longer was kept chained to pulpits in churches but was read by the common man at an altar of prayer in his own living room. Someone has well said: "Environment is man's second chance." You cannot do much about the color of your hair, the shape of your face, the stride in your walk, or the inherited tendencies that you have received from your forefathers, but you certainly can do something about the environment of your home.

If a home is to experience the blessing that flows from Jesus Christ, it will be a Bible-centered home. No one can estimate the dividends that are received for time and eternity when father and mother, sons and daughters, gather around and look into this, the source book of all wisdom. Following the reading or quoting together of the Word of God by a time of prayer in which each member of the family participates will produce the tie that will indeed bind hearts and lives together.

Heaven moves into our homes when we read the Bible. With Christ the center of your life, kneeling at a common altar, dwelling in the Saviour's love, speaking a language all of you understand, and having the hope in your hearts of which neither is ashamed; this makes for a home with harmony and peace and happiness. Plan for it. Pray for it. Prepare for it. As someone has said: "Harmony can only be obtained by establishing unity of a higher order where the original problem is not

solved, but dismissed." This higher unity for the Christian home is found in the Bible. Fortunate that home where father and mother and children can kneel before an undivided altar and dismiss their problems in the presence of a loving, prayer-hearing God "with whom can be no variation, neither shadow that is cast by turning" (Jas. 1:17 ASV).

A Bible reading home is an intelligent home. Bible reading in your home will help you to live intelligently. "When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee" (Prov. 2:10-11).

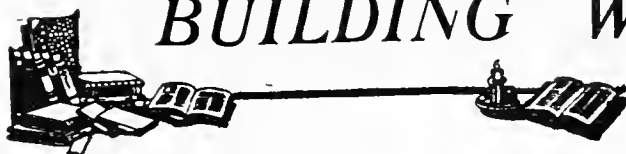
Man seems to know more about everything else than he does about himself. Without doubt the greatest art is the art of living, and the application of a little Biblical intelligence in the average home would transform it from a dog house to a palace. The Bible is the source book of spiritual power. It will help you to fight against any force or evil, or habit, carelessness or negligence that would separate you in spirit and in love. This Biblically intelligent living would make a home that allows for the free play of affections between father and mother and parents and children; a home which will be full of kind deeds; a home which constantly will have gentle and affectionate words and speeches—"Tis a word that's quickly spoken which being restrained a heart is broken."

A Bible reading home is a joyful home. With the Bible as the center of your home, you will live joyfully. In Proverbs 5:18-19 we read: "Let thy fountain be blessed: and rejoice with the wife of thy youth . . . and be thou ravished always with her love." And again, Ecclesiastes tells us: "Live joyfully with the wife whom thou lovest all the

days of the life of thy vanity . . . for that is thy portion in this life, and in thy labor which thou takest under the sun." There is no book which sends forth such streams of joy to the human heart as the Bible. The reality of this experience will bring joyful living to the home. It has its affect upon our tempers and our speech, and this in turn will affect those who live with us.

The attitudes of others are many times the reflection of our own. I think of that little boy standing on the edge of the woods shouting, "Hello," and a voice returned, "Hello." Then he shouted, "Who are you?" and the voice returned, "Who are you?" Then he said: "Why don't you come out?" and the voice returned, "Come out." Finally he grew somewhat angry with the voice out of the woods and said, "I'll fight you." The voice returned, "Fight you." He ran home and told his mother about the mean boy in the woods and his mother suggested that perhaps he should stand at the edge of the woods and say, "I love you." This he did, and the response came back from the voice in the woods, "I love you."

A Bible reading home is a righteous home. The Bible in your home will cause you to live righteously. Even old age can be faced with joy when one realizes that "The hoary head is a crown of glory, if it be found in the way of righteousness." Yes; gray hairs may come as they have to grandpa or grandma sitting around the dining-room table, but how blessed it is to know that old or young, the Bible causes us to live righteously. The psalmist has said: "Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing."



BUILDING WITH THE BIBLE

By MRS. RUTH BELL GRAHAM
(Mrs. Billy Graham)

Montreat, North Carolina

Just as a home is something far more than a house, so children are infinitely more than the biological products of marriage; they are immortal souls committed into the care and keeping of parents, and what those parents do with this sobering responsibility and opportunity has its bearing not only on these precious little lives as they grow and mature but also on their destiny for eternity.

The foundation upon which we, their parents, must build is twofold: the Christian home and the Word of God. In Psalm 11:3 David warns us: "If the foundations be destroyed, what can the righteous do?" Knowing this, Satan has done, and is continuing to do all in his power to destroy these foundations.

The Christian home can be destroyed through neglect, indifference or distraction. It takes will power, firm resolve, careful planning and faithful, determined, ingenious persistence to establish and maintain a Christian home—personal devotions, family prayers, faithful spiritual instruction of our children, wise discipline, plenty of wholesome activity and fun—wit and wisdom. In short, it takes more than any human parent can manage in their own strength and in their own wisdom. It is only as we walk with Christ and rely wholly upon Him that we can make our homes truly Christian. And after we have done everything humanly possible, it is still nothing but the grace of Almighty God that hallows that which we have attempted to do, that touches the hearts of our children so that they turn to Him in repentance and faith and love. It has been well said: "Man builds, but God hallows." We must take care of the possible and trust Him for the impossible.

"And the Lord said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this

house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually" (I Kings 9:3).

The Word of God, Satan cannot destroy, but he is doing all in his power to plant seeds of doubt as to its inspiration. As of old in the Garden of Eden, he still insinuates: "Yea, hath God said?"

Life itself is so uncertain. Our children need to be given something to guide them through life, something that will never let them down. The only source of infallible knowledge that we have is the Bible; and they must be taught from babyhood that while their parents may be wrong, their ministers may even be wrong, yet the Word of God is never wrong.

REAL LIVING

John Wesley said: "I will not quarrel with you about your opinions. Only see that your heart is right toward God; that you know and love the Lord Jesus Christ; that you love your neighbor, and walk as your Master walked, and I desire no more.

"I am sick of opinions; I am weary to hear them. Give me a solid, substantial religion; give me a humble, gentle lover of God and good fruits, a man laying himself out in the work of faith, the patience of hope, the labor of love.

"Let my soul be with these Christians wheresoever they are and whatsoever opinion they are of. Whosoever thus doeth the will of my Father in heaven, the same is my brother and sister."

If we can send them forth into the world knowing that this is in truth God's Holy Word, they will be armed for the onslaught of doubt, insecurity and evil of every description. They will have with them the one sure thing in an unsure world.

Moses died. As Joshua took over the Garantuan task of leading the children of Israel into the Promised Land, what did God give to him? The promise of His presence with him and the Book of the Law. "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success" (Josh. 1:8). We dare not send our children forth to face life with any less.

The foundation must precede the superstructure. We dare not wait, as some say, until our children are old enough to decide for themselves in the matters of religion. We teach them how to eat properly, how to dress properly, how to behave properly, and yet the most vital part of all, their spiritual development, would we leave until too late?

As the Duchess of Hamilton said last spring in an address on the Christian home, delivered to the leaders of the Woman's Guild in Scotland in Edinburgh: "We cannot make our children into good Christians by training them how to behave. We have to teach them what to believe."

We must pray every step of the way. We need literally to raise our family on our knees with a consciousness of Christ ever beside us. If they can have the background of a godly, happy home and this unshakable faith that the Bible is indeed the Word of God, they will have a foundation that the forces of hell cannot shake.

The Bible in the Home

By DR. CLYDE M. NARRAMORE

Consulting psychologist, Office of the Los Angeles County Supt. of Schools

One time I heard a wealthy man and his wife say: "We are doing our best for our sons and daughter, but it is not our intention to leave them a financial fortune."

Naturally, I was surprised to hear such a statement, and I listened as they continued their explanation: "We have spent much time with our children—enjoying every minute with them. We have given them partial financial support through school, and we have led each one of them to the Lord Jesus Christ. We have taught them the Word of God. They are prepared for life."

It is surely true that when a person knows Jesus Christ as his personal Saviour, and is instructed in

the ways of the Bible, he is prepared for life. These are the most *important* things.

We are living in days of big business. Wheels are frantically whizzing around, producing items not by the dozens but by the millions. But for parents the greatest business of all is leading sons and daughters to a saving knowledge of Christ, and daily instructing them in the things of God!

How lamentable that so many men and women succeed at building a business or a reputation but fail miserably at building a home. Parents who neglect their families, however successful they may be before the world, are failures before God.

"How," you may ask, "do you build a home?" The best way is for parents to know the Word of God themselves; then teach it to their children. "And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:6-7).

When we build our homes with the Bible, we not only give our family members the best in the world, but eternal life—HEAVEN TOO!



THE HAPPY HOME

By MALCOLM R. CRONK, pastor, Wheaton Bible Church,
Wheaton, Illinois

The Holy Scriptures make it very plain that the Christian home is the practical center for the propagation of true religion. The influences of home are first and foremost in the life of the child. It is there that he is most loved and best understood. Christian parents have in their home opportunity for worship, for education, for discipline, for loving example and leadership—thus the home is a miniature church, and it is so pictured in the fifth and sixth chapters of Ephesians. The husband and wife love each other, delight in each other, and bless each other even as Christ and His church. Fathers are exhorted to nurture their children in the admonition of the Lord. Life's basic concepts are

thus determined by the clear teaching of the Bible, the example of godly parents, and in the loving atmosphere of trust and encouragement.

As a major aid to the home in the carrying out of its high function, God has established and ordained the church, where the family meets with other families and is ministered to by God's servant in the Word.

It seems very clear that the intent of the New Testament writings is this: what is clearly set forth in the Holy Scriptures and proclaimed in the public assembly is to be faithfully taught and practiced in the home. Thus the relationship between the local church and its homes should be a very close and cooperative one.

Family worship and church worship, family life and church life, family testimony and church testimony, family problems and church problems are all very much alike. As the homes are strong, so the church will be strong; as the church is strong, so will it minister to the homes; as both are strong, the impact in the community will be great, and the contribution to the extension of the Gospel will be generous.

At the center and symbol of these happy and holy relationships stands the family altar. There the Word is reverently read and explained. Family problems and needs are discussed in the light of its teachings. Family life is thus charted and challenged by the living Word of God.

The Book We Live By

By DR. HAROLD LUNDQUIST

Director of Evangelical Welfare Association

"The Word of God, which liveth and abideth forever" (I Pet. 1:23).

When Sir Walter Scott was about to die, he asked for the "the book." Thinking of the great books he had written and of his extensive library, his family asked, "Which book?" He replied: "There is only one Book for a time like this—and that is *the Book*—The Bible."

He was so right, for the Bible is indeed the Book to die by, but it is in an even richer and deeper sense the Book by which we may live victorious and fruitful lives. It is the Book which meets the problems and needs of the individual and the family in day-by-day living for God's glory. Our Lord made that clear on the day when He was tempted to meet His physical hunger by a miracle. He replied: "It is written, That man shall not live by bread alone, but by every word of God" (Luke 4:4 quoting Deut. 8:3).

Observe how the living and abiding Word of God measures up in every circumstance and situation—

Live by It in the Crisis

That is exactly what our Lord did when He met the great temptations of Satan (Luke 4). His perfect and assured answer was "It is written," and then He quoted pertinent Scripture.

Does it work for ordinary men in the midst of life's struggles? It does! We recall the young naval officer who, before facing his first battle, read the words of John 14:27: "Peace I leave with you, my peace I give unto you . . . let not your heart be troubled, neither let it be afraid." He said afterward: "I was excited but I was not afraid. God's presence was with me."

Ah, but you may say: "It is not the crisis that troubles me. My problem is to bear the daily burdens of life. Then, remember that—

Live by It in Adversity

We think of the man who has lost his sight. As he learned to read Braille, his fingers spelled out the words of Psalm 34:22: "The Lord redeemeth the soul of his servants: and none of them that trust in him shall be desolate"—and he found peace for his soul.

Yes; we know that at times it seems that it would be easier to die for Christ than to live for Him, but then we may find such a word as Isaiah 26:3 to be sufficient. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

Possibly your problem centers around your daily work. The Bible is also helpful here for—

Live by It in Business

Yes; the Book works "on the job" provided we put first things first. Let me tell you about the salesman who had been a failure until he put God and His Word in first place and then became a confident and capable worker. When asked about it, he said: "Being a Christian is more important to me than selling these typewriters." And so he sold typewriters!

And now a final word on this subject which we could easily extend to great length. We note the place where the Bible finds its greatest usefulness as we say—

Live by It in Your Work

We are all planters of the "seed" of the Gospel. The parable of the various kinds of soil in Matthew 13 teaches us where and when it will grow—and, thank God, it *will* grow.

Disappointments and discouragements? Yes; they are part of the daily portion of the one who faithfully presents the Gospel, but God provides in His Word the needed

strength to meet such difficulties. The Book is full of promises which brighten the pathway of the believer who witnesses for God.

So there it stands in all its beauty and glory—the Book to live by—day by day—yes; moment by moment—in our hearts, in our homes, in our work, in hours of trial and hours of victory—and always in our testimony to Him, and His grace and power.

Where is your Bible today? How often do you look into its delightful pages? How much power does it have in your life?

For every member of the family in your home the Bible is the Book to live by!

WHEN THEY GAVE THEIR HOME

Every one that hath forsaken houses (Matt. 19:29). Dr. George Truett of Texas was invited to a church that was raising \$6,500 to dedicate a church building. After all but \$3,500 had been promised, the offerings ceased. Then a plainly dressed woman arose and spoke to her husband, who was taking the names. "Charley, I wonder if you would be willing to give our little cottage, just out of debt. We were offered \$3,500 for it yesterday. Would you be willing to give our little house for Christ, that His house may be free?" The fine fellow responded in the same high spirit: "Jennie, dear, I was thinking the same thing." Then, looking up at me with his face covered with tears, he said: "We will give the \$3,500." Then there followed a scene beggar-ing all description. Men and women sobbed aloud, and almost in a moment the \$3,500 was provided. Then without invitation there came down the aisle men and women, saying: "Sir, where is the Saviour, and how can we find Him?"—From "*Every-Member Evangelism*," by J. E. Conant.

GOD'S BRIDGE

A yawning chasm steep and wide
Lay 'twixt my Lord and me.
In vain I tried to bridge that gulf
I tried, so earnestly.

I worked and worked, 'Twas but to fail
Until in deep despair
I prayed for mercy in Christ's name—
And lo! The bridge was there.

By faith I stepped upon that bridge
Of God's redeeming love,
And joyfully went on my way
To dwell with Him above.

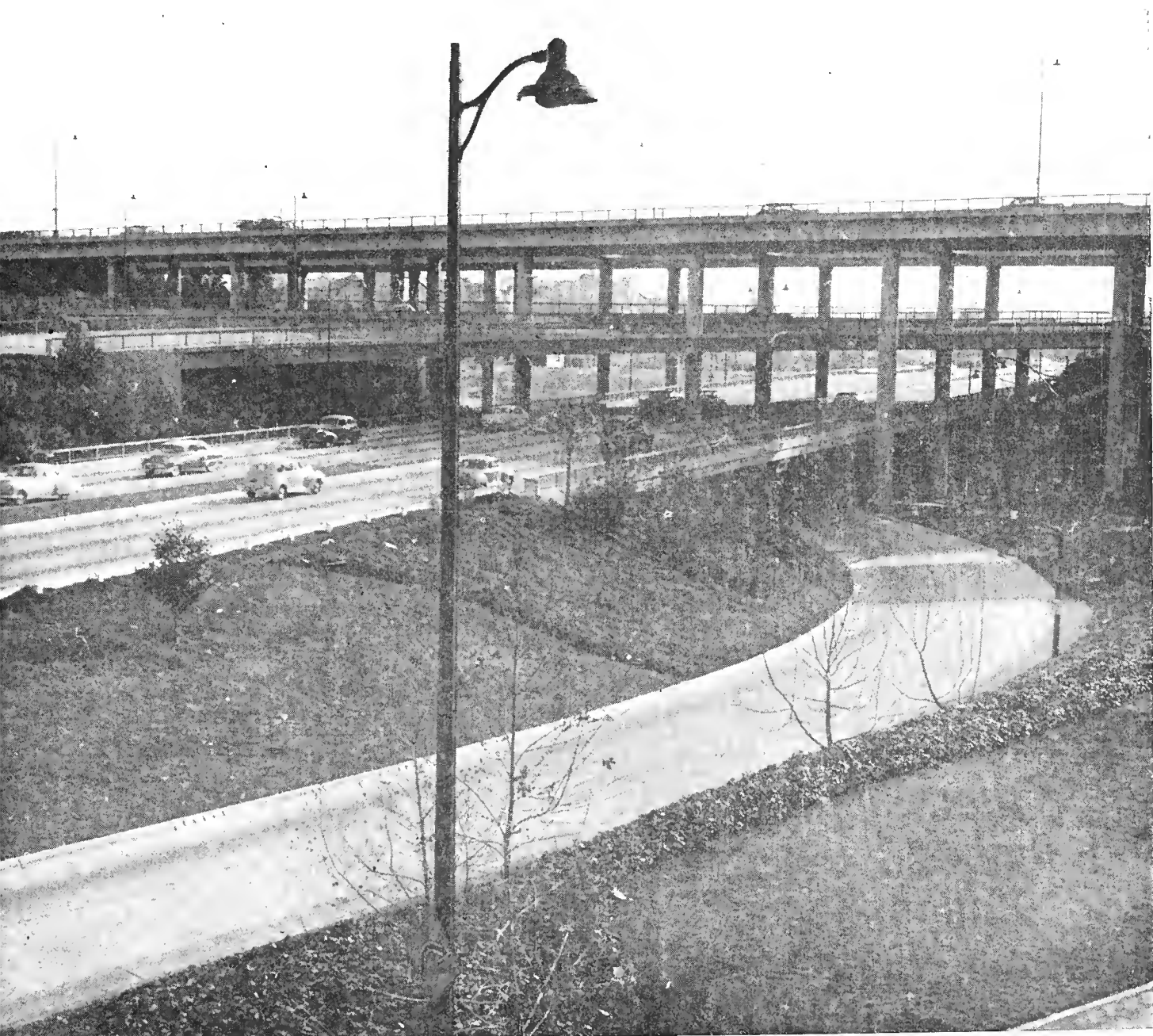
—Geneva Showerman

The BRETHREN MISSIONARY HERALD



WMC NUMBER

MAY 12, 1956



LOS ANGELES FREEWAY

HERALD STAFF PHOTO



"AS UNTO THE LORD" Col. 3:23

A MOTHER . . . "AS UNTO THE LORD"

By MRS. BEN HAMILTON

"Her children arise up, and call her blessed" (Prov. 31:28).

We have been considering in the articles of the past few months some of the various tasks the Lord gives us as women to perform and how these tasks may be truly accomplished "as unto the Lord." This month we turn to the consideration of probably the greatest task which God calls any woman—that of being a Christian mother.

The Lord has not seen fit to grant this writer the privilege of being a mother or of participating in this great task to which he has called most of you. Since I cannot draw upon my own experiences as a mother, I must approach this article from the standpoint of a daughter who has been extremely blessed with an outstanding Christian mother. As I seek to unfold for you a picture of a true Christian mother performing her task "as unto the Lord" by presenting the story of the one I am most able to evaluate as a mother, I wish this article to be not only a tribute to her but also to every Christian mother in our Women's Missionary Council.

More years ago than I sometimes like to remember I found myself the first-born child in a family which would eventually contain eight more children. At the time of my birth my young parents had not yet come in contact with The Brethren Church, but they were nominal Christians so I was soon baptized (sprinkled) into my mother's church. I have always considered that act by my parents as a true dedication of my life to the Lord. Everything possible was done to foster and nurture my young life in the Lord. Within the next four years two sisters joined me in the happy Pennsylvania home. Soon after my second sister arrived our family moved to Whittier, Calif. From that time dates my real training in the things of the Lord.

It was not many months later that The Brethren Church began a tent meeting in Whittier. My father, passing the tent one evening, was drawn inside by the singing, stayed to hear the message, was so deeply moved by the evangelist, Dr. L. S. Bauman, that he went back the next night. Mother also became interested. By that time a brother had joined our family. At first my par-

ents took turns going to the meetings and baby sitting, but it wasn't long before neither wanted to miss a meeting to baby sit. And so began our family church going. Both parents went to the services, and all four children went too! Before long my parents became active members, teaching or working at whatever task presented itself in the organizing and building of a new church. Always we children had before us the example of a truly dedicated mother—devoted to her family and also to her beloved Lord.

Mother raised her nine children before the pushbutton age. Washing was done on a washboard; ironing was done with sad irons heated on the range; bread was baked at home; sewing was endless in a large family predominately girls. All these tasks mother did year after year as perfectly and efficiently as any woman could have done in spite of the fact that due to an accident at her birth she has gone through life with only limited use of her right arm. Although our family was one of very modest means, the efficient, careful manner in which mother "made ends meet" resulted in our never lacking for anything which we really needed.

In caring for the physical needs of her family, my mother is no different from most mothers around the world. What makes her stand out as a truly Christian mother is her true, deep love for the Lord Jesus Christ, her unflinching, tireless service for Him, and her zeal to make Him known and loved by her children. I quote from my mother's latest letter: "We were so happy on Sunday. All of our children, but you folk, and all the grandchildren, except Carolyn's family and Sharon and Tom, were with us in church. There were 29 children, grandchildren, and great grandchildren." (The only reason some of us were absent was that we live too far from the hometown to get there as often as the others.) I cannot recall the time when I didn't want to serve the Lord. I was early dedicated to His service and my mother's devotion led and encouraged me through years of training, out to the Africa-mission field, and even now in service here at home. More than anything or anyone else my mother's devotion to her Lord has been the motivating influence of my life.

(Continued on Page 290)

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

VOLUME 18, NUMBER 19

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The Printed Word in Argentina

By MRS. DORTHA DOWDY

Missionary to Argentina on Furlough

In these modern times we can hardly imagine how people lived before the time of the printing press. Today we find ourselves surrounded by printed material of every kind. This is true in Argentina too. In the cities there are numerous newsstands with their daily papers, magazines, comic books and novels. The people of the small towns anxiously await the arrival of the latest newspaper, as well as their favorite magazine. The modern Argentina's desire to read provides us with the opportunity to place in his hands the printed message of God's Word.

The Roman Catholic Church has never encouraged its people to read even their own versions of the Bible, and has all in its power to hinder the circulation and reading of the Scriptures distributed by the Bible Societies. We are thankful that the Lord has caused His Word to continue to go forth in Argentina.

Literature Available

Besides the Bible and portions of it, one can now find a number of evangelical books. Most of these are translations. In the larger cities there are Christian bookstores handling quite a variety of reading matter, both fundamental and modernistic. Some of the larger denominations have their own publishing houses. During the Peron administration these printing establishments were seriously handicapped in various ways and their production was relatively low. Most of the denominations have their own periodicals. Some good tracts are printed in Argentina. It is also possible to order tracts from publishing houses in other Latin-American countries. The International Child Evangelism Fellowship has made a valuable contribution in providing high grade materials for teaching children.

Part of the literature and teaching materials used in our mission are produced by our own missionaries and national workers. Our church paper which we call "El Heraldo Argentino" is published monthly. We also prepare our own materials for the Daily Vacation Bible Schools and some of the Sunday-school materials. For the most part the lessons are translations. Since we have no printing press in our mission, all of these things are turned out on the mimeograph.

Methods of Distribution

As already mentioned above, there are evangelical bookstores in the larger cities, but only a small percentage of the people take advantage of the opportunity to go in to find out what is available there. For many years the Bible societies sent out colporters to help get the Scriptures into the hands of the people. We also have a Bible coach which has done much of this same kind of work.

During recent years we have been doing more personal visitation with tracts. Tent campaigns with the use

of the Bible coach and loudspeaker help to reach many people also. Usually a considerable number of people will stand around outside the tent. Workers will move around among them handing out tracts to all who care to receive them. Those who show some interest may receive a Gospel or a New Testament. Bibles are sold very cheaply so that most anyone can own one.

Another means of getting the Christian message into the hearts of the people is through small libraries of carefully selected books. Most of the Sunday school or young people's groups will have such a library.

The Women's Part in Distribution

The women and girls of our Argentine churches have played an active part in giving out the printed message. Some of them dedicate an afternoon each week to tract distribution. Others have a mailing list, sending gospel literature regularly to friends and relatives.

Our Argentine WMC members also set aside a portion of their offerings for the literature fund. This fund is used to buy tracts, Bibles and other literature as needed.

We believe that an effective part of our work of distribution of the gospel literature is prayer. Our women's group of La Carlota meets weekly for prayer, and this work is remembered especially.

Results of This Work

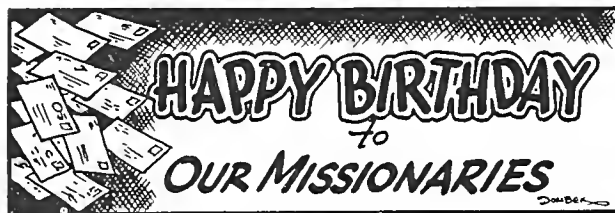
The Lord has heard the prayers of His people, and we have seen some results from the distribution of His Word. Let me cite just an example or two.

Mrs. Riba, our neighbor had been taught from her childhood that the Roman Catholic Church was the only true church and that she should never depart from it. As she grew older she began to doubt some of the teachings of her church. One day a friend loaned her a Bible. She was fond of reading, and accepted tracts which were offered to her. This reading proved to be enlightening. In the Bible she could find nothing about purgatory. When she came to Matthew 23:9 she questioned the church's teaching with regard to addressing the priest as "father." Further reading led her to see that we must confess our sins to God who is the only one who can forgive sin.

One day she went to her church for confession. Instead of confessing any sins to the priest, she spent her time questioning him about these things. She frankly told him that she believed that another sinner like herself had no power to forgive or take away her sins, and that only God could do that. She asked him why she could not confess her sins to God alone. His advice to her was that since she had filled her mind with heretical ideas, it would be necessary for her to attend mass regularly and repeat the prayers from her prayer book many times during the day in order to forget such erroneous teachings. This did not satisfy her, so she came to our house to ask questions about the Scriptures. Now she, her husband and young son have accepted the Lord, and are happy in Him. (*Continued on next page*)

Mrs. Bocadelli also was reared as a faithful Roman Catholic. She was sent to the city of Rosario to be educated in one of their schools. In her youth she met a young man from an evangelical home. Of course, his parents were not very happy to see him marry her, but they continued steadfast in prayer for her. There was always a Bible in the home. Letters from his home always brought tracts and news of the Lord's work in the town where he grew up. It took years for God's Word to penetrate into her heart, but not long before we left we had the joy of seeing her accept Christ as her Saviour. Now she always keeps tracts, Bibles, New Testaments and Gospels on hand to lend or give to her pupils or others who come to their home.

Other examples might be cited. Then too, the printed Word surely has meant much to many others whom we may never know in this life. Let us therefore, be steadfast in prayer for this part of the work. May we pray, give and go, that many who still live in superstition and error might have the light and be saved.



MISSIONARY BIRTHDAYS—JULY

Africa—

- Rev. Lester W. Kennedy July 4
M'Boiki via Bangui, French Equatorial Africa.
Mrs. Floyd W. Taber July 8
Mission a Yaloke, Bossembele via Bangui, French Equatorial Africa.
Miss Florence Bickel July 10
Bellevue via Bossangoa, via Bangui, French Equatorial Africa.
Miss Marian Thurston July 24
Mission a Nzoro, Bocaranga via Bozoum via Bangui, French Equatorial Africa.

Argentina—

- Michael Stephen Marshall July 12, 1951
Rivadavia 433, Rio Cuarto, F.C.N.G.B.M., Argentina, South America.
Gail Marie Bishop July 22, 1952
178 Calle Reconquista, Corral de Bustos, F.C.N.G.B.M., Argentina, South America.
Mrs. Solon W. Hoyt July 29
Calle 31, No. 33, Don Bosco, F.C.G.R., Argentina, South America.

Brazil—

- Carol Ann Miller July 31, 1947
Macapa, Terr. Federal do Amapa, Brazil.

France—

- Rev. Donald G. Hocking July 15
112 Avenue Berthelot, Lyon, France.
James Randall Hocking July 20, 1954
117 Avenue Berthelot, Lyon, France.

Mexico—

- Harold Douglas Haag July 9, 1949
439 Sunset Lane, San Ysidro, California, U.S.A.

In the United States—

- Rev. Robert W. Hill July 4
2125 E. 6th St., Long Beach 12, Calif.
Dr. Orville D. Jobson July 11
P. O. Box 588, Winona Lake, Ind.
Rev. Robert S. Williams July 15
P. O. Box 588, Winona Lake, Ind.
Mrs. Orville D. Jobson July 21
P. O. Box 588, Winona Lake, Ind.
Rosalie Ann Rottler July 24, 1954
c/o Norman Rottler, 1701 Sherman Ave., Hagerstown, Md.
Wilma Esther Mason July 25, 1955
c/o George B. Lord, 2013 Alabama Ave., Fort Wayne, Ind.

THE PRESIDENT'S CORNER

Presenting—

MRS. CELIA BODGE

President of the Midwest District

"Trust ye in the Lord for ever: for in the Lord JEHOVAH is everlasting strength" (Isa. 26:4).

Greetings from the Midwest District to our sisters in Christ. We are a small district and widely separated with only five councils, but it is with great joy that we can say our WMC members are serving "as unto the Lord."

Our WMC rally was held at Denver, Colo. at the dedication of the Grace Brethren Church at Thanksgiving time. Our next meeting will be our district conference at Taos, N. Mex., July 13-15.

Much has been accomplished in each local council during the past year. Not only were all the goals met and the national offerings supported but also many items were purchased and much work done for the local churches.

Much used clothing, as well as new items, was sent to the mission fields. At Christmastime one council, instead of exchanging gifts with SMM girls, had the women and girls each bring one or more pair of socks, also money for soap. This was sent to Miss Angie Garber for the Navajo children. The women and girls then exchanged Scripture verses between each other. We have sponsored SMM meetings, have furnished material and helped roll bandages, and we have had joint meetings with the girls at Christmas and other times.

Our district project for this year is to help with the Christian advertising in France by furnishing posters, tracts, and such materials.

Since we believe Psalm 119:11: "Thy word have I hid in my heart, that I might not sin against thee," we are using a Scripture memorization plan in our district for our young people and children. The first five learning the assigned Scripture will receive \$10 to be used on their camp expenses. Those who are too young for camp or cannot go will receive an award for learning the Scripture.

We have truly been blessed by having several missionaries speak to us. Also men from the seminary and the home-and foreign-mission boards have been in our churches.

We feel that we have much for which to be thankful to the Lord. He has blessed abundantly the past year. We pray that each council in the district will have all its members reading the assigned Bible readings, or the complete Bible, having daily devotions, and living a full consecrated life "as unto the Lord."

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Christian Home and Marriage Forum

By Althea S. Miller

MOTHER'S RIGHTS

A mother wrote asking how much her son owes her by way of care and financial support. She sacrificed much for him when he was small and now feels he should forego marriage and any plans for a life of his own to repay her.

In one sense, this son, as all good sons and daughters, owes his mother everything. In another sense, he owes her nothing. Sacrifice, for pure love out of a mother's heart can never be repaid, nor does it ask to be. Yet I have known mothers who have sort of hung a dollars and cents tag on their care of their children, and have thus lost more than they'll ever regain by claiming certain "rights" of motherhood.

A mother's rights are rather intangible things. What price tag can one place on that all night vigil she kept by the bed of her fever-wracked baby? Who can honestly evaluate in terms of dollars and cents the long hours of patient teaching, the tedious demands of personality guidance, the endless array of small details, each almost insignificant in itself; yet each necessary to the completed picture of the child's life?

What are a mother's rights? What can she demand of and from her child? How long can she hold on to him and keep him her "baby," reminding him of all she's done for him in the past? Perhaps we can better answer the question by asking another. What are a child's "rights?" Just what can he expect from the mother who gave him birth, whose character, whether weak or strong, helped mold him into the man he is today?

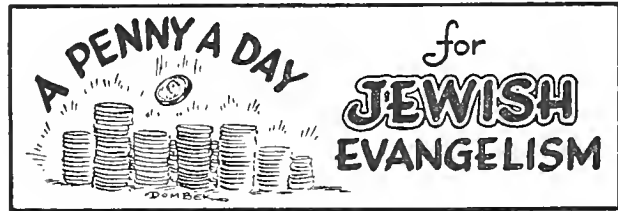
Did that son ask to be born? In face of the obvious answer here, mother owes him all the love a good woman is possessed of at his birth. When a mother remembers that love in all its purity is unselfish, her "rights" will be in line. Did the son have any say over the combination of genes and chromosomes and all the hereditary factors which went into his mental and physical make-up? Mother owes him utter devotion and tireless effort to strengthen him in the weak characteristics, help him overcome the unworthy, and to develop his gifts and aptitudes which will make him a man of stature.

When one get down to rockbottom, one's son owes her nothing, especially in early childhood, but complete and unswerving obedience. That is the first and most lasting lesson which I learned from my own dear mother. It made no difference to her whether my child's heart understood the whys and wherefores of her edicts and teachings. She was my mother, with a few years more on her than I had, and that was that. She displayed no tyranny, but because she loved me (how could I doubt it?), and I loved her, I *obeyed*. Mother and father stand in the place of God to the very young child. When the child learns to obey them, the next natural step is obedience to God and His Word. If parents only knew this truth in time, more of their children's lives could be saved from shipwreck, soul-wreck.



Read Mrs. Dowdy's article in this issue to get a graphic picture of the great need there is on the Argentine mission field for Christian literature and for the equipment necessary for the preparing of reading material for our Argentine Christians. Multiply this by six and you will have some small idea of the vast importance of our present foreign-mission project as it relates to our own mission fields. May is the final month of our quarter devoted to the supplying of funds for this important project. Let us give generously that our Brethren in other lands may have the Scriptures and other religious literature available in their own language.

Another project that should be nearing completion is our "Penny-a-day" thank offering for Jewish evangelism. We praise God for the Brethren testimony we have among God's chosen people and the privilege we have in WMC of sharing in that ministry. Just one penny each day from every WMC woman would do much to take the Gospel to the earthly brethren of our Lord. Get you offering in promptly. It should be sent to the national financial secretary-treasurer, Mrs. McCall, before June 10.



What are a Christian mother's rights? They are not possession, body and soul of that adult child. They are not superimposing her ideas and ways of doing into the pattern of her child's life. In short, her rights do not include living her child's life for him.

Her rights are complete obedience, in love, from babyhood. They include the inestimable privilege of making Jesus Christ a vital part of that mother-child relationship. With this comes the privilege of teaching him God's Word, living the Word before him, and expecting him to walk according to its precepts, also. This latter will most surely come when *you* have led him to a saving knowledge of Jesus Christ as his Saviour.

When these "rights" have been possessed, those of loving respect, devotion, care in sickness or old age will also be *you's* because your child will love you more since he is Christ's. A mother's rights? "Lo, children are an heritage of the Lord: and the fruit of the womb is his reward" (Ps. 127:3).

A Christian mother's rights? "Her children arise up, and call her blessed; her husband also, and he praiseth her" (Prov. 31:28).

(Continued From Page 286)

Another outstanding characteristic of my mother is that she has the biggest heart I've ever known. One would think caring for nine children would be enough for any woman, but for mother that was only the beginning. Any girl or boy who needed a mother's advice or help could always find her ready to help. Some of those girls still call her their "mother" and their children look upon my parents as "grandma" and "grandpa."

Our home was always the center for the "gang." Our backyard was a regular playground. Swings, bars, sandpiles, slides, merry-go-rounds were constantly in use by the children of the entire neighborhood. Mother always preferred 25 children in her yard where she could see what went on than to have any of us half a block away. This congregating at home has never been outgrown. Our family, 35 or more strong, gets together at the drop of a hat. We lived near the high school so always came home for lunch—but never alone. Our girl friends always brought their lunches and came too, so every lunch hour was a riotous party. That custom has continued into the next generation with the grandchildren coming in to spend the lunch hour with grandma.

And in the evenings! The young people dropped in any time and mother was always ready to visit or give advice, and always to pop corn. Recently, a young man who was raised in Whittier and is now a chaplain overseas stopped here in Winona Lake. He asked about mother then said: "Tell her I'd like to drop in for a chat . . . and a bowl of popcorn." Around the world young people remember her home as a place of inspiration and blessing.

Mother's home has always been open for the Lord's use—prayer meetings, Sisterhood groups, child evangelism classes, high-school Bible clubs, class parties, and WMC meetings just gravitate to her house. And when there isn't a meeting to bring her family and friends into the home they come anyhow—just because they love her so and are so blessed by her presence.

Well, aren't such home projects enough to swamp any woman? Not my mother! All the years she raised her family she taught in Sunday school, supervised Christian Endeavor groups, and never missed any church service if she could possibly be present. In these later years when she has been persuaded to slow down a little, she is still active. Whenever someone is needed to serve they usually think first of mother. And she would never say "no" if her family didn't sometimes call a halt.

Mother has lived a full and happy life. Seven of her children still living, 16 grandchildren and four great-grandchildren join with a host of "adopted" children and close friends in paying tribute day by day in love and devotion to one of the truest saints on earth—a mother who has for almost 50 years performed her task "as unto the Lord" with never a thought of self but always with "an eye single to his glory" and the desire to see His name honored in the life she lives before her family.

King Lemuel pays tribute to his mother in the last chapter of Proverbs in better language than I have been able to command. Take time to read the chapter prayerfully and thank God for the many Christian mothers across our land.

SUGGESTIONS FOR LOCAL PRAYER CHAIRMAN— From the National Prayer Chairman

"The prayer of the upright is his delight" (Prov. 15:8). We too seldom consider the pleasure that the prayer of His people gives to God. Often we go to Him with no other thought than to find relief from the pressure of anxiety or sin. We hardly realize that He is looking for our coming because He loves us. Thus nothing delights Him more than the time we consecrate for heartfelt fellowship with Him.

Think dear WMC lady, when next the hour of prayer comes round, that God is waiting for you. Would you cause Him disappointment by curtailing it, and by passing cursorily through a form, when He looked for the fellowship of the soul? Remember Jesus said: "The Father seeketh such to worship him."

In the Book of Revelation we are bidden to behold the Angel of the Covenant mingling much incense with the prayer of all the saints. That incense is the "merit of Jesus" which makes our prayers delightful (Rev. 8:3-5). Yes; God is looking for us. Have we failed Him?

HELLO, GIRLS:

"The Lord hath done great things for us: whereof we are glad" (Ps. 126:3). These words have meant much to me in my life, but in the past year I think they have become very precious. The Lord hath done much for



me as an individual. First of all, when I was very young He spoke to my heart and I accepted Him as my personal Saviour. Since that day I have had joy and peace that the world cannot give. I have failed Him many times, but He is ever faithful. In the second place, He called me into His service, and I can say He has become more real to me as the days and weeks go by. As I see others suffering and at loss to know which way to turn, I praise Him for himself. For without Him I too would be floundering and would be lost in this journey of life. Thus it behooves me to be glad in Him for all the wonderful ways He has taken care of me and led me throughout life.

My prayer is that I might be used of Him to bring others to a saving knowledge of my Saviour and that I might be a "vessel unto honor, sanctified and meet for the Master's use" (II Tim. 2:21).

—Mrs. H. Leslie Moore, National SMM Patroness

GREETINGS, IN HIS NAME:

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (II Tim. 1:7).

I thank the Lord for the many blessings He has bestowed on me since I have become His child. I don't know the exact date when He saved me, but His Word tells us: "He that believeth on the Son hath everlasting life," and I do believe that He died on Calvary for me. I thank God for the assurance of salvation, and for the many promises in His Word that He never leaves us, nor forsakes us.

—Mrs. Russell Weber, Assistant SMM Patroness





HIS DESIRE OUR DELIGHT

PSALM 37:4

JONBEK

A Wicked Woman

By MRS. ARNOLD R. KREIGBAUM

Jezebel was a woman whose name has become a synonym for wickedness! She was the daughter of a king, the wife of a king, and the mother and the grandmother of kings, but this heritage did not make her either a good wife and mother, or a fit ruler.

All of the women and girls we have studied thus far have gained fame or prestige through deeds of righteousness and loving favor, but some people in this world reach prominence through maliciously planned evil. Jezebel brought with her into the land of Israel customs that were cruel and obnoxious. At her table at least 450 priests of the nature-god Baal were fed. Baal was the earthly god who they believed controlled the weather and fertility, while his consort, Astarte, goddess of love, was believed to demand the gift of virgins every year in the sacred groves. Jezebel set up such a grove near her palace.

Jokingly, sometimes men say the great mistake of their lives was when they got married. But of a certainty, the great crime of Ahab of Israel was that he married the Phoenecian princess Jezebel. She tried to impose the sensuous cult of her native Tyre upon Israel and became the enemy of the true and living thrice holy God of purity, righteousness, law, and order.

As a young bride, Jezebel entered Israel with every opportunity to do good, had she turned her abilities upward. In *Oriental Women*, Volume IV of "Woman in All Ages and Countries," Dr. Edward B. Pollard has suggested that the 45th Psalm was written in honor of Jezebel's marriage to Ahab. Not one of its ideals concerning the new-made queen was ever written in honor of Jezebel's marriage to Ahab. Not one of its ideals concerning the new-made queen was ever realized. Her marriage was a supreme example of being unequally yoked together, and it resulted in corruption, dissension, and blood-curdling death.

Edith Deen has well said: "In her evil power over her husband, Jezebel might be compared to Shakespeare's Lady Macbeth. In her fanaticism, she might be likened to Mary, Queen of Scots. Her death, though more bitter and bloody, suggests the death on the guillotine of another alien queen, Marie Antoinette. And like Catherine de Medici is remembered as an outstanding example of what a woman ought not to be."

Many a domineering woman has wrecked the lives of her husband and children. Jezebel was just such a person. She soon ruled her husband and in turn became the despot of the nation. Among her first acts of cruelty, she ordered the extermination of the prophets of the Lord (I Kings 18:4, 13). But the great prophet Elijah was her strongest enemy and defied her to the end. At one time he fled to the wilderness, only to re-

turn stronger in his knowledge of God and more courageous to fight the evil cult of Baal.

The people of northern Israel were dependent upon false idols, so Elijah demanded a contest on Mount Carmel between the powers of Israel's God and the powers of Jezebel's god, Baal. You recall the dramatic struggle. Baal's followers tried to get him to bring rain after a long drought; they failed. Elijah prayed to the omnipotent God and He sent an abundance of rain out of heaven. Jezebel was infuriated and threatened Elijah's life.

King Ahab wanted a vineyard that joined fast to his palace, but it belonged to another man. Jezebel did not hesitate to use forgery and murder to gain it.

Elijah told King Ahab that he had sold himself to do evil in the sight of the Lord, and he predicted that dogs would lick Ahab's blood in the very field he had so wickedly acquired; and he also prophesied that Jezebel would be eaten by dogs.

Jezebel seemed to have too much confidence in her own might to even be affected with such fearful predictions. But they came to pass just as the prophet of God had said.

Jezebel's death was gruesome. From the tower of her palace one day she looked out and saw Jehu approaching. He had destroyed other members of her family and she knew her death was due. She took paint made of black lead-ore powder mixed with oil and applied this to her eyelids to make them appear lustrous. She hoped that she might overawe Jehu.

As he entered the gate, she shouted down to him a bitter, insulting taunt. Jehu yelled to her eunuchs: "Who is on my side? who? ((II Kings 9:32). They hated her enough to comply with Jehu's order, "Throw her down." The painted queen was thrown down from her tower, her blood splattered the walls of her ivory-colored palace and the horse of Jehu trod her under foot.

When the attendants went out to bury her, they found only her skull, feet and the palms of her hands. As Elijah had declared, the dogs had eaten the flesh of Jezebel.

Jezebel's wicked influence lived after her in the life of her daughter, Athaliah. She too suffered an infamous death when horses trampled over her body.

Today, Jezebel's name appears in the dictionary as a term of reproach. During the 16th century it came into use in England when painting the face was accepted as evidence that a woman had loose morals. Girls, be careful to appear lovely for your Master, not gaudy nor bold nor cheap. Certainly no Christian girl wants to be associated with Jezebel, a name commonly accepted as a synonym for wickedness.

MISS FLORENCE BICKEL

By ALTHEA S. MILLER

There was once a little girl who loved to pretend she was Mr. Sandman. She became so convinced of her "calling" in this respect that she put sand in the dog's eyes. Poor pup. He survived, I understand.



Miss Bickel

Miss Bickel was born in a little farmhouse five miles southeast of Elkhart, Ind. She was 13 years old when she made her public confession of Christ at a prayer meeting in a country schoolhouse. Christian mother and father, daily family worship, and attending all worship and prayer services together, combined to bring young Florence into a personal relationship with Jesus Christ. She never remembers a time when she did not know and love Christ even though her public confession was not made before she reached her teens.

Besides four years of college and three years of nurse's training, this veteran missionary sat on the carpenter's bench helping her daddy when she was small, and learned in this way to handle the hammer and saw. You wouldn't think such training would do a girl much good, but it certainly stood Miss Florence in good stead on the mission field in Africa. Much of the furniture which the missionaries have in their homes there is handmade, so Miss Bickel adds to her list of achievements the art of knowing how to drive a nail straight and how to saw a piece of wood! How about following "in her train," girls?

After the Lord called our missionary to serve Him, she had some ideas as to the work she could do for Him. She wanted to obey the Lord and go to Africa, but being very shy she felt a great personal inadequacy for the work. But when she finally yielded herself to the Lord, He gave her the courage to step forward and accomplish the impossible.

The Lord has seen fit to use Miss Florence in Africa since July of 1923. In her capacity of nurse to these especially needy people, and as a teacher of the Bible among the native women, this missionary knows firsthand that God is the God of the impossible, and He is "able to do exceeding abundantly above all that we ask or think." She says there is no thrill in all this world like that of seeing sin-hardened faces softened and made radiant by the entrance and acceptance of God's Word and salvation into the hearts of the Africans. Miss Bickel suggests that even the thrill of meeting a leopard at the chickenhouse door pales into insignificance when compared with the joy of seeing benighted souls won to Christ. (If this writer ever met a leopard at the chickenhouse door, or any door, she's pretty sure she'd never live to tell the tale!)

If there is one thing Miss Bickel urges all Christian girls to do if they really want to obey the Lord in service, it is to witness today and every day wherever they are. No one can be a good missionary abroad if she cannot tell about such wonderful salvation here at home.

"The Lord is a God of knowledge, and by his actions are weighed" (I Sam. 2:3). What does God see in your heart as to a willingness to serve Him as a missionary if he should call you to such a privilege?

The Little Widow

By MRS. R. PAUL MILLER

Elijah was being fed by the ravens and drinking from the brook but the brook dried up. So the word of Jehovah came to him saying: "Arise, get thee to Zarephath, I have commanded a widow to care for you."

Sure enough, there was the widow gathering sticks to build a fire. He called to her: "Bring me a drink, also a piece of bread."

"I don't have any, only a little cornmeal and a little oil; that's why I am gathering sticks. I am fixing our last meal and then expect to die."

Elijah said: "Fear not, do as I say. Make me a little cake of the meal and bring it to me. Then make some for yourself and son. This is what Jehovah, the God of Israel saith. The jar of meal shall not waste, neither the cruse of oil fail, until Jehovah sends rain."

She did as Elijah said, and they all ate food for many days together; there was always meal and there was always oil and enough of both.

Then guess what? A terrible thing happened, the widow's son died. She said: "You have come to remind me of my sin and to kill my son." Yes; when calamities come, we are quick to remember our past sins and to blame others for our troubles. But God is gracious to us as He was to the little widow.

Elijah said: "Give me thy son." And he took the boy from her arms, carried him upstairs to his bedroom, and laid him on his bed. Then he cried to Jehovah and said: "O Jehovah my God, hast thou brought evil to this widow I have been staying with, by killing her son?"

Elijah stretched himself over the child three times and cried unto Jehovah: "O Jehovah my God, I pray thee, let this child's soul come unto him again." Jehovah honored Elijah's faith, and answered his prayer. Then Elijah carried the child back to the widow mother, and triumphantly said: "See your son liveth."

The mother said: "Now I know that thou art a man of God, and that the word of Jehovah in thy mouth is truth."

God rewarded the little widow for trusting and believing and doing!

Will God reward you for trusting and believing and doing?

God never changes. "Jesus Christ is the same yesterday, and today, and for ever." If you trust and believe and do God's bidding, you will live a life of Joy and be a blessing to others. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

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REBELLION

By MRS. ROSE A. FOSTER

"For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry" (II Sam. 15:23).

Conditions throughout our field of service became worse and worse. We personally had no contact with the villagers except the few who ventured on the mission station carrying their big bats. These bats were supposed to be so powerful that all their desires would be gratified.

Thus day after day, some of the men came and stood in our doorways demanding salt, sugar and soap. But their bats did not talk loud enough for us to grant their requests.

Far to the west from our mission, in the bush, there lived a great medicine man. It was reported that he, with the big chiefs, had organized the rebellion. He was the brains and supply agent. To him Chief Yaloke sent goats, chickens and at last one of his daughters a young, beautiful girl. In exchange the chief desired information on how and where guns could be obtained to carry on a successful warfare.

The bats mentioned above were the first ammunition supplied by the medicine man and he told the natives if they took the bats and beat a tree with them, the following morning there would be a supply of guns about the tree. But the natives soon discovered that the production of guns did not materialize that way.

Again, a large amount of chickens and goats were sent, and new information sought. This time, the medicine man supplied an abundance of little sticks. These were to be planted in the creek that separated the mission property from that of the village. In the morning they were promised an abundance of guns. Thus three weeks passed but each time the medicine man's words failed to have any truth.

Threatening notices were sent to the missionaries. We were not to attempt to escape under penalty of death.

Daily the chiefs, who made their headquarters in Yaloke's village, threatened to come and take the missionaries, occupy our homes and confiscate our belongings. But old Chief Yaloke always replied: "We won't go today, there is no hurry. Tomorrow will do." Thus the Lord worked through the heart and life of an old heathen chief to protect His children.

Night and day they were drinking, dancing, shouting, singing and furiously beating their drums. It was impossible to sleep. It sounded as though all hell had let loose its inhabitants. Words fail to describe the wailing, the screaming, and the torrents of noise.

Just after lunch, October 23, Miss Tyson and I went down to the cattle corral to see the new calf that was born that morning. All of a sudden, we heard the most terrific shouting and yelling on the mission station. Naturally, we thought the natives were carrying out their threats, and had come to take over the missionaries.

We hurried up the hill. We could not believe that which we saw. The whole hill was black with people. The soldiers, had arrived with their captain from Bozoum and were running here, there and everywhere. The door of our house was open and without any hesitation the people packed into it.

When we arrived at the house, the soldiers were trying to extricate the people, without breaking the doors or shutters, which were made of a heavy palm. At last one shutter yielded sufficiently so that one man was pulled out; then another and another. A soldier jumped in; then all the natives wanted to get out. There surely was confusion!

When the soldiers began to arrive, our concession people (the natives who worked for us) became frightened, and they, too, ran up the hill and got mixed up with the villagers. When the tumult had subsided, and the time came to separate the people, we had a literal fulfillment of Matthew 25:32-33. On bended knees all the natives wanted my husband to claim them as his workmen. With hands upheld in supplication, they kept saying: "Monsieur, I worked for you." Such heartache, on their part and ours. But only those who lived on the mission station were allowed to remain, all the rest were taken back to the village. We were so thankful the soldiers made no exhibition of cruelty toward their captives.

After the excitement was over, I went into the bedroom. I saw the mattress on the bed was elevated. Upon investigation, we found Yaloke's oldest son hidden under it. A little later, while cleaning up, I felt something soft behind a large suitcase. There was one of Yaloke's youngest sons. He was so scared, his little body shook all over. He begged me not to deliver him to the soldiers. We sent him down to Voloungou.

Many of the people who had gone to the bush during the rebellion, and others who ran there when the soldiers came, lost their lives. Some died from exposure, some from sickness, some drowned when they attempted to swim across a river. All who returned to their villages were treated with leniency.

I have not related this story to amuse you, but to show you that rebellion does not pay. All rebellion is sin. Whether it be against God, the church, your parents, or those in authority in school—rebellion is sin. God does not bless a rebellious heart. When Satan, the enemy of your souls, who is the author of rebellion, puts the spirit of rebellion in your heart, flee to God. He will cleanse and forgive.

PROGRAM GUIDE FOR JUNE

SING TIME: Sing some of your favorite choruses and close with "My Desire."

SCRIPTURE READING:

DEVOTIONAL STUDY: The Seniors and Middlers study, "The Wicked Woman." The Juniors study, "The Little Widow."

PRAYER CIRCLE: Let's take our petitions and requests to the Lord in prayer.

MISSIONARY BIOGRAPHY: Mrs. Rose Foster or Miss Florence Bickel.

SPECIAL MUSIC: Have an instrumental number by one of your girls.

ANNOUNCEMENTS: Don't forget to announce the items in the "Reminder," and the other attractions on the SMM's pages.

BUSINESS MEETING:

SMM BENEDICTION:



HURRY, HURRY!

TIME'S A-WASTIN'

It won't be long until June 10 is here and gone, and before it does, we'd like to see more of you girls memorize the Book of II Timothy. So far only three persons have reported that they have completed memorizing it. Let's make a definite effort to finish the complete book. The Lord will help each one of you, if you will take time and concentrate upon it.

Here's the form we'd like you to fill out completely and mail to the national general secretary no later than June 10:

I have memorized the Book of II Timothy and would like to have the following award: ☐ SMM sweater*; ☐ \$7.50 in Christian supplies from the Brethren Missionary Herald Co.; ☐ \$7.50 toward Camp Bethany; ☐ SMM key necklace.

Name

Address

I have heard repeat the Book of II Timothy and she knows it well enough to say it at one time. (Not learned verse by verse, or chapter by chapter, but the entire book learned.)

Signed (Pastor).

Signed (Patroness).

*Note: If you have chosen the sweater, give the following measurements so we can get your sweater to you on time: Bust _____; length of arm from shoulder to first joint of first finger _____; height _____. Please have measurements accurate.

1. **IMPORTANT DEADLINE**—Yes; the deadline for reporting the memorization of II Timothy to the national general secretary is June 10. Remember that the entire book must be said at one time to both the pastor and the patroness. There's still time left so keep working. Don't forget to fill out the blank provided for reporting your memorizing II Timothy.

2. **JULY 15**—Hope you haven't forgotten this big date. The free-will offering for the general fund and all of the offerings for the national project should be sent to the national treasurer by this date. Also all bandages should be sent to the district bandage secretary by this time. One more thing—statistical blanks are to be sent to the district secretary and the district president by July 15.

3. **EVERY DISTRICT AN HONOR DISTRICT**—Yes; that's our goal this year. Not only would it thrill our hearts but even more so, the heart of our Lord Jesus if this were accomplished. Don't forget that you should have a district project, and also a unique display to be presented at national conference.

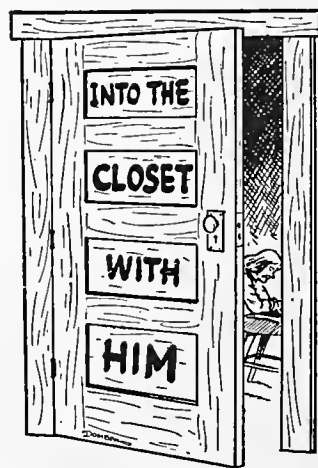
4. **WINONA LAKE, HERE WE COME!** What about your district president—is she going? One of your goals is to help her come to the early board meetings, and we need her desperately. The minimum amount is \$10. Why don't you try to increase this amount? We'll be looking for your district president.

5. **SPECIAL OFFERING**: Don't forget to send the special offering in for the expense of the national officers toward conference. This offering should be given in appreciation for what the Lord has enabled the officers to do for your group. The deadline for this offering is also July 15.

6. **ORATORICAL CONTEST**: District president and patroness don't forget to fill out the questionnaire and send it to the national general secretary by June 10.

PATRONESSES! ATTENTION, PLEASE!

The statistical blanks will be sent to you during the week of June 10-17. If you do not receive them by June 24, send a post card to the national general secretary and tell her that you desire statistical blanks. The reason why you may not have received the blanks is because we do not have your address; therefore also enclose your address (in full) and send it immediately, to insure that you receive the blanks in time to fill



Remember the Altigs as they prepare to return to Brazil. Pray that the Lord will richly bless the opening of the new station in Brazil.

Remember the Haags in their work as they organize a new church below Tijuana. Give thanks unto the Lord for His blessing in their work.

Remember the Samarins in prayer asking the Lord to give them strength in preparing to return to Africa.

Remember the national officers as they prepare for the meetings to be held at national conference.

Ask the Lord to bless and help each SMM girl complete her goals and aims that He might receive the glory.

them out and send them into your district president and secretary by July 15.

This year it will be your responsibility to see that the blanks are filled out accurately and completely and are sent in on time. Please let's make it a definite point to report on time. Thank you.

THE GREAT SHEPHERD'S CARE FOR HIS SHEEP

(I Corinthians 9:7-18)



By IRVIN B. MILLER

Pastor, Calvary Brethren Church
Alto, Michigan

In the first seven chapters of I Corinthians, Paul considers the many problems that had arisen in that church. Then, in chapters 8 through 10, he shows that most of these problems were created by a misuse of Christian liberty.

Since there were so many who were abusing their liberty in the Lord, and since these Christians did not rightfully realize the liberties of the servant of God, the apostle anticipates the following three important questions and then answers them: (1) Should a minister receive any financial support for his services? (2) If so, why was Paul supporting himself? And (3) Why was Paul preaching the Gospel?

I. THE PROBLEM OF FINANCIAL SUPPORT.

Should a minister receive any financial support for his services? This was the thought surging through the minds of the Corinthians, and it also is pulsating through the minds of many people today.

Paul answers this question by stating at least six suggestive arguments showing that it is quite right and proper for God's servants to find their support from their labors.

He FIRST suggests that from the laws of human justice, financial support is fitting and proper (vs. 7). The soldier who goes to battle to fight the enemy does not support himself. He is clothed and fed by the one for whom he is fighting. The minister, in a very real sense, is also a soldier. He is constantly in combat with "the enemy" of the souls of men. This battle is indeed a full-time engagement, and provision is necessary to keep him on the firing line.

The horticulturist likewise furnishes a very good example. Paul illustrates that he too lives from the fruit of his efforts. For when he plants a vineyard, he naturally expects, and receives an income from the product.

The farmer tends and protects his flock. He likewise lives from the "milk" produced. The minister's time is consumed in leading, directing, feeding, and fostering the flock. This leaves him no time for personal support. Paul seems to say here: "Should not the minister be supported by the 'milk' of the flock?"

The SECOND argument (vss. 8-10) comes from the Law of Moses. In Deuteronomy 25:4, provision was made for the oxen as they trample out the grain. God commanded that the ox should not be muzzled while he labored. In this way he could reach down and receive nourishment from the fruit of his labor. Then Paul asks: "Should the faithful minister have any less provision than the oxen?"

THIRD, Paul shows (vs. 11) that from the obligation of gratitude the minister should receive support. Since the faithful minister is constantly studying and faithfully administering spiritual blessings to the congregation, the members are receiving the direct benefit of spiritual strength. Therefore, the apostle asks: "Is it not fitting that the minister should receive a love token for the physical body, from those who are spiritually benefited?"

In the FOURTH place, Paul argues (vs. 12) from the standpoint of support for secular teachers. He points out that the spiritual teacher is superior in value to the soul. Therefore, if the secular instructors are receiving material sustenance from the Corinthians, the apostle asks: "Have we not a better claim for support than they?"

FIFTH, the Apostle Paul shows that the Old Testament priests also lived from the people's provision (vs. 13). According to Numbers 18:24-32, God made provision for the priests. They were to live from the offerings of the people. Paul is pointing out here that if it was reason-

able then, it is likewise reasonable now. If God commanded it then, would He require anything less now?

In the SIXTH place, Paul refers to the words of Christ (vs. 14). As Jesus sent out His apostles to minister the Word (Matt. 10:10; Luke 10:8), He commanded that they should not make provision for the flesh, but that they should live of the Gospel. Therefore, since this is a command of our Lord Jesus Christ, it should be obeyed as much as any other law given by the Redeemer. Paul seems to show two things about this command which answers the question in discussion. First, the minister is entitled to financial support, and second, the people are not at liberty to withhold it.

II. THE PROBLEM CONCERNING THE APOSTLE PAUL.

Immediately the great apostle recognizes that the faultfinder would say: "Well, if you are at liberty to receive pay for your labors, why are you supporting yourself by making tents?" Paul answers this question in verse 15. He shows that he did not urge or enforce this right because in so doing he might cause stumbling to some person in this pagan city, Corinth. He was choosing this path, rather than to have someone think that a selfish motive actuated him.

The motivating power behind his important ministry is expressed in verses 16 and 17. He says: "For necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" There is absolutely no way to escape the call of God. The one who is called must of necessity preach the Gospel. Paul recognized this fact, and he assumed his commanded responsibility. The motive that activates every minister should be the same; namely, the call of God to make Christ known as the only Saviour of sinners.



Do You Pray

One of the most difficult things for the Christian to do is to spend time in deep, soul-stirring, agonizing prayer. And yet this was the easiest thing for the Lord Jesus to do. The garden scene is the classical illustration of this contrast. The Son of God gathered His immediate apostolic brood unto himself one evening. Slowly they walked up the hillside's dusty road in the fading light of the sinking sun to the first point of recess, just outside the garden gate. Here He instructed eight of His own to tarry while the other three were allowed to accompany the heavyhearted Saviour on into the sanctuary of the garden proper. Then at the predetermined location the four of them quietly paused as the Sin-Bearer pleaded with the three to "watch and pray." Separation then ensued as the Lord Jesus slowly but with determined tread trudged the final ascent to the familiar rendezvous where He was wont to communicate intimately with the Father. The last rays of the sun had vanished by that hour. Complete darkness overshadowed the entire garden. The Lord of glory was pouring out His soul at the highest perch on that hillside. The three most intimate followers of the Lamb were located a few paces down the incline. More than likely they were out of the sound range of their so-

liciting Shepherd. The remaining eight disciples of the way reposed further down the slope and just outside the garden gate.

The Son of God who became the Son of Man in order that the sons of men might become the sons of God proceeded to pray that lovely intercessory masterpiece recorded for us in the 17th chapter of the Gospel according to John. The gentle spring breeze rustled the lighter boughs of the Gethsemane sycamores. Now and again a nocturnal sound ushered forth into the appalling silence as if stemming from a distressed nightingale or some such feathered friend. Before long the moon began to show its iridescence in the eastern sky. The darkness waned somewhat into gray. Intermittent shadows appeared as soft lines of periodic high spots. The time had almost come. He was to give himself as the ransom for many. He knew of course, the appointed hour. The weight of this crucial ordeal was tremendously heavy. Yet He prayed first of all for His own before seeking any solace for the personal burden He bore on His own heart. Then He paused from intercession just long enough to arise from bended knees and slowly make His way toward the three on the lower level of the hillside. And, what did he find? To His personal heart-

ache was added the faithlessness that these three most intimate friends were fast asleep. Oh the anguish of this moment must have been piercing! To be fully cognizant of this horrible lethargy must have been most depressing. What, could they not watch but for an hour, even though they might be faithless in prayer? Why, then, go on down the garden trail to the eight others just outside the gate when these most trusted had so ignominiously failed?

So, back to the rock He went again. Once more He pled for His own, only this time more fervently than before. They had a tremendous deficiency that would need a bulwark after their Shepherd would be gone and the sheep scattered. Such would be the case, at least, until "another Comforter" should come as a garrison of the soul and the Paraclete to lead them in the way of righteousness.

Thrice did the praying Shepherd find His sheep slumbering. Watching and praying are so difficult! Finally, the ominous shadow of the cross began to loom in the place of a skull. The torches of the milling soldiers could be seen in the valley below. The frenzied mob of emotionalists followed in their train. Judas, with pernicious tread, soberly leads the ascent up the pathway to the solemn stillness of the garden summit. He knew exactly the place to find his friend. This was the hour for the spy. The next was the hour of the Suffering Sovereign. The garden scene is about to end in complete favor of the cross. Yet His disciples still sleep on!

The time of watching, the time of waiting, the time of praying might be long and arduous, my friend, but let us not be found sleeping. The crisis may be cruel, the cross may seem so heavy, but let us endure in intercession. The day may be dull and the night may be dark; yet let us pray without ceasing. Agonizing, prevailing, faithful intercession can only result in the shadow of the cross waning into the eternal day and dawn of victory. This must be the end for the one in Christ. He hath conquered the grave and brought us victory. Hallelujah, what a glorious Saviour!

By ARTHUR COLLINS

Pastor, Summit Mills
Brethren Church
Meyersdale, Pa.

By FRANK CARLSON

United States Senate, Washington, D. C.

The home is the basic unit of our society and someone has truly said: "As goes the home, so goes the Nation."

Far too often parents have left the responsibility of the early training of their children to the church, the public school and the community.

While the above-mentioned institutions and agencies are important in the life of our children, the childhood training in a home determines largely the adult life of the individual.

The fundamental responsibility of every father and mother is the nurture of the religious life in the home. Fortunate indeed is the child that is nurtured in a home where the family altar is preserved in the worship of their Heavenly Father. As these children grow and reach adolescent age, they will have a knowledge of their Creator and an abiding faith in their Lord and Saviour. These will serve as an anchor and be of inestimable value when trials and temptations beset them—as they most certainly will.

Some years ago a very prominent man told me how important he felt the early training and Sunday school had been in helping his own son through the age period of 14 to 18 years. This man stated if our young people have the background to get through this period, we can feel that their future is secure. This has been my personal observation.

Not only that, I am deeply indebted to my parents, who have gone to their heavenly reward, for the early training in a Christian home—for the hours my mother spent in giving me instruction in the Scriptures—for their parental prayers and for a home where the atmosphere was conducive to the development of Christian character.

While it is true that there have been many changes in our homelife within the last 50 years, the fact remains that the stability of our economic, social and religious life still depends on the family affections and a devotion to spiritual ideals.

If we are to continue to enjoy the heritage left us by those who have given us this great nation, we must again restore the family altars in the home.

He's "a man of great faith," somebody said,
How could it be—I shook my head?
For I believe too—why yes, didn't I?
That on the cross, Jesus must die?

He's a "man of great faith," somebody said,
On God's precious Word he richly has fed.
Ah! there's the SECRET, for I merely read!
And somehow or other, Jesus seemed dead!

But now He's alive, and I'm living too!
I have that great faith, and so can you;
"Reading" and "feeding" are so far apart—
One hits the head,—the other your heart!

—Edna McClellan

PRESENT POSSESSION

Lord, this golden moment Thou has given
me
Fill to the brim with that abundant life!
Let this precious cup of time called NOW
Contain within all that I need
Of joy or sorrow, peace or strife—
And as I take it from Thy hand
May I drink, saying,
"This is good! For this is Life!"
Let not past or future
Rob me of a drop of this,
Thy gift divine,
For should the contents of my cup be
spilled
Across the page
Of time
(Because of careless, doubting thoughts,
Or selfish way of mine),
Unseen would be Thy look of love,
Unfelt Thy guiding touch,
Unlearned the lessons of Thy rod,
Unsung Faith's song of trust.

O Lord, let it not be so!
Never my will, but Thine!
Make my cup to overflow!
And make this moment mine!

—Flo Collitt

SERVICE

Have you worked for your Lord in such a
way
That you'll hear His voice at the close
of day,
Saying, when labor and toil are done,
"Well done, thou good and faithful son?"

Have you lived for your Lord as you walked
along,
Has your heart been filled with a happy
song,
Have you listened carefully for His voice,
And made His blessed will your choice?

When you come to the rim of the shadowy
vale,
'Twill be only His blood that will then avail
To open the door of heaven wide,
And bid you enter and rest and abide.

—J. Keith Altig

BIOGRAPHY

A lad heard ring the steeple chime,
And figured that he hadn't time,
And formed the subject of this rhyme.

A youth strolled past the chapel door,
And heard the anthems loud outpour,
And hurried toward the corner store.

A man beheld the year's swift flow,
And toward the world he turned his toe,
And pleasure-mad ran to and fro.

An aged wretch sat all forlorn,
And thought upon his life with scorn,
And wished that he had not been born.

As God is true, this may be said:
For every sin a price is paid,
Though retribution be delayed.

—W. Russell Ogden

CHALK TALK
by
MRS. GRANT McDONALD

"TEACHER, I LOVE YOU"

"Did you have your lunch, Janice?" queried the teacher.

"Yes," answered Janice.

"Are you hungry?" asked the teacher.

"No," answered Janice.

The teacher tried to eat the sandwich in her hands, but the flavor had gone just five feet away into a pair of earnest blue eyes set into a tiny colorless face.

It was between morning and afternoon session. The teacher must eat a hurried lunch. The little girl, a county ward in a foster home, had to come early to school because of a transportation problem. Janice had only recently been enrolled and the teacher found her continually underfoot.

Finally on this day, the teacher unable to continue her lunch under this intense scrutiny, said:

"Janice, why do you watch me so closely if you are not hungry?"

The little girl lighted up like the multiple color lights and increased tempo of the music of "Laughing Waters" as she responded with her whole being in these words:

"Teacher, I'm not hungry. I don't want your lunch. I love you. I love you. I just want to look at you. . .

The adoration of the homeless unwanted little waif shook the very soul of the teacher. Her mind turned to the Christian, a stranger in a strange land who needs to look up into a face of real love.

How few are the times when we look into His beloved face and say simply, "I love You." Our beloved Lord has looked into our face and said, "I love you." He has shown His love on the cross of Calvary. How He must rejoice when "our eyes wait upon the Lord our God, until he have mercy upon us" (Ps. 123:2).

Try looking up into His face and say, "I love you," instead of always saying, "Please, Lord, give me . . ." His love will be returned in a diffused warmth which we never feel by the continual asking of favors.

Look up into His face and say, "I love you!"

BRETHREN FAMILY NIGHT IN WOOSTER, OHIO

By HAROLD ETLING

The night of March 22, 1956 will long be remembered by Pastor Kenneth Ashman and his family, as the night of *The Big Surprise*. For several weeks, Pastor Ashman had been urging a fine attendance at the regular "Brethren Family Night," but little did he realize just how well the Wooster Brethren family could keep a secret.

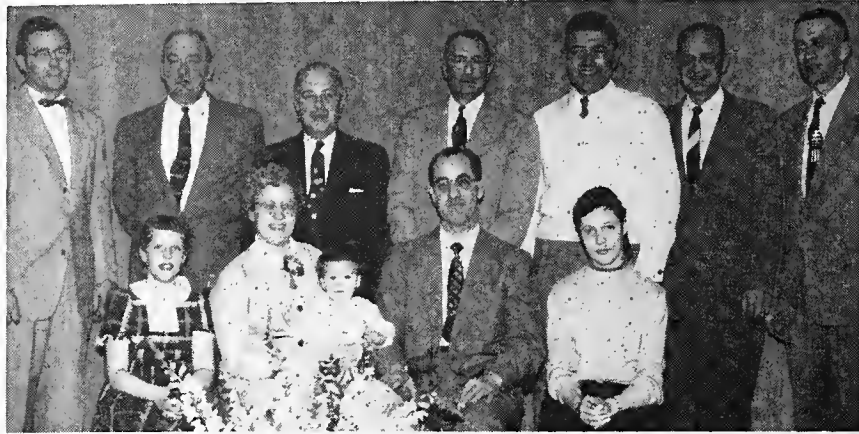
Imagine his surprise as he was called out of the audience to sing an impromptu duet with the master of ceremonies of the evening, Mr. Dave Knight. Then before they had hardly started, to be interrupted with the announcement, "Pastor Ashman, the people of the Wooster church want you to be the honored guest this evening in honor of your 10 years of service here. 'This Is Your Life.'"

Through pictures which had been secretly secured from other members of the Ashman family—Dr. Charles Ashman, Rev. Charles Ashman Jr., interesting stories were told from the beginning of his life until the present moment. The church learned many details which until now had been kept as family secrets, and some of the stories had even been kept better than secrets—such as the nickname "King Glum"; the fact that Kenneth loved nature so much, he just couldn't stand to see weeds pulled out of the garden, if he had to pull them; and the "old-fashioned method of learning obedience." All in all, these stories of early childhood not only revealed secrets, but gave many a good laugh to the congregation.

It was a real joy to hear the congregational leaders tell of the spiritual advances under the leadership of Pastor Ashman.

The Wooster radio station was represented by its manager who revealed the fact that during the time the Wooster church has been on the air, Pastor Ashman has broadcast sufficient number of minutes to actually consume one full month of broadcast time, 24 hours a day around the clock, with only one 15 minute broadcast missed. A record in any man's life!

The church has grown until the Sunday morning service averages



Front row: left to right—Linda Jane, Mrs. Harriet, Cynthia Joan, Pastor Kenneth Ashman, Carolann. Back row: Dave Knight, Dr. C. W. Sprowls, Harold Etling, Herbert Stair, Richard Armstrong, Al Johnson, Ivan Moormaw.

more than 250, the Sunday evening almost as large, and a fine midweek attendance at the prayer service. In missionary giving, it ranks among the leaders regularly. There are now 14 in full-time service or in training for full-time service, that have come into this place under the ministry of Brother Ashman.

To finish the evening, the church gave to its pastor and family a lovely dinette set and a large upright freezer.

It was our joy to share in the

festivities of the evening as a guest of the congregation, and to express the words of gratitude on behalf of the National Sunday School Board and Youth Boards of our church for the tireless efforts of Pastor Ashman in behalf of the denomination of which he is a part. He serves as the president of our National Youth Council, the recording secretary of the foreign mission board, and is a member of the board of trustees of Grace Theological Seminary and College.

HIS MASTERPIECE

I watched a *painter* deftly dip his brush
And place a color here—another there—
And as I watched, before my eyes there grew
A sunset full of wondrous beauty rare.
He'd captured all the coloring of the sky—
The pinks—the gold—the salmon tints and blues—
And there on canvas for all men to see
A man had placed a sunset's matchless hues.

I watched a *poet* as he took—just words!
Just common little words of ev'ry day
And wove those words around a common thought
In such a metered, rhythmic, patterned way.
That when at last he'd finished with his work—
The finished manuscript I took and read.
I found—not just a thought and common words.
I found a poem on the page instead.

I watched a *potter* as he plied his trade.
An ugly, unresponsive chunk of clay
Was what he held within his hands. I watched.
With skill those hands would move in such a way
That there before my eyes a vessel grew,
Until at last 'twas finished. I could see
No longer just a lump of ugly clay.
A work of art he placed in front of me.

I watched God take a man—a sinful man,
A man with heart and life made black with sin.
I watched Him change that heart and make it clean,
And give that man a peace and joy within.
No work of man, however great and fine,
Can e'en compare with what our God can do—
For He is *Painter, Potter, Poet*—all!
When through His Son He makes a life anew!

—Geneva Showerman

FOREIGN MISSIONS—

1. Pray for the blessing of the Lord on the missionary rallies which close with the month of May.

2. Pray that Brethren people everywhere will realize that our responsibility to foreign missions never ends, and that we should continue to prayerfully support this work regularly.

3. Pray for the political situation in France, that it will in no way interfere with our workers' freedom to preach the Gospel.

4. Pray for safety of travel for the Robert Williams family as they return to the States on furlough, and for the James Marshalls as they return to Argentina.

5. Pray that missionary recruits for the future will come from Daily Vacation Bible Schools and from camps this summer.

6. Continue to pray for the radio ministry in Argentina.

7. Pray for the health of our missionaries everywhere.

8. Pray that the Lord will supply the need for more gospel literature on all of our fields.

9. Pray that all of us will continue to look to the Lord to help us reach our 1956 prayer goals.

10. Pray for 11 persons who recently made decisions for Christ in our Laredo, Tex., Mexican-border work.

HOME MISSIONS—

1. Pray for men and women to have a burden for Sunday-school teaching and that they will prepare themselves to meet this increasing need in the growing Sunday school of Phoenix, Ariz.

2. Pray for the Navajo Bible Conference from May 15 to 18 that revival will start among the Navajo people. Pray also for the summer program at the mission.

3. Praise the Lord for the dedication of the new church building at Riverside, Johnstown, Pa., and pray that the pastor and people will capitalize on this opportunity to reach souls for Christ.

4. Pray for the leading of the Lord in the purchasing of a church location for the Second Brethren Church, Fort Wayne, Ind.

5. Praise the Lord for the new prospects at Seattle, Wash. Pray for an early completion of the church building and for people to be prepared spiritually to move in and

YOUR Prayer Pointers FOR MAY

By Mrs. Frank Lindower
Uniontown, Ohio

undertake the great responsibility of that community.

6. Pray that the Lord will enable some present home-mission churches to become self-supporting in order to take advantage of adding new points where Bible classes are now under way in no less than 10 places.

GRACE SEMINARY—

1. Praise God for the increased number of high-school seniors that visited our campus on April 6, high-school senior day.

2. Praise God for the fact that Grace College is listed as an accredited institution in the most recent Educational Directory published by the Indiana State Board of Education.

3. Continue to pray for high-school and college seniors who are now deciding where they will attend school next year.

4. Pray for definite direction in the lives of the graduates of Grace Seminary and College as to their future plans.

5. Pray for a definite spiritual impact in connection with the commencement activities during the week of May 20-23.

6. Pray for the continued financial support so that the school can close its year without a deficit and plan for the expansion that has been authorized by the board of trustees.

MISSIONARY HERALD—

1. Pray that the Lord might bless the ministry of the Missionary Herald as it is mailed into military camps, libraries, hospitals and homes we are trying to interest in The Brethren Church.

2. Pray that the need for three drinking fountains, three clocks and other items that are so much needed in the new office building will be supplied from some organization or individual seeking to do a worthy work for the Lord.

3. Pray for Brother Kriegbaum, executive editor of the Missionary Herald, as he is engaged in deputization work among our churches during the next two months.

4. Pray that the Lord will prepare the hearts of our brotherhood for the Missionary Herald offering period during June and July.

WMC—

1. Pray for the missionaries, their children, and all believers in Argentina, Brazil, Africa, France.

2. Pray for more families to read the Word of God in the homes and for more children to memorize the Scripture.

3. Pray that the women may be as concerned in meeting the family-altar goal as they are in raising funds for projects—both being important.

4. Pray that more ladies may be willing to do visitation and personal work.

5. Pray for spiritual awakening in all the churches who have women who show no interest or take no time for WMC.

SMM—

1. Pray that the girls will be willing to hide God's Word in their hearts by reading and memorizing the Scriptures.

2. Pray for the patronesses who lead and guide the girls that they will have wisdom in doing the will of the Lord.

BYF—

Ask the Lord to call forth young people for the summer work, and teams to be sent to the various mission points for vacation Bible schools, camp work and general spiritual service.

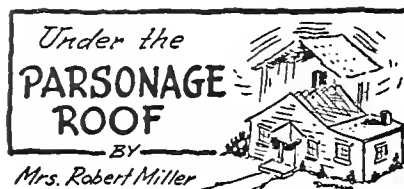
SUNDAY SCHOOL BOARD—

Pray for continued interest in the final months of the National Sunday-school contest; for intensified Christian workers training program in every Brethren Sunday school; for direction from the Holy Spirit as plans are made for future programs of the Brethren Sunday schools.

LAYMEN—

Pray that the laymen in each church will become more interested in the things of the Lord and lead souls to Christ!

Unequal Yoke



"David."
"I'm afraid to answer, but what is it, Mother?"

"Will you wash and quarter these apples so I can cook them for sauce?"

"Well, I suppose so, although I can think of lots more interesting things to do."

"That's understood, my boy. Usually I don't ask you to help me with such things, and especially since you have the paper route. But now while you're recovering from the appendectomy I didn't think you'd mind giving your Mother a hand."

"No; I don't mind helping, but I don't like to do this kind of stuff. It's funny, but when I heard you sing my name, I said to myself: 'David, you don't hear her. She's gonna rope you into doing some job you don't want to do.' But I answered anyway. You have me over a barrel since I can't carry my papers yet."

"That's quite a confession," Mother laughed as she put her arms around her third son. "Thanks for helping me. I've been held up all day by phone calls and callers. I don't know where the times goes."

Mother slid the bowl of potatoes into the oven. Escalloped potatoes will taste good on a night like this, she thought. It was a pleasant experience to be working with her boy. They grow up so fast and go off into the life the Lord has mapped out for them before parents can turn around.

"Y'know, I sometimes wish I was married and all my troubles were over," David spoke casually, as though he were stating he liked apples. But his words electrified Mother clear down to her toes!

"Married? Your troubles over? Why what do you mean? Your

troubles just start when you get married. Now I've heard everything!"

"I guess I mean first-year troubles."

"What do you think first-year troubles are, Honey?"

"Money problems, I suppose."

"I believe you'd find that any 'first-year troubles' in marriage would come more under the heading of personality adjustments. Any successful marriage calls for hard work on the part of both partners as the sharing of life together reveals small and hitherto unknown weaknesses in each. But don't worry about your marriage troubles yet, Son. You're not ready for marriage for a good many years. But when you are, David, never lose sight of one thing: Only when and if you marry in the Lord—when you marry the girl God chooses for you—can you ask and expect God's blessing on your marriage. Too many fellows, even Christians, fall for a pretty face and never see the empty heart, and sometimes an empty head which go with that package."

"Some girls don't show much sense in the guys they marry, either. Mother, I sometimes wonder where some girls heads are when I see what they settle for in marriage."

"How right you are. Girls are by nature more romantic than fellows, and usually the first male who can sling a good line that sounds romantic is Number One in her book. Don't ever cheapen your manhood by feeding guillible girls a diet of tripe, David."

"Hey, Mother, you talk right down a fella's alley. I do want to honor the Lord in every part of life. Where's that verse that talks about being, or not being unequally yoked

together with unbelievers? It's in Corinthians somewhere I think."

"That verse is II Corinthians 6:14. I want you to memorize it, tuck it away in your heart, and then let it do its work in your heart as you need it. God's Word will keep you from sin as you let it guide you. But it cannot guide you if you don't know its contents. That's why it is so important to hide God's Word in your heart. That one verse alone kept your Mother from an unequal yoke in marriage many years ago. I've thanked the Lord innumerable times for protecting me throughout His Book. Don't ever neglect or ignore the Bible. Make it a part of each day, just as important, even more so, than your daily food. And thanks for getting those apples done."

"The applesauce ought to taste real good to me this time with some of my fingers in it." A smiling 15-year-old walked out of the kitchen, picked up his Bible, and sat down to cogitate a bit thereon.

FAME

The lusty throng the loaves did eat,
And laid their lame at Jesus' feet,
And did aspire, as praise complete,
To crown him king,
To crown him king.

The hopeful throng their branches spread,
And followed him with eager tread,
And thinking yet upon the bread,
"Hosannah," cried,
"Hosannah," cried.

The hateful throng their garments tore,
And on their children curses swore,
And did aspire, and cried yet more,
To, "Crucify,"
To, "Crucify."

The vengeful throng, in mocking rage,
Disoiled predictions of its age,
And sore inscribed earth's darkest page
On Golgotha,
On Golgotha.

The quaking throng heard dread report,
As soul-cher spoke heav'n's retort,
And thought by lies the truth to thwart
Of empty tomb,
Of empty tomb.

The scheming throng all mischief wrought,
As hordes of hell 'gainst heaven fought,
And lives of true disciples sought
To do away,
To do away.

The fickle throng is surging still,
As waves that bend to weather's will,
And promise good, and promise ill
To you and me,
To you and me.

And he who on the waters dark
To wind and wave entrusts his bark,
Will soon find his ambitious ark
Beneath the sea,
Beneath the sea.

Take heed, grasp not the proffered crown,
Of thrones who hail, and throngs who frown:
From God, alone, take thy renown!
He'll crown thy task,
He'll crown thy task.

Then steer thy soul by heaven's star,
And fix thy course on goal afar,
And breast the wave, and cross the bar,
And hear, "Well done,"
And hear, "Well done."

—W. Russell Ogden

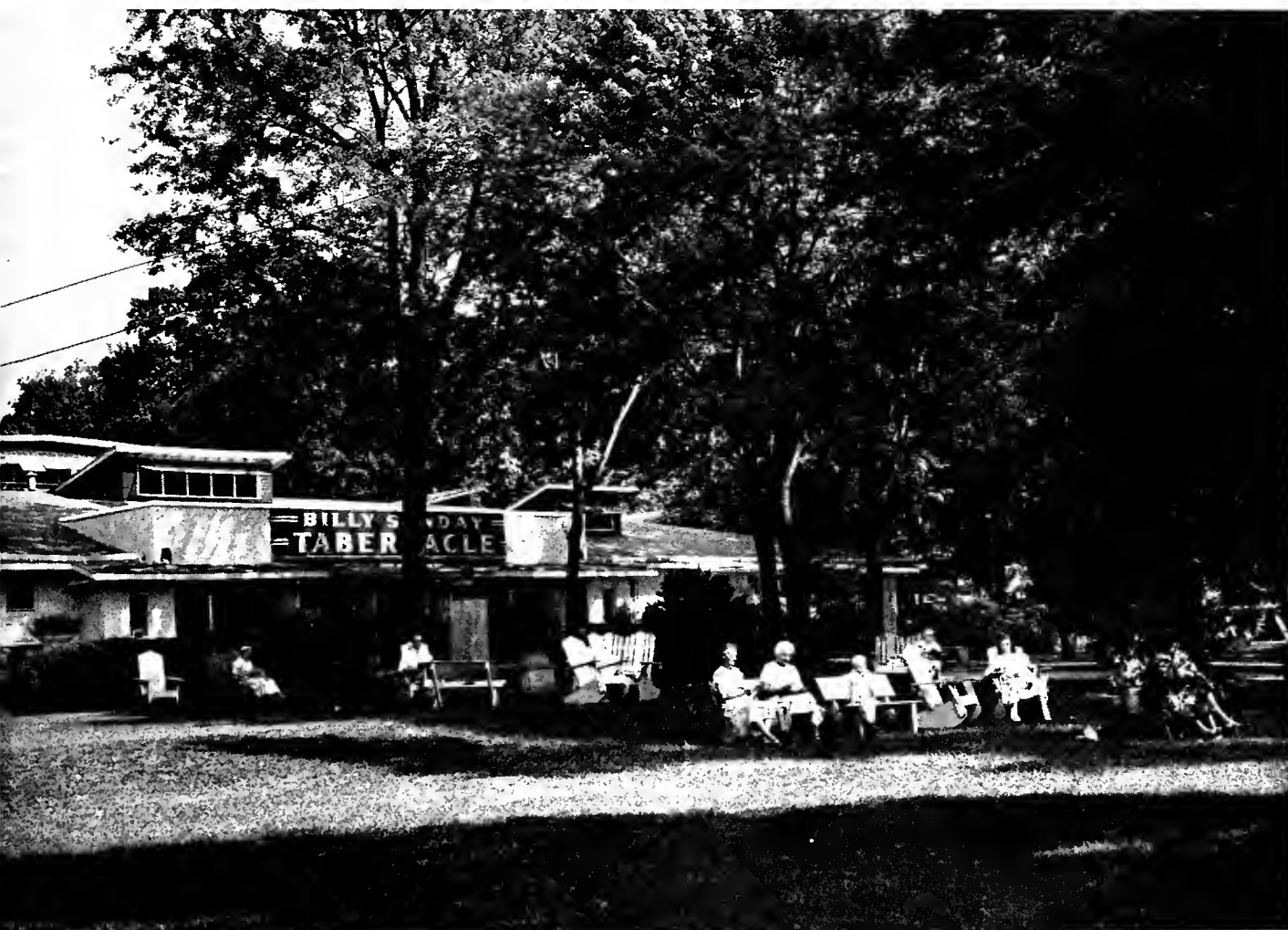
The BRETHREN
MISSIONARY

HERALD



EDUCATIONAL NUMBER

MAY 19, 1956



BILLY SUNDAY TABERNACLE, WINONA LAKE, INDIANA

MUSIC: ITS USE AND ABUSE

PAGE 305

BOOK SUPERMAN. A heart-warming story of a child's testimony

The Board of Trustees
The Faculty and Senior Classes

of

GRACE THEOLOGICAL SEMINARY
and
GRACE COLLEGE

extends this invitation to attend

The Commencement Services

May 20 through 23, 1956

Winona Lake, Indiana

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

VOLUME 18, NUMBER 1

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THE SEMINARY CLASS SERVICE

SUNDAY, MAY 20, 10:45 A. M.

At the Winona Lake Brethren Church

(Auditorium of Grace Theological Seminary)

Bruce Baker, Class President, Presiding

Grant Shattuck, Director of Music

Piano Prelude Alice Snider

*Processional

*Call to Worship—Doxology

*Invocation David Frettinger

Hymn—"All Hail the Power of Jesus' Name," No. 2

Responsive Reading—Psalm 103 .. Nickolas Kurtaneck

Instrumental Solo Richard Messner

Scripture Charles Noffsinger

Prayer Donald Matheny

Announcements Rev. Herman W. Koontz D.D.

Acceptation of Offerings

Prayer

Quarter

Hymn

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1956 Graduation

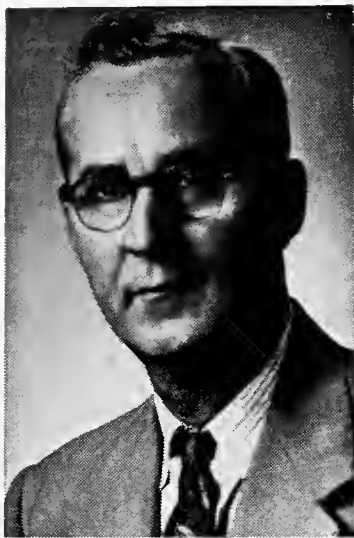
Services

Grace Theological Seminary and College

THE GRADUATION S

DAY, MAY 23, 7:

Theological



Pressing Toward the Mark

By PAUL GEHMAN

MAYOR JACK ENGLE
WARSAW, IND.

This year, 1956, is a major election year. It is impossible to pick up a city newspaper without something of happenings in the two major races for nomination and office in the last century parties, and slurs have become known.

Lord's will and didn't plan on running again, feeling that he didn't want him in a public position.

Four years, some citizens of Warsaw elected Mr. Engle as mayor. People were praying for him and Warsaw.

mentions of right. "The les in the they con- s spoken ic, which is today. nities to , Engle y who w had after d out as he , the od's are are for- ask

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MUSIC

Its Use and Abuse

"LET US RID OUR CHURCH SERVICES OF
RELIGIOUS WESTERN SONGS . . ."

By CROSBY ENGLIZIAN



In an editorial on the use and abuse of books, Dr. A. W. Tozer gives one important and significant reason why evangelical Christians today prefer shallow religious fiction and "one-page daily devotions" to the literary masterpieces of such greats as Fenelon, Eckhart, and Tersteegen: "... present-day evangelical Christianity is not producing saints. The whole concept of religious experience has shifted from the transcendental to the utilitarian." The same answer can be given to the question why many modern Christians prefer banjo-type ballads and puerile choruses to the heart-warming, God-honoring hymns.

We have forgotten what is the nature of the church service. It is a holy service in a sanctified place. God the Holy Ghost is there. We are there, supposedly, for the transaction of serious and spiritual business. This writer has been amazed on many occasions during the past several years to discover the great number of church services which are being degraded and rendered practically useless because of the employment of music which is not only in bad taste but is actually opposed to the real purpose of a worship service. We attend church and gather together as an assembly of saints in order to praise our God and receive spiritual refreshment from heaven. But this is impossible to any worthwhile and appreciable degree when after having sung the Doxology the songleader announces an "age-old hymn of the faith," "Twas a Glad Day When Jesus Found Me." Such a number is neither age-old nor is it a hymn. I further maintain that this is not the type of song which the average Christian cares to sing on a Sunday morning after a long and difficult week of, who knows how many, disappointments, discouragements, and heartaches. Such songs, I'm sure,

do have their place, but the frequency of their use is plainly discouraging, if not alarming. How much more profitable to sing a true hymn:

Rock of Ages, cleft for me,
Let me hide myself in thee;
Let the water and the blood,
From thy riven side which flowed,
Be of sin the double cure—
Save me from its guilt and power.



Crosby Englizian

Nothing in my hands I bring,
Simply to thy cross I cling;
Naked, come to thee for dress;
Helpless, look to thee for grace;
Foul, I to the fountain fly;
Wash me, Saviour, or I die.

It is indeed significant that our present-day hymnals are filled more with songs of testimony than with hymns of love and devotion. Compare the hymnals of today with those which were being published at the turn of the century. I have before me now a hymnbook which first appeared in 1908. In it you find no ballads, no ear-tickling choruses, no novelty tunes. Instead, there are such beautiful and spirit-refreshing love hymns as this one entitled, "My Beloved Lord:"

Now I approach Thee, O fairest Redeemer,
Lured by Thy beauty to dwell in Thy love;
Hide not Thy face from the heart that adores Thee!
Hast Thou not sought me and called me Thy dove?

Gentler Thy voice than the whisper of angels,
Brighter Thy smile than the sun in the sky;
Gather me tenderly—close to Thy bosom,
Faint with Thy loveliness thus let me die.

Chorus:

Oh, my beloved Lord! For me Thy life-blood poured,
Thou blessed Son of God, Jesus my Lord!

Let us rid our church services of religious Western songs, and this unbridled use of light, airy tunes which only charge the lower emotions for a while, and leave the spirit and the intellect famished and dry. The employment of religious lyrics does not necessitate a Christian song. Church music should exalt the triune God first and foremost—not Christian experience. Our song services will not be blessed of and approved by the Holy Spirit unless and until we do away with the musical pap of this generation and return to the God-honoring music of yesteryear.

I TOOK SUPERMAN

By JACK McKEEVER



"I don't need Jesus," spat the little dark-haired girl, "I took Superman to be my saviour!"

"And I don't need him either," said her little companion, "'cause Micky Mouse is my saviour."

Diana's shoulders drooped, and her heart twinged under the assault of her playmates. It was hard enough for a seven-year-old Christian girl to play on this school-ground, but being a daughter of a missionary to the Jewish people in this metropolis made the burden twice as heavy.

It wasn't the invective that hurt Diana but the feeling of failure. For she knew that Superman and Mickey Mouse were just imaginary characters, and she also knew that only Jesus could save. She knew Jesus. She talked with Him every day, and He went along with her wherever she went. Jesus had been a member of her family as long as she could remember. He was as real to her as her big brother Dick or sister Sandra. And it was Jesus that gave them all of the food they ate. Daddy always thanked Jesus for every morsel on the table. And it was Jesus who took care of all of the needs of the family. Diana remembered all of the times when their needs were great and how Mother and Daddy had talked things over with Jesus. He always made things come out right.

Diana had learned to love Jesus from the stories in the Bible that Daddy always carried. But one day she learned that He had died for her, that she had a sinful heart, and that He had paid with His own blood the price to redeem her and to cleanse her sinful heart. That day she took Him to be her Saviour, and now her desire was to show Jesus to her little friends that they, too, might know the warm feeling of walking with their hand in His. But her friends didn't want to hear about Jesus. Centuries of tradition had veiled their eyes, and the doors of their hearts were barred shut.



"Oh, if they would only listen," thought Diana, as she wiped away a sparkling tear from the end of her little pug nose. "But how can I tell them? Lord Jesus, please show me how I can tell them."

And a thought squirmed and pushed and prodded until it emerged in a look of determination in her flashing eyes. "I'll do it," she bubbled. "That is just what He wants me to do." And her heart sang within her as

she skipped from the playground, already seeing herself a little missionary, taking God's Word to the lost.

The slanting rays of the afternoon sun filtered through the stately eucalyptus trees that lined the narrow street. A gust of wind stirred by a passing automobile caused the fallen leaves to dance in a curb-side ballet. Down the street a short Jewish lady swept from her doorstep the crimson drippings of a bougainvillea which cascaded from the roof of her neat Spanish bungalow. On the porch a Siamese cat stretched dozing in the warm sun, while overhead bees buzzed lazily around an exotic bird of paradise. Above the throbbing of the evening traffic that flowed along Beverly Boulevard could be heard the monotonous sounds of a small child practicing on a piano. On the corner an old man adjusted his glasses, squinted up, and read the inscription on the street sign, Kings Road.

This is the Fairfax district, a haven for Jews. Clustered here about Beverly Boulevard, thousands of Jews find fellowship, and a common bond laces them together



into a unique community. Bordered by the Miracle Mile on the south and by Hollywood on the north, this settlement is an oasis in the desert of humanity for God's chosen people. Here are the Kosher shops, the delicatessens, the bagel-men, and the synagogues. Here life is patterned after the customs and traditions dating from the time of Moses. And here strangely enough is the mission field to which Diana brought the Word of God.

Mrs. N— was puffing quite profusely as she reached her kitchen. Setting the yoghurt on the table, she dropped into a chair, kicked off her shoes, and let out a sigh of contentment. "That walk from the grocery is getting longer each day" she thought. "Ah, it is so good just to relax."

Quite suddenly she was jangled from her reverie by the sharp voice of the door bell screaming for attention.

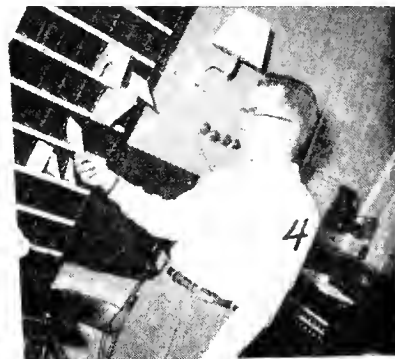
"Door bells, door bells, all day long it's door bells," she muttered as she padded along the hall. "And what do you want?" she asked as she surveyed the little girl with the pug nose and the big black book.

"You say you have something to tell me? . . . Well speak up child; I can't stand here all evening . . . Oh, you can't tell me, you want that I should read for myself . . . Does your Mama know you are tearing up that book . . . Oh, it isn't your Mama's . . . Thank you, my dear; I haven't time to read this now; my Issadore will be here soon for his dinner, but after the dishes are done, I will look at it."

(Continued on Page 316)

VARIED OCCUPATIONS KEEP GRACE STUDENTS BUSY

From felling trees to selling automotive parts these students earn their livelihoods. (1) Jim Hoffmeyer (2) Paul Gehman (3) Delores Jordan (4) Wendell Kent (5) Milt Ryerson (6) Daryl Umbower (7) Max Fluke (8) Walt Blackwell (9) Ken Kreidler (10) Jacques Crapuchettes (11) Ted Franchino (12) Carlton Fuller (13) Curt Darr (14) Claudia Stuck.





DEDICATES MISSION

By ELENER R. NORRIS

Rescue-mission work passed a new milestone last October in Akron, Ohio. On Oct. 9, the Haven of Rest Mission dedicated its new four-story building and in so doing became one of the leading rescue missions in the United States. This mission building is greater than anything the Rev. C. C. Thomas ever dreamed of when he entered rescue-mission work in 1942 in a tiny store building.

Sitting under the ministry of Dr. L. S. Bauman, Charles Curtis Thomas saw his great need of the Saviour and yielded his heart to the Lord. Mr. Thomas realized his need of a firm grounding in God's Word so he attended Grace Seminary for two years before entering his rescue-mission ministry. He gives two reasons for his deep interest in the work the Lord directed him to. "There weren't any rescue missions in Akron at that particular time. They had all fold-



C. C. THOMAS

ed. I knew that I was the type of man, because of what I had been, who could do this work." And he was.

The work at Akron soon outgrew the tiny store building. Twice the mission staff headed by Mr. Thomas moved into larger quarters, only to find them still inadequate for the growing work. When they finally decided to build, people said this venture was not possible, but Thomas remembered another time when the Lord had provided funds to dissolve a \$16,500 mortgage and make \$30,000 worth of improvements. He was sure the Lord would again meet the need.

During two years of praying and planning Mr. Thomas never had cause to doubt God's guidance. When it seemed the old building couldn't be sold, a man came from Michigan to buy it. When they had trouble getting rid of a mortgage, a man from Pennsylvania came and bought it.

Then the 162x70-foot building got underway. When it was completed mortgage free this spring, the mission will have a half million dollar building at an actual cost of only \$345,000 because many friends have donated labor and materials. This building, containing a kitchen, dining rooms, dormitories, offices, chapels, and an auditorium, is unique in that it houses the only women's alcoholic ward in the State of Ohio.

Rev. Charles C. Thomas doesn't know how many



people have been saved through his rescue ministry, but he recalled that 700 alcoholics came to the mission in a five-year period. Of these, 91 were turned into useful citizens again by the Gospel. Asked if he thought this a good record, Mr. Thomas smiled a little and said: "Just one soul would be a good record."

PRESSING TOWARD THE MARK

(Continued From Page 304)

straight in the eye and said: "Paul, when these church doors are open, the Lord wants me here and that's where you'll find me. Sometimes it does take effort on my part, but I continually pray to God that I'll not become disinterested in His efforts." The city council meets on Thursday nights, but all important business is saved for the last thing so Mr. Engle will be back from prayer meeting.

I asked if the city employees were easy to get along with and the mayor had nothing but good words for his helpers. The City Hall appears to be one big happy family.

When questioned concerning the cross he is undoubtedly asked to bear, Mr. Engle clams up. He will admit that it is harder to live as he should when in his position, but he quickly gives God credit for not tempting beyond that which can be born. Those who oppose him because of party, etc. are always quick to pounce upon him for even the slightest mistake. The continual prayers of a fine Christian wife and many interested Christian friends help lighten the load on his shoulders.

Mayor Engle looks at his job as a mission point in its own right. There is a wide open field for Christian men in politics. It can be done, and Warsaw's mayor would encourage any capable Christian man to consider that phase of service.

Gospel Teams

on

Summer Tours

By MARY JANE KEYSER

Grace is planning to launch out and double its efforts this summer by sending out two gospel teams, the "Grace Ambassadors" and the "Messengers of Grace," one touring the East and the other the West.

The newly-formed Messengers of Grace—Ruth Steffler, Anita Adams, and Marlene Shoemaker—under the direction of Alva Steffler, plan to tour the East appearing in Brethren churches and young people's camps. Their program will be largely musical with Alva presenting a short devotional talk, chalk-talk, or slides.

Last year's Grace Ambassadors—Professor Donald Ogden, and Dick and Bob Messner—have added a new member, Charles Stoner of Harrisburg, Pa., to form a quartet.

The Ambassadors plan to concentrate on the West Coast, appearing at the Southern California District Conference, California Youth Camp, and in Brethren churches in Washington, Oregon, and California, and possibly visiting the Brethren High School in California.

Though no definite schedule has been released, both the Grace Ambassadors and the Messengers of Grace will leave Winona Lake as soon as school closes for a 10-week tour.



Mary Jane Keyser

Anita Adams, a member of Messengers of Grace gives the following testimony:

"I'll never forget the service we held at a jail in Pennsylvania. It was the first time I'd even seen the inside of such a place and upon passing that first great iron door, I felt terrified, but then Christ calmed my fears and began to give me a real burden for those whom we saw there.

"To my surprise most of the men were very young, perhaps in their twenties. We were led up a few flights of iron stairs and down a dark, horrible smelling hall into an open spot where a portable organ had been set up. There was a big stout man there, who wore a jovial expression on his face, to lead the singing. An army chaplain gave a short message.



Left to right: (Front) Anita Adams, Ruth Steffler, (Back) Marlene Shoemaker, Alva Steffler.

"Each member of the trio gave a testimony and then sang to those men with a great burden on our hearts. Of course, they were still in their cells, but they came right up to the front of them and really listened well. They didn't shout and make a lot of noise as I had expected, but they seemed to be interested in each song and each word that was sung or spoken. When time for the invitation came, the chaplain asked the men to call out the number of their cell if they wished to accept Christ and let Him be the Keeper of their lives.

"We sang that beautiful song, 'Just as I Am,' and soon, like bells ringing in heaven, we heard the men call out, '108!' '67!' '94!' '71!' On and on they called forth their desires to accept this wonderful gift of salvation that we had been singing of. Surely heaven opened up a shower of blessing for us that day and we were thrilled anew at the way Christ works in individuals' lives. Afterwards the chaplain went to each man that had called his cell number and spoke with him out of the Word of God.

Surely through these experiences I am persuaded, as many others are who are on gospel teams, that Christ has given us a real ministry and it is an important part of His service."

GRADUATION SPEAKERS

Horace Dean, founder and president of Christ for America, will be the graduation speaker this year. In addition to his duties as president of Christ for America, he is also vice-chairman of the National Child Evangelism Fellowship, a trustee at Bob Jones University, a council member of Mid-America Keswick, a trustee of the Evansville Rescue Mission, and is on the advisory boards of King's College, Bethanna Bible and Missionary Conference at Philadelphia, and the American Association for Jewish Evangelism.

Kenneth Ashman, pastor of the First Brethren Church, Wooster, Ohio, will give the baccalaureate message this year on May 20, 7:30 p. m. Brother Ashman was a member of the first graduating class of Grace Seminary. After graduating from Grace, he became the pastor of the Pike Brethren Church, Conemaugh, Pa., where he served until his call to the Wooster church. He is a member of the board of trustees of the Foreign Missionary Society and the Youth Council of The Brethren Church.—A.W.S.

Paul's Eraser Problem

By JEANETTE TURNER

A Story for Children



Jeanette Turner

Paul's head was bent over his book. And as she saw Jimmy watching her, she sobbed out: "Jimmy Jenkins did it. I know he did."

"Jimmy, did you throw this eraser piece at Susan?"

"No, ma'am. I didn't do it," Jimmy replied quickly, and his cheeks got very pink.

Paul sat quietly, but his heart was pounding. Jimmy was always in some kind of trouble, or else he was getting Paul into trouble. Jimmy wasn't a Christian, and Paul had wanted so much to be the kind of boy that would make Jimmy want to accept Jesus Christ as his Saviour, too. In fact, Paul had almost made him want to go to Sunday school with Paul's family some Sunday. Paul hated to have him know about the eraser. He hated to have the teacher know. If he kept still, no one would ever really know who threw the eraser. He hadn't meant to anyway.

He heard Miss King speaking: "Jimmy, I'd like to see you at recess time." Paul knew that Miss King thought Jimmy was lying. He knew that she would probably punish Jimmy, too. But as long as nobody knew who was truly guilty, Paul would keep quiet.

When the recess bell rang, Paul was one of the first

ones who hurried out of the door. Just as he got outside, he turned half-way and saw Jimmy with a sad face sitting alone. He thought: "Now if Jimmy were a Christian, he could ask Jesus to help him and be on his side. Jesus would cheer him up." And do you know, just as soon as he thought that, something else flashed through his mind! He, himself, had Jesus in his heart, and what was he doing? "Why," he told himself, "I'm really lying!" He had not told an untruth right out loud but he had acted a lie. Would not Jesus be hurt with his actions? He turned and went back to his room.

Both Jimmy and Miss King looked surprised when he confessed that he was guilty of hitting Susan with the eraser, but the teacher calmly told him he would have to stay in after school for a half hour.

That evening Paul finished about the longest half hour of his life in the empty classroom. He finally was excused and started to leave the building. Suddenly Jimmy appeared from outside the door and falling into step said quickly: "Paul, how come you came back and told on yourself?"

Under his breath, Paul prayed a short, fast prayer, then answered: "Jimmy, my Sunday-school teacher told me that Jesus said: 'Lie not one to another.' When I just went on and didn't say that I was wrong, I was really lying."

"Boy, you must sure love Jesus to listen that much to what He says" said Jimmy. "You don't s'pose I could go to Sunday school with you next Sunday and get to Him, too, do you?"

As the two boys walked home together, Paul felt all happy inside. He knew that his Heavenly Father was pleased with him and was certainly answering his prayers!

TEEN-TIME

By WILLA LEIDY



Willa Leidy

The whistle blows, and action begins under the volleyball net; games start in another section of the gym. Once again Teen-Time is under way: all this because a Grace College student had a vision.

Gerald Rayburn saw the need and answered it by organizing activities for teen-agers of this area. With the help of enthusiastic students, Marilyn Herdlicka,

Marcie Nelson, Kenneth Koontz, and Ed Mensinger, he has planned Teen-Time with the aim of providing fun for Christian youth and an avenue for approaching and winning the unsaved.

Twenty-two appeared at the first meeting and since October 27 have been added. The varied activities attract the interest of all. Several meetings were spent at basketball and hockey games. Occasionally they enjoy the outdoors in softball games. And often a suitable evening will find them gathered around a fire having a weiner roast. The Lord has been good to them because they never neglect their spiritual food.

Near the close of each meeting 45 teen-agers gather around the piano and sing choruses. Spiritual food is broken for Christians while Christ is presented to the unsaved.

Is your community providing anything, or anything besides entertainment, for the crucial-age young people, the teen-agers? Teen-time at Winona Lake is just an example of what Christ can do with willing hearts.

THE SECRET OF POWER

By ELENOR NORRIS

Prayer does change things. The students at Grace are sure of this, for they can look back over the school year and see the results of their prayers.

Week after week in chapel prayer meeting students tell how God has worked in answer to their prayers and the prayers of their friends. Encouraged by these reports, the students add new requests in place of the answered ones. They leave chapel with a new warmth in their souls, for they know the Lord himself was in the meeting to hear their petitions.

In 15-minute noon prayer meetings, World Missions Fellowship remembers the needs of the mission fields, praying for a different field on each of the five days they meet.

The individual classes in the college hold their own weekly prayer meetings, too. Any day of the school week finds one of these groups in session calling upon God for the spiritual refreshing He has promised.

Last fall when each sophomore was assigned a freshman "little brother" or "little sister," they were asked to have devotions together for a few weeks. Some of these new "relatives" got such a blessing from their times of reading God's Word and praying together that they continued meeting throughout the year.

Of course, the fellows and girls in the dormitory have weekly dorm prayer sessions again this year. Many of the students also have room devotions.

But even more important than the prayer groups are the times of private prayer in the schedule of Grace's students. It is during the private talks with the Lord that they receive the strength to carry out their activities at school and work.

As the students pray for and with each other, they realize that prayer changes more than the situations about which they pray. The students themselves are changed—drawn closer to the Lord, made more sensitive to His voice—when they take time to pray.



Randy Poyner

My first acquaintance with Willie was most unusual. I met him in the jail. Like many other young fellows who became involved with the law, he had to experience the bitter taste of a jail sentence. A young man about 19 or 20, you liked him from the minute you first saw him.

I was a member of the practical works team which traveled to Plymouth, Ind. With the Bible in one hand and my guitar in the other, I climbed the steps leading to the jail. As the sheriff opened the door to the cell cage, I noticed a young colored fellow among the occupants. Entering the cage, I introduced myself as a member of a gospel team from Grace College, where I am a student.

Then I endeavored to show the fellows that a pardon had been made for them many years ago at Calvary. As the fellows listened, the colored boy seemed to be literally eating every word. Willie's face seemed to shine with hunger for this One who had made a pardon for all men. Hopefully I gave an invitation, but no response came. I went away from the jail that day with a heavy feeling of failure. I had found a hungry soul and had left him still hungry.

The next week John Watts went to the jail with a carefully prepared five-point outline for his message. At the conclusion of his message, John asked: "Is there

To JAIL

By RANDALL POYNER

anyone here who would like to accept Christ as his Saviour?" Willie, sitting on the edge of the cot, looked up and replied, "Yes, I would." There, with head bowed, Willie asked Jesus to come into his heart.

Next to the salvation of a soul, no greater thrill comes than to meet someone who has served the Lord happily for many years. One such blessing awaits the gospel team that visits the nursing home. In her 101st year of life, Grandma is truly an example that Jesus satisfies. Her face radiant with her love for the Lord, thrills the deepest recesses of the heart. Though crippled and confined permanently to a bed, she never ceases to be a lighthouse sending forth a beam of sunshine amid a world of white sheets and bedrails.

It is indeed a privilege to serve the Lord through the practical works department. Blessing after blessing comes through the salvation of souls in the jail and through cheering those in the nursing homes and hospitals. And on Saturday nights you will find a group of students holding a street meeting in Goshen or Columbia City or even Warsaw. We on the practical works teams can't help but proclaim the unsearchable riches of Jesus Christ whose love reaches down and saves a soul like Willie from the miry pits of sin.



Foreign Students Contacted for Christ

By BETTY BUTTERBAUGH

One night out of every month finds several Grace Seminary and College students leaving for Fort Wayne to attend the International Fellowship of Overseas College and University Students meeting. These monthly parties are held at the YMCA in Fort Wayne with an average attendance between 25 and 30. The evening is filled with games, intellectual discussions, refreshments, and getting acquainted; however, the main purpose is to let them see Christ in our lives.

Norman Rohrer, our district advisor, has supervised the work for the last year. Through his leadership many foreign students have been contacted and are now attending regularly. F.O.C.U.S groups have been organized in many cities operating from headquarters in Washington, D. C. The main contact centers are in Berkeley, Calif., Chicago, Ill., Philadelphia, Pa., and the Nation's capital. Along with their missionary purpose, the organization gives help and information to the new students arriving in this country.

When foreign students come to Christ and return to their homeland, they are urged to support themselves by working at their professions but at the same time seeking to serve as missionaries to their native people. A worker among International Students must proceed slowly. It is important not to urge on-the-spot deci-

sions for Christ in a church nor press him with questions about the spiritual conditions of his friends or himself.

International Students, Inc., is strictly a foreign-missionary movement with a goal to evangelize all nations in our generation—even those nations which are closed to American missionaries. Perhaps the most unique feature is that it enables American citizens to be foreign missionaries in their own homes.

We may not be able to go to foreign countries but the students can come to us. So right here in our own nation we are seeing the fulfillment of Christ's great commission—to go and teach all nations.



Norman Rohrer, center, and two foreign students

SO LONG FOR NOW

By HYLAL PALMER

With May 25 will come the sound of noisy farewells, and cars, trains, and planes will depart carrying Grace College students back to their homes and jobs for the summer vacation. Destinations will range between the East and West Coasts; however a number of students will remain here in Winona to continue their jobs.

One of those remaining is Earnest Bearinger, freshman-class president, and his family. Ernie will be working at the foundry and making plans for next fall's freshman class.

Rhoda Smeltzer will be working as a receptionist

and office girl at the McDonald Hospital in Warsaw. Nearby, Janet Weber will be serving customers at the Sunnymede restaurant.

Fallen trees will indicate the presence of Ted Franchino Winona's local tree doctor.

This summer will find some students out on tour representing the college. Other students will be attending camps and serving as counselors. Sandy Watson is hoping to act as a counselor during the entire summer at Camp Mt. LouSan in Harrisburg, Pa.

Whatever your job, or wherever you may be, we'll be looking forward to renewing old friendships again in the halls of Grace next fall.

Testimonials



Bruce B. Baker

"Preach the Word" is the command Paul wrote to the young pastor Timothy. I have been deeply impressed with the emphasis Grace Seminary lays on expository preaching. Although I had attended a fundamental church and graduated from a Christian college, I had never realized the true meaning and value of expository preaching. For three years now I have heard the Word expounded. I am convinced that this teaching and preaching of the Bible fulfills Jesus' command, "Feed my sheep." Grace Seminary has challenged me to preach the Word.—*Bruce B. Baker.*

Grace Seminary means much to me, for I have grown spiritually, mentally, and physically:

Spiritually, in the chapel services with prominent speakers, faculty members, and students proclaiming the Word of God; in class prayer meetings where students are brought closer together as they intercede for one another.

Mentally, as we sit in the classroom under consecrated men who seek constantly to instill in our minds the truths of the Bible and who show us how to proclaim to lost men the Gospel of salvation.

Physically, as we compete with one another on the basketball floor, volleyball court, football field, and softball diamond.—*Charles Koontz.*



Charles Koontz



Richard Placeway

The government of the United States would never think of sending its troops into battle without the proper training that would make them better soldiers. In like manner, I believe that God would have his servants trained that they might be used more effectively. Grace Seminary has been to me a place of preparation and a time of receiving the proper tools for His service. But Grace Seminary means more to me than this alone, for there are many seminaries in our land today. But I praise God that Grace is one that is based on the Book and the Man of the Book and is not tossed to and fro by every wind of doctrine that is so prevalent today. Therefore Grace Seminary means to me a true lighthouse shining forth in a sea of darkness.—*Richard Placeway.*



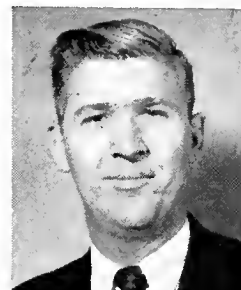
George Triandiflou

This May I will graduate from Grace Seminary. The past three years have gone swiftly but not without giving me a new sense of appreciation for the Bible.

The Word of God was made to live before me in the classroom. Its teachings were made realities in the consistent lives of our professors.

To me Grace Seminary means a place where God's Word is exalted and the Living Word, the Lord Jesus Christ, is clearly seen.—*George Triandiflou.*

My three years at Grace Seminary have been abundant years in the study and experience of the grace of God. Certainly "Grace," which is the characteristic word of this dispensation of God's mercy and longsuffering, is an appropriate name for this institution of His building. Here under His beneficent hand unmerited favor has abounded for my benefit and blessing. Here through faithful teachers of the Word and the ministry of the Holy Spirit in and out of class I believe I have grown in the grace of our Lord and Saviour Jesus Christ. To God be glory for His grace at Grace.—*John Evans.*



John Evans

"Study to shew thyself approved unto God a workman that needeth not to be ashamed rightly dividing the word of truth" (II Tim. 2:15). After my graduation from college I felt the need to study God's Word further if I was to be "a workman that needeth not to be ashamed." It was at this time that the Lord led me to Grace Seminary to prepare myself more fully for His service.

I praise the Lord for teachers who really know the Lord and who have faithfully promoted the Word of God as it really is. I will never cease to thank Him for guiding my steps to Grace.—*Alice Snider.*



Alice Snider



Bob Fetter

Grace Seminary is a theological seminary founded on the truth of the Word of God. It was born amidst conflict in defense of the Gospel. It provides a Biblical theological education. The academic standards are high. There is a warm Christian fellowship to be found there. Practical Christian work of every kind is encouraged. The seminary has a strong missionary emphasis, with graduates serving on many foreign fields. Students from other denominations are cordially invited there and are happy to remain.—*Bob Fetter.*

CHILDREN and STUDENTS

By LARRY WEDERTZ

"On time, on time to
time, on time, I would
the boys and girls meet
gather each week to
learn Scripture verses
listen to the stories
how Jesus died for
are telling the end
and start from the



Larry

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News Club today. On
" . . . " Yes; and
singing as they
and choruses,
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SPORTS at Grace

By RON HENRY

"Bodily exercise profiteth a little" (I Tim. 4:8). The truth of this Scripture has been substantiated by the basketball team at Grace.

The Grace men, otherwise known as the Ambassadors, compiled a highly enviable record during the past season. Making up for what they lacked in height with sheer scrapiness, the fellows . . . with



also.
He has a
girls for whom
and zeal, others in G.
seen the need and an open
Lord while here at school.

Barbara Hulse, Jeanette Turner, Susan
Janice Grubb, Janice Weber, Dotty Crees, and
Lou Bracker are among these students who have a real
love for the boys and girls. They are not all confined to
the young ladies, however, for two fellows, Jack Lowe

great
edge of the

HOLY PASSION

(Sermon Summary)

By CROSBY ENGLIZIAN

There is need today for a man of God, a man who will exhibit his love for God by a continuous Spirit-sanctified service, whose one passion is Jesus Christ, whose one goal is directing lost and spiritually dead souls to this Christ, the world's only hope.

Even the most restless men is looking for a labyrinthian

E. Murray of the Atomic Energy Commission has said: "A material solution alone can never be more than a tentative one, for only in the realm of the spirit is man made new. According to Murray and the Bible, without God and without Christ are spiritually dead. The most important thing is dead. And the only method to be made spiritually alive and to Jesus Christ and be subject to further: "I believe—to believe in the glory of self—that free man, is in genuine liberty only when his subjection may sound like the greatest measure of

to preach the church, nor to minister Christ to the end of the world. It is to preach Christ by His own life is able to change the conscience and bring

important also are the things that we do. When we go about our business, we know that we know of our grievous sins on our hearts or only in our daily lives. In our daily lives, we are certain in the approval of God. There be no more the ill and the sent for, do often-ly of this city and

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before us. Hear

not familiarity to eclipse

ever ye do, do all to the glory

making mine own profit, but the profit of

they may be saved."

Now saints, God is looking for men of holy passion.

The world is desperate for an honest and bold presentation of the Gospel. The church much have such men; men who will exercise a violence toward self, a Spirit-led fervor toward lost souls, and a genuine love for Jesus Christ. Amen.

conscious
by setting
making, gods that
for the heart. As Thomas

THIS ISSUE

Our readers have no doubt noted that this entire issue has been devoted to the students of Grace Seminary. The student body of Grace College print a biweekly paper called "The Sounding Board." The student staff, under the direction of Miss Ava Schnittjer, instructor in journalism, have done a commendable job during the past school year. As an extra incentive to the staff of "The Sounding Board" and to the students in journalism in Grace College, this entire issue of the Brethren Missionary Herald has been provided to them for *practical experience*. The editorial staff of the Missionary Herald has cooperated with the Sounding Board staff to produce this issue of the Missionary Herald. It is the sincere hope of all staff members that the issue will prove of interest to our readers, and at the same time give to all the readers of this magazine the final 1955-56 issue of "THE SOUNDING BOARD."—A.R.K.

Executive Editor

I TOOK SUPERMAN

(Continued From Page 306)

As she padded back toward the kitchen, she glanced briefly at the single sheet torn from the big book. "He came unto his own, and his own received him not, but as many as received him to them gave he the power to become the sons of God." This is surely a strange thing," she thought. "Why would anyone refuse to receive their own? Who is this one that was not received? Perhaps Issadore will know."

Down the street in the wake of the little missionary a tired old Jewish gentleman sat looking at a torn sheet of paper. "Come unto me all ye that labour and are heavy laden, and I will give you rest," he read. "If only I could lay this heavy burden down," thought the old man. "Surely there is rest somewhere. But this says that rest is a person and not a place. How can this be? Truly this will bear further investigation."

In a dimly lit study, a Rabbi smoothed a single severed sheet on the top of a well-polished desk. "God surely must have sent this to me," he thought, "and from the hand of a child. For here in the words of Gamaliel is written: 'But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.' Perhaps I have been fighting against God. Perhaps Messiah has come."

Ah, what ripples tiny pebbles make when they are cast onto the smooth surface of a quiet pond. The ripples rise and fall and undulate in ever-widening circles until at last they reach the far shore. God doesn't need larger

stones to create ripples in the lives of people. He only needs a life that is willing to be cast out for Jesus to send forth ripples that will at last reach as far as the shores of eternity.



Diana was just a tiny pebble, but she was cast out into the pool of this oasis. But what about the pools in the river of life that flows by your doorstep? Do these pools lack the ripples of a witness for God?

Look about you! Are the people on your block any less lost than the Jewish people in the Fairfax district? Just because your street is bathed in sunlight doesn't alter the fact that there is a cold darkness in the hearts of men. And we know that the only cure for that darkness is the light of the Lord Jesus Christ. But how can the Light be brought to focus on their lives? There is only one way, and that is by the Word of God. Diana realized this, and she gave out God's Word in the only way that was possible for her. But what about you? Have you allowed the Holy Spirit to guide and use you? Are you a voice for Jesus? Will you serve Him by witnessing in your own neighborhood, or must the children on your block scoff and say: "I don't need Jesus, I took Superman to be my saviour?"

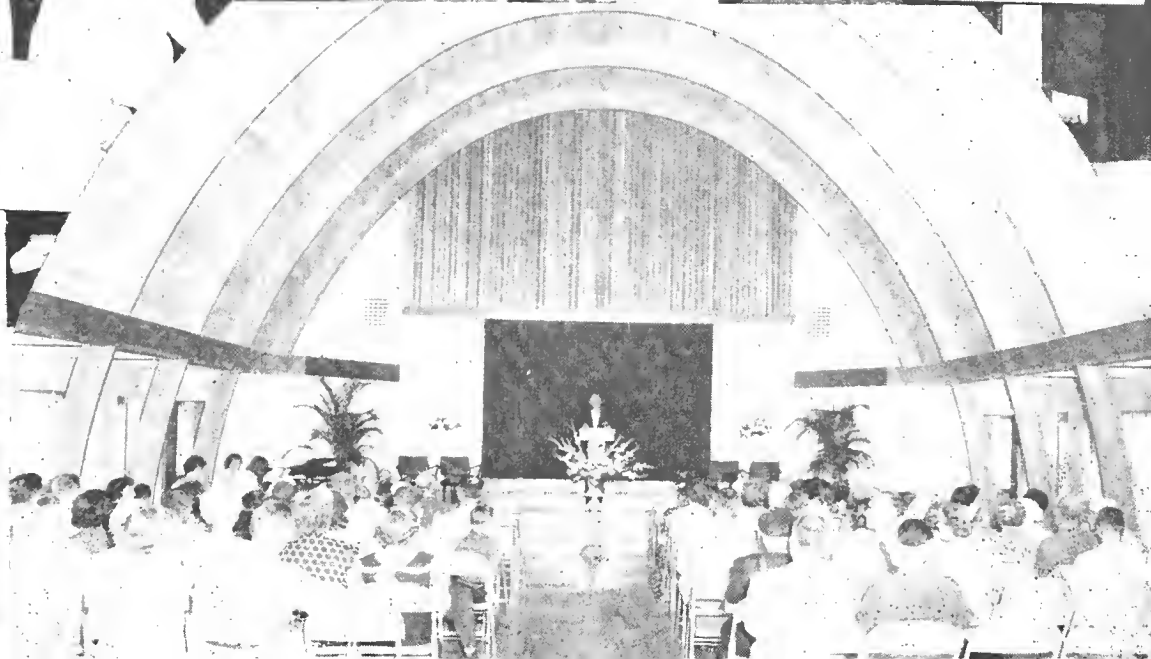
The BRETHREN MISSIONARY HERALD



HOME MISSION NUMBER

MAY 26, 1956

New Fort Lauderdale Church Dedicated April 8



Juvenile Delinquency on Increase Among Indians

There are now more potential criminals in New Mexico's Indian population than ever before, is the contention of George Kenote, special Indian officer. This is indicated by a constantly rising number of juvenile offenses among Indians. Such offenses increased nearly 50 per cent this past year.

But this is probably a small part of the story. There are many juvenile offenses nobody ever knows about, except those who commit them and those against whom they are committed. Additional thefts, assaults, use of intoxicants, etc., would add greatly to this list of juvenile offenses.

There are several contributing causes to this sad situation. Ironically enough in some instances the Indian has gotten too prosperous for his own good. Not many, but some Indians of various tribes, have cashed in on uranium finds, oil, etc. Some of this "fast money" is passed on to the children who use it as a springboard to sin.

Young Indian incorrigibles are often enrolled in Government schools when they should be in corrective institutions. This creates an extremely bad influence among others. These youths cannot be placed anywhere else because Government institutions are already overcrowded.

Further, the federal Juvenile Delinquent Act is woefully inadequate to comprehend and meet all the offenses committed. Therefore, often the Government cannot prosecute where it should.

Alcoholism is another major cause of this growing delinquency among Indians. Teen-agers are still being taken to bars by their parents and treated to a few rounds of drinks. In some Indian homes there is a bottle of liquor on the table at all times within handy reach of anyone. Here is that strange paradox again. Alcoholism produces crime, heartaches, even death and imposes needs for additional expenses in jurisprudence and penal systems and institutions and yet states insist on legalizing the use of alcoholic beverages. There seems to be a lack of good sense somewhere along the line.

From every standpoint the American Indians present a tremendous challenge to the church, a "foreign-mission field" within the borders of America. However, the average member of even a Bible-believing church has little conception of the actual conditions existing among these people.

The work of Brethren home missions comprises a testimony to the Navajo Indians, the largest and neediest tribe in America. We are extremely limited in what we can do, but we believe that guidance of God has been so apparent in this missionary endeavor and His blessing has been so abundant that there can be no question of His favor upon it.

Our Indian school, taught by women who love the

Lord and present the challenge spiritually to the Indian young people, is producing strong, spiritual young men and women who in turn are winning other Navajo young people to Christ. This is the most effective way to strike at the juvenile delinquency problem.

The proportions of the task, with 75,000 Navajos alone, are staggering, but by God's grace and through the prayers and gifts of His people all of these may be touched with the testimony of the Gospel.

Three Hundred Million Moslems

One of the most rapidly growing religions in the world, Islam, encompasses now nearly one-seventh of the earth's population. Conceived by Mohammed, who claimed a revelation from the archangel Gabriel, that he was to become God's prophet on earth; Mohammedanism through 1,300 years has consistently and rapidly added converts.

The chaotic background in the Arab world together with the easy appeal of this religion effectively set the stage for the acceptance of Islam. Both still constitute attractions to oriental peoples especially.

But Islam is a missionary religion. The evangels of this unbiblical Christ-rejecting and Christ-hating ideology have gone forth through the whole world preaching its doctrines. Special schools prepare their missionaries. A new literature is being evolved with a clear presentation of Islam's precepts.

Even today, when thinking of Mohammedans, the average American thinks of Arabia, Egypt, or some Mediterranean nation. This is a subtle delusion, for Islam is beginning to encircle the world.

Today in Washington, D. C., an Islamic center is under construction which will be the cultural and religious center of Islam in the Western Hemisphere. A beautiful 160 foot minaret already towers above this center making it a landmark in our capital.

As usual the mosque faces directly toward Mecca and is located in the heart of the embassy section of the capital.

Its purpose is "the promotion of understanding of Islamic religion and culture in the United States." This simply means: "We are going to evangelize America and do everything possible to make the Koran its bible."

When it comes to religion especially, Americans have a fatal habit of coasting along and trusting everybody, never seeming to realize that there are some religions in the world today which would deprive us of our freedom and of our very lives if we fail to believe. To the Mohammedan religion and politics are in the same category. History has proved that Mohammedans will take the sword to force their doctrines on others. America is an especially fruitful field with our complete freedom of religious worship, etc.

Christ is the only answer for unbelief of any sort including Islam. *We had better evangelize our own nation before Islam does!*

Dedication Day in San Bernardino

By L. W. MARVIN, pastor

"And when he came to himself, he said. . . ." These words in Luke 15:17 telling of the prodigal's awakening to realities expresses somewhat the reaction of the members and friends of the Grace Brethren Church of San Bernardino, Calif., on dedication day. These realities were recounted on Mar. 25 when a special anniversary (our 6th) and dedicatory service was held at 3:00 p.m. Well over a hundred people, mostly our own number, but some from surrounding towns, were present at this never-to-be-forgotten hour of rejoicing. The De Bellis Music Company of San Bernardino had loaned us a Hammond organ (and it was



L. W. Marvin

such an asset, too) and N. J. Rich, Jr., came from Edwards Air Force Base, where he is stationed, to play for us.

We came to ourselves and said: "Praised the Lord for this 5,100 square-foot dual-purpose building where two classrooms can be opened into an auditorium (26x78) seating 225 people. We are thankful for the increasing number of new ones He is continually sending in to our services. Being only six years old and having just moved to our new location nine months ago, we know it was His blessing that gave us new records Easter Sunday with 233 in Sunday school and 207 in the morning church service. Our last month's Sunday-school average was 193, so the Easter attendance was not too inflationary."

We came to ourselves and said: "We praise the Lord for making it possible that we could finance our new building through the Brethren Home Missions Council and the local American National Bank. We now have property (five acres) valued at \$18,000 (two years ago) and a building valued at about \$45,000. We say thank you, Lord, that within six years we should have such a thrilling past: From 37 charter members in March 1950, to 127 members in March 1956: from 3,000 square feet of floor space in a 25-year-old building to this beautiful new one which houses the Brethren Academy five days per week (our Christian day school) and serves also for the Grace Brethren Church services.

We came to ourselves and said: "We are grateful for the \$400 offering which He gave us on dedication day. Now we can provide more classroom space for our rapidly growing Sunday school. Since one of our members contributed our first \$100 for a sanctuary building fund, we have purposed to take the tithe each week from our church general fund offerings and deposit it with the Brethren Investment Foundation along with this first \$100 so that our sanctuary may soon become another 'reality.'"

OUR COVER PAGE

Top: The New Grace Brethren Church located at 1800 N. W. 9th Avenue, Fort Lauderdale, Fla., and the church name with the three-dimensional effect. Center: Rev. and Mrs. Ralph J. Colburn with their son Mark and the trustees from left to right, Mr. S. A. Moore, Mr. Edward Leer, Mr. Arthur Ervin and Pastor, Ralph J. Colburn. Bottom: Rev. Miles Taber, pastor of the Grace Brethren Church, Ashland, Ohio, the morning speaker on dedication day and an interior view of the church.

ORDINATION SERVICE HELD FOR GOSHEN PASTOR



Dr. H. W. Koontz, Rev. Paul Dick and Dr. L. L. Grubb laying hands on Herman H. Hein, Jr.

Herman H. Hein, Jr., was ordained to the Christian ministry on Sunday, Mar. 18, 1956 at 3 p. m. The service was held at the new home-mission church in Goshen, Ind.

The ordination message was brought by Paul Dick, pastor of the First Brethren Church, Winchester, Va. Rev. Dick was chosen for this part of the service because it was under his ministry that Brother Hein, along with his wife, came into The Brethren Church and later Brother Hein gave his life for full-time Christian service.

Assisting in the ordination service was Dr. L. L. Grubb, secretary of the Brethren Home Missions Council, Inc., and Dr. H. W. Koontz, pastor of the Winona Lake Brethren Church. Mr. Frank Brill led the singing and he, also is a member of the Winchester, Va., church.

We came to ourselves and said: "Surely the Lord has been good to us, for a local nursery man (he has never attended a service) donated 50 climbing rose bushes and 24 very desirable young shade trees.

Rejoice with us, Brethren. The Lord has been exceedingly good to us, whereof we are glad!

Clayhole, Kentucky, Dedicates New Bus

By SEWELL S. LANDRUM, pastor

March 25 was BD Day at Clayhole Brethren Church way down in the mountains of beautiful Breathitt County, Ky.! By BD Day we mean Bus Dedication Day, the day on which we dedicated our new 48-passenger Sunday-school bus to the Lord to be used for His glory. Rev. Lester Pifer, assistant field secretary of the Brethren Home Missions Council, brought a good Bible message for the dedication service and offered the dedicatory prayer.

The first Sunday in December we had a test to see whether the people here wanted to undertake the responsibility of buying a new bus. The idea seemed to take hold and the enthusiasm of the group was demonstrated in the \$165 which the people presented on that occasion. A committee was appointed to get bids and to choose the body style. After much prayer and careful consideration they chose a 1955 Ford chasis with a 1956 Superior body.

The easiest part of the whole transaction was placing the order with the dealer, but financing was a more serious difficulty, although actually the Lord had so definitely worked ahead of us that we did not encounter too much difficulty. We went to our local bank for help, and it was not only willing to finance it for us but was willing to let us have the money at the low rate of four percent interest! We praise the Lord for their help and cooperation.

We definitely feel that the question of whether so large an outlay for a bus is warranted has been assured in different ways. First of all, worthwhile decisions have been made over the years as results of our bus ministry. Secondly, many persons will be in the services who might not otherwise come. Thirdly, there is value in our bus driver having peace of mind in seeing an average of 55 ride this bus, which he does not need to push to get started! Pray for us at Clayhole that we might use the bus always for His glory and that we will be able to pay for it.

BUS SOLVES CLAYHOLE PROBLEMS

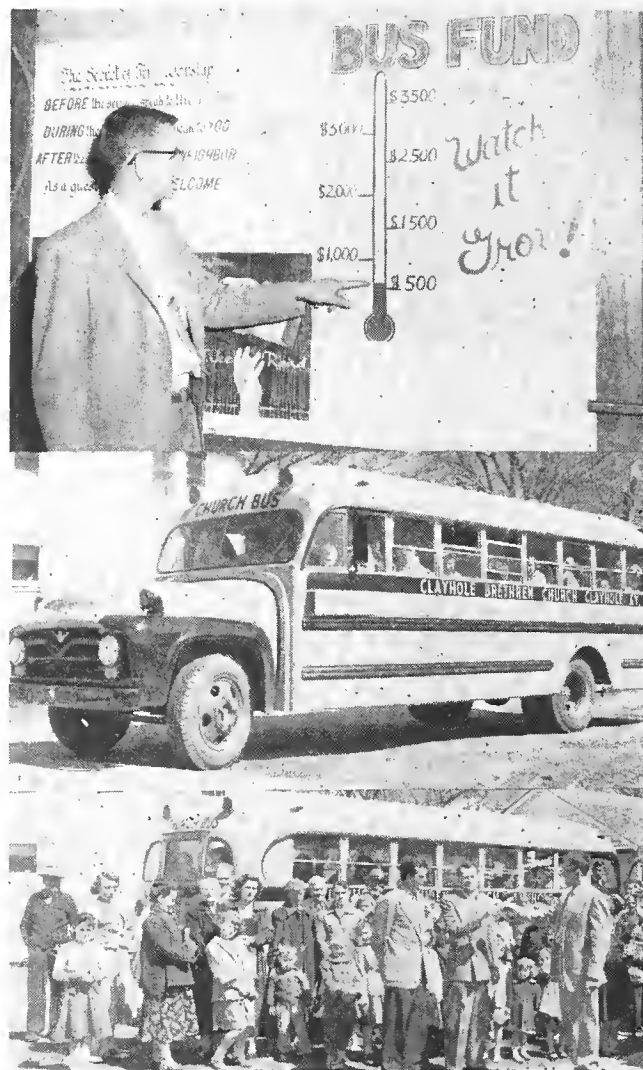
One of the biggest problems in our church has been solved here at Clayhole since we have had our new bus.

Without this bus it would be almost impossible to operate our church and Sunday school because our community is so scattered and private transportation is so scarce that the bus service is absolutely necessary.

In the past we have had great difficulty bringing the people in to the house of the Lord to worship. With wornout buses it was a continual struggle to keep them on the road, as well as being very expensive to operate.

We thank the Lord that this need has been met. We feel that by this bus being used here at Clayhole in His service it will be an instrument in bringing many souls to Christ.—Charles Combs.

(Editor's Note: Charles Combs, Sunday-school superintendent, was saved as a result of the bus system many years ago.)



Top: Rev. Sewell S. Landrum, Clayhole, Ky., points to the "Bus Fund" offering indicator. Center: The new Ford bus being purchased by the local church. Bottom: The salesman for the bus delivers the keys to Rev. Landrum in the dedication service.

CONGRATULATIONS, Clayhole, Kentucky

The purchase of the new school bus at our Clayhole mission is another milestone in the progress and development of this field. It is the policy of the Brethren Home Missions Council to make each of our fields of labor self-supporting as soon as possible. The Clayhole Brethren have assumed complete financial responsibility and have raised over \$800 toward this \$4,000 project. God has signally blessed the bus transportation by sending in more than 75 people per Sunday to hear the gospel message. The Brethren Home Missions Council congratulates the people at Clayhole and the pastor, Sewell Landrum, on the purchase and dedication of this new bus. We urge our Brethren everywhere to pray that the additional funds needed may come in regularly and that many precious souls will be won for Christ in that needy area.—Lester E. Pifer.

A Miracle of God's Grace

"Greater works than these shall he do." This statement of Jesus Christ indicated that miracles would not cease with His ascension into heaven. But, even greater miracles in manifestations of His grace on earth would be seen. The fulfillment of this prophecy of Christ has been apparent everywhere the Gospel has been preached since that time.

In November 1953, a group of about 40 people left a denomination which had thrown its constituency into the camp of the National Council of Churches of Christ in the U.S.A. It was the strong, firm conviction of this group that the Bible is the Word of God, and the only rule of faith and practice for the children of God, which impelled them to make this decision.

God always honors such a position and the "greater works" began immediately. As this group met at Brookville, Ohio, in the community hall week after week the Lord added others who were saved or had their eyes opened to the apostasy. Later and before the end of the

first year of their existence the group purchased a two-acre plot of property in Englewood, Ohio, and constructed their own church building on these lots. This beautiful building, which was dedicated November 1954, cost approximately \$33,000 not including the "sweat equity" put into it by the faithful members, and this amount has now been reduced to about \$16,000. The congregation, numbering 44 at the beginning now numbers 108 and is growing.

The Rev. Lon Karns has been pastor of this church from the beginning and tells of the many miracles of God's grace in the construction of the building and in the salvation of souls. Spiritual victories have been the order of the day with the Englewood Grace Brethren Church.

No financial help was given to this congregation by either a district or national home-mission organization. The complete responsibility was shouldered by these faithful people. This is a miracle of God's grace!



Left: Top and bottom—The entire Englewood congregation. Right: Top—The Grace Brethren Church,

Englewood, Ohio, bottom—Rev. and Mrs. Lon Karns.

Fort Lauderdale Dedicates New Church

By RALPH J. COLBURN, pastor

On April 8, 1956 the first Brethren church in Florida was dedicated to the Lord. The beautiful building, one of the most unusual in our brotherhood, has an auditorium capable of seating 400 people, six Sunday-school classrooms, plus a kitchen, pastor's study, and rest-rooms. There are several other places in and around the building where additional Sunday-school classes may meet, too.

The first service held in the building was a communion service, Mar. 2. For the two Sundays following, the church services were held in the Sunday-school wing. Then on Mar. 18, the auditorium was sufficiently finished to us, so we moved in. Our construction crew left on March 20 for Mansfield, Ohio, and from that date until April 1, our men worked hard to put the finishing touches on the building, and in landscaping the grounds. By Easter Sunday, virtually everything was complete, and we had a great day.

On dedication day, we were privileged to have three fine speakers. Rev. Miles Taber, of Ashland, Ohio, who happened to be vacationing in Florida, brought us a splendid message in the morning. Dr. L. L. Grubb was able to be present for the day, and brought the dedication message in the afternoon service. In the evening, Dr. Paul R. Bauman began a series of six illustrated messages, which continued through the following Friday night.

Attendances were not spectacular, for we are too far for "visiting Brethren" to drop in on us. However, we did have two or three Brethren families from other parts of the State here for the day. We had 104 in the morning service, 85 in the afternoon, and 49 in the evening. The week-night meetings that followed never quite reached the Sunday-night mark, but were a real blessing to all of us who attended. Total offerings on dedication day were more than \$600, of which more than \$380 was for the building and furnishings, and \$125 was for missions and seminary.

Community interest in our new building has been wonderful, and every week we have visitors from the neighborhood, and some of these have become regulars. The Lord has given us a wonderful area in which to work—no church within a mile, and new homes still going up around us.

We feel that the Lord has been very good to us—giving us such a wonderful building, dedicated exactly 15 months after the first regular Sunday services were held in Fort Lauderdale. And we praise Him for all His blessings, and for the tremendous challenge which is ours.

To all of you who have prayed for us, and who have given to home missions and thus had a share in this new work, we want to say a great big "THANK YOU." And Brethren, keep praying for us. We need it. And come down and see us on your Florida vacation. Then we hope you'll get "sand in your shoes," and stay with us!

GOLDEN WEDDING CELEBRATED ON DEDICATION DAY



Mr. and Mrs. Austin Munch

Mr. and Mrs. Austin Munch, of Washington, D. C. and Seven Fountains, Va., who have been Fort Lauderdale residents for several months, celebrated their golden wedding anniversary on our church-dedication day. The Sunday school presented sister Munch with a beautiful white orchid, and Mr. Munch with a boutonniere, and gave them gifts as well.

We think this joint celebration was particularly appropriate, for the Munch's have been a great help to us in the work here, and Mr. Munch gave more volunteer labor on our church building than any other one man. We have several retired men who were a great help, but Brother Munch was here almost every day, doing what he could to help the construction crew.

We join in wishing them many more happy anniversaries, too!

AN UNUSUAL BRETHREN CHURCH

By L. L. Grubb

In the sense that all Brethren churches are Bible-believing and Christ-centered churches, all are unusual in these days of growing apostasy.

There are some senses in which the new Brethren home-mission church in Fort Lauderdale, Fla., is a very unusual church.

It is the most isolated Brethren church in our Fellowship. Many hundreds of miles from any other Brethren church and located near the southern tip of Florida it is not easy for other Brethren to visit this church or for the Florida Brethren to reciprocate. This in many ways makes the work more difficult. Thus we should pray for more Brethren churches to initiate a Florida district in this great, rapidly growing section of our nation.

The Fort Lauderdale church is unusual in that it is located in vacationland the year round. The population of Fort Lauderdale almost doubles in winter. To some extent this is an advantage and in other ways a disadvantage.

It is an unusual church in the number of Brethren families from different eastern churches who have had a part in its life and development. How grateful we are to all these fine Brethren who have had a part in its establishment.

It is unusual in its building, which is absolutely un-

like any other Brethren church which has ever been constructed. The simple, yet beautiful contemporary and even "hurricane" type architecture makes a building of outstanding beauty and facility. No pictures can really give the proper impression. One must actually see this building to appreciate it. Our construction company has done an excellent job in its construction.

It is also unusual in its growth and the interest created in the community. Without any advertising pressure or very special effort great interest has been generated in the community and many have attended the services even without a special invitation.

The Brethren Home Missions Council is happy to present this very unusual new church to all who have assisted in making its establishment possible.

It pays to give to Brethren home missions!



NAVAJO MISSION (*Evan M. Adams, missionary*)—

We have recently begun regular visits to the hogan of an old man and woman some distance from the mission. The old man says that he is 81 years old. His wife looks older and has pure white hair. They are quite active and alert for their ages. A group of the young people first witnessed to them. The enthusiasm of the young people interested the old man. He appreciated their visiting him. Since that time several visits have been made. He always asks many questions about the things of God. He is especially intrigued by the facts of creation as told in the Word of God. After the second visit he said: "You must tell me these things so we can understand them. Then I think we can believe like you do." He attended the worship service at the mission recently for the first time. He is a very polite listener.

GRANDVIEW, WASH. (*Robert Griffith, pastor*)—

Just a few lines to let you know how the work is progressing here in Grandview. The Lord is pouring out His blessing abundantly upon us. Several weeks ago we baptized and took into membership six people. Three of these were from the same family. On Easter Sunday we had a good day with attendance in the eighties. We have started a teachers' training course for our Sunday-school teachers and workers. The class is well attended and the enthusiasm is very high. We are working on the matter of an architect for a building which we desperately need on our new location. Pray for us in these many decisions we must make.

WEST COVINA, CALIF. (*Dr. C. H. Ashman, pastor*)—

We had a good day recently with 84 in Sunday-school and 48 in the worship service. We received six adults into membership of which four were by baptism. One is a young man planning to come to Grace Seminary. Today we broke last Sunday's Sunday-school record with 85. This was just a regular day with no special emphasis. Praise belongeth unto Him. The new building is progressing satisfactorily. We are planning for the dedication the first part of June.

CHEYENNE, WYO. (*Russell Williams, pastor*)—

Just a line to say we are waiting on approval of the plans before the architect goes any farther with them. I keep hoping that I will have some good news regarding our property sale, but nothing has developed to date. We have different groups that have been interested and right now there is a possibility of a group of doctors buying it for a clinic. Please make this a matter of intercessory prayer. We have just completed our special services and it looks like three families will be coming into the work as the result of decisions made during this time.

SEATTLE, WASH. (*Thomas Hammers, pastor*)—

I have just learned that the contractor expects to be through with his part of the job in about two or three weeks (date April 18, 1956). The weather is beautiful, and they are really getting lots of work done. The greater part of the sheet rock is in place and most of the glass installed. Before long they should be hanging the doors. We will still have to get the auditorium painted before we can go ahead and use the building.

KOKOMO, IND. (*Special*)—

Indian Heights Village is one of Indiana's largest development projects and is underway in Kokomo, Ind. Three church sites are in the over-all plan which will include about 1,400 homes and a four-million-dollar shopping center. Only one church site has been released, and the Lord made it available to us. Dr. Herman A. Hoyt has started a Bible class in Kokomo in preparation for the development of a new Brethren church. Praise the Lord for this opportunity and pray for this class that a nucleus will soon be brought together to take advantage of this open door.

PHOENIX, ARIZ. (*Charles H. Ashman, Jr., pastor*)—

Rejoice with us in the blessings of the Lord. We had two new attendance records set on Easter Sunday, 203 in Sunday-school, 115 for the worship service and 40 for evening communion service. The following Sunday we had seven decisions for Christ though our attendance dropped a little. Two junior boys accepted Christ

(Continued on Page 325)

PARKERSBURG, W. VA., DEDICATES NEW CHURCH

The new Grace Brethren Church, Parkersburg, W. Va., was dedicated on Sun., May 6, 1956. Rev. Lester E. Pifer, assistant field secretary for the Brethren Home Missions Council, Winona Lake, Ind., was the dedication speaker. See the June home-mission issue of the Brethren Missionary Herald for details.

SEEK YE THE LORD

By LEANORE M. BUTTON

Seek ye the Lord while he may be found, call ye upon him while he is near: . . .

For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.

For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

So shall my word be that goeth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it.—(Isa. 55:6-11).

The day was overcast. North Ogden Drive near Fairfax Avenue consisted of apartment houses, each with two upper and two lower apartments. It was one of those days when everyone seemed to be out. Door after door was unanswered and the Mediator was placed either under the door or in the door handle. Now and then a tousled head would appear at a door grill. Then, seeing who it was (we are not exactly strangers to them anymore), would exclaim loudly: "Don't want it!" and bang would go the grill.

At 437½ the grill was opened by a middle-aged lady wearing a quilted housecoat. (It is unusual to find anyone dressed before noon.) "Go away," she said, "we have our own religion." "Look," I said, "we aren't asking you to do anything criminal. I'm not trying to convert you. I'm the one who has been converted because God's Word is a Jewish Book, written by Jewish men of old inspired by God. All I'm asking is that you read your own Tenach (Old Testament) and take no one's word but find out what God requires for fellowship with Him."

"Look, honey," she said, "I've been to Ocean Park and had all kinds of books given to me to read. None of them did anything for me."

I told her it wasn't books that counted but THE BOOK. I mentioned sin and the need of atonement by a blood sacrifice. She came back at me with the persecution of Jewish people by Gentiles. Finally, she asked me to come inside and sit down, which I did, breathing a prayer for guidance in dealing with her.

Then followed a tale of troubles and then she told me that when her daughter was 14 she had a serious illness but recovered. Then, at 18, she had another illness and someone told the girl to believe in Jesus and she would be healed. Mrs. K— told her daughter that if she wanted to believe in Jesus it was alright and that if He healed her she would believe in Him, too. The girl died.

I tried to show her that God had answered her prayer by giving her child eternal life—that perhaps He had spared her at 14 just for that very purpose. She couldn't see it, of course. Jewish people don't see truth that easily. But when I left she accepted a New Testament with the promise to read it and then to read her

own Bible (Old Testament) and to seek to know the truth about Jesus as Saviour and Redeemer of mankind. Would you pray for this elderly mother that she might come to know Him and some day be reunited with her daughter? And remember to pray for me as I contact her in the future. Isn't our Lord wonderful and aren't His ways different from ours? His Word did not return to Him void but softened the heart of a young Jewish girl so that she now rests securely in Him for all eternity. Perhaps, even, it will in the end, mean the salvation of that girl's mother.

As I went down the stairs, happy with the fact that God opened a heart and made it receptive to His Word, I met a man and a woman who were waiting at the door of a downstairs apartment. I offered each a Mediator which they took. The man made a sneering remark about being "converted." I told him I hadn't said anything about "converting" him but when he had some time, would he mind reading the paper? I tried to talk with him but he gave foolish answers so I went on to the next door. When I came out later the two Mediators had been tossed carelessly on the lawn.

The morning was not without its usual amusing incidents. Further down the street I knocked at a door which was answered by a very fat man who wheezed and puffed at every breath and who was smoking a horrible cigar. I handed him a Mediator but in sign language he motioned it away. Finally, he did take it back, all the while trying to indicate by various noises that he couldn't speak—whether he couldn't speak at all or just the English language, I hadn't the faintest idea. Then he pointed to his telephone. "Dial?" he said, clearly, so I decided it was the English language he didn't know. I dialed a number for him that turned out to be a kosher butcher and when I left he was talking away in Yiddish. The Mediator, containing its salvation tract, was on the table.

As I stopped at another door, a little girl passed on the street with her mother. "What is she doing, mommie?" I heard her ask, pointing to me. "Hush," said her mother as though afraid to even talk about it "Don't esk, don't esk."

At another apartment a middle-aged lady answered the door. When she saw the Mediator she said: "I don't want it." I tried to talk with her but she became quite antagonistic. "And don't leave it across the hall, either. That is my daughter's apartment and she doesn't want it." Bang! went the door. As I made a notation on my cards, I could hear her talking with her daughter who was in her apartment. The words came clearly through the paper-thin walls. "Better see that your door is locked, Barbara," she said, "those people are around again."

I couldn't help but smile to myself. Thieves and robbers we have been called by some of the rabbis—not of material things but of men's souls. This woman was taking it materially.

Next came a big apartment house containing eight apartments. I opened the door quietly, hoping to get

upstairs without getting the manager's attention. Three of the upstairs occupants were out but the fourth was an elderly lady who couldn't read or write. She let me talk with her, reminding me from time to time that Jews have their "own" religion. Finally, she said: "Look, you'll wear yourself out talking and it doesn't do you no good. Why don't you go and find someone else?"

Downstairs I received cold stares but no one refused the Mediator. Each took the paper with a "Yes, I know all about this," and shut the door before I could say two words. But at Apt. No. 1 a woman called: "Who's there—" "Could I speak to you please?" I asked. I heard her say: "Emil, see who's there."

The door opened and an elderly man stood there in his dressing gown. I offered him the Mediator, telling him it was written by Jewish men who believe Jesus to be the Messiah. To my surprise, the door didn't shut. He actually smiled! "I believe Jesus is the Messiah and that He is God and my Saviour." I nearly fainted. He had been a believer for 11 years and had attended meetings at another Los Angeles mission. I invited him to our evening meeting and he promised to come. We talked for a time and then I left, praising the Lord for His goodness.

As I headed for the car, I couldn't help thinking it had been a good morning. I had prayed for one needy soul who would be open to hear the Word of God. I had given away a New Testament and received a promise to read it in search of truth. And out of all these needy souls, I had even found one whom God had already saved!

Yes; His Word will not return void. That much He has promised. As we sow the seed here among the thousands of Jews in the Fairfax Area of Los Angeles, will you pray that this seed will take root and grow in the hearts and lives of these people? Daily living mixed with love and a watering of the seed is all we can give—but He can give the increase.

KNOW ANY BRETHREN IN COLORADO SPRINGS?

The pastor, Tom Inman, of the Grace Brethren Church, Denver, Colo., is ready to start a Bible class in Colorado Springs, Colo. If you know of anyone who would be interested in such a class, write Bro. Inman or the Brethren Home Missions Council, Inc., Winona Lake, Ind.

HOME MISSION FIELD REPORTS

(Continued From Page 323)

as Saviour, one came for membership and one young man presented himself for full-time Christian service in the morning service. In the evening a family of three who have been attending our services made decisions for Christ.

DAYTON, OHIO (C. S. Zimmerman, pastor)—

Enclosed is our report for the first quarter of 1956. We trust that it will give a good picture and will give encouragement to you up there. During this quarter one family, who has been attending for almost three years and has shown much interest, donated enough asphalt tile to cover the entire first floor. The men of the church laid it, and the total cost to the church was around \$75. This is not all of the story. This same family operates a variety store, and the man has given us many items at cost for use at the church. Nearly all the paint used thus far has come that way. But still there is more. April 8 we had the joy of baptizing this man and his wife, and we look forward to receiving them into the membership of the church along with two boys who were baptized at the same time.

Book "NAVAJO DAWN" Now



You'll see scenes like this and a complete story of the Brethren Navajo Mission work in the new 16 mm. sound, color film entitled "Navajo Dawn." Book it now for the home-mission-offering period. Write

Brethren Home Missions Council, Inc.,
Winona Lake, Ind.

WINONA LAKE, IND. The Brethren Missionary Herald is now ready to resume regular schedule. This magazine that you are reading was printed the last week of April, which was necessary because of our moving problem. We trust that if any individual or church has been inconvenienced by unfilled orders, delay in reply to letters, or unprinted news that you will pardon us, and understand the tremendous problems we have faced by having to literally "shut down" for about three weeks. We will catch up on back orders, letters, etc., just as quickly as possible, and thank you for your courtesy in this regard.

NOTICE. As this Herald goes to press, approximately one-half of our churches had not yet sent in their July-September quarterly order for Sunday-school material. Orders should be sent air mail, and orders will be processed immediately.

NEW YORK, N. Y. (EP) The financial situation in the majority of the nation's 500 Protestant church-related educational institutions was described as "serious" and in some cases "critical," by Dr. Hubert C. Noble, New York, general director of the Commission on Christian Higher Education. Most of the institutions have present capital needs of from five to 15 million dollars, according to Dr. Noble.

Funds of the majority of Protestant colleges and universities, he said, have fallen behind sharp increases in the costs of education and most need to improve their present buildings and add new ones to provide for the growing number of students who wish to enroll each year. He cited estimates by educators that the present total U. S. college enrollment of two and one-half million will increase by 1970 to from five to seven million students.

"It is today realized," said Dr. Noble, "that the Christian colleges have the natural religious foundations for moral and spiritual values that other institutions wish to stress, but cannot. Further, it is recognized the Protestant Christian education can best retain freedom against contemporary pressures to stifle thought and impose conformity. . . . For these and many reasons, the Christian college must seek wide expansion."

LAKE ODESSA, MICH. The dis-

trict mission board of the Michigan District is interested in starting a new work in the Detroit or Grand Rapids area. If you know of any folk who would be interested, please notify Rev. Irvin Miller, R.R. 2, Alto, Mich.

LONDON, ENGLAND (EP) An authority on juvenile delinquency observed: "Television is the pernicious poison of America. I find nothing but shooting, prison scenes, divorces, teen-age girls going wrong. You can just twiddle on it any time of day or night. It doesn't give children time to read, or think, or dream."



WINONA LAKE, IND. The National Fellowship of Brethren Churches will convene here Aug. 19-20 for the National Sunday School Convention, and Aug. 20-26 for the annual conference. You will enjoy the conference and the fellowship with Brethren from all over the United States. You will appreciate the remodeled auditorium where the conference convenes. Plan now to attend.

ISRAEL (EP) Citrus-packing houses are now experimentally employing blind workers to wrap oranges. A group of 50 blind men and women completed a 10-day training course and have become entirely proficient in their job.

NEW TROY, MICH. The Michigan District youth camp will be held at Piatt Lake, June 23-30. Price: \$13.00.

Executive Editor . . . Arnold R. Kriegbaum
Winona Lake, Ind.

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Home Missions . . . Luther L. Grubb
Winona Lake, Ind.
Grace Seminary . . . Paul R. Bauman
Winona Lake, Ind.

SPECIAL. Inasmuch as the East Fellowship of Brethren Churches has become so large, 11 churches of the district have, by mutual agreement with all involved, formulated plans for a new Allegheny District.

NEW YORK, N. Y. (EP) Contemporary design ran off with the honors as 18 U. S. churches—chosen from the thousands built in the last 25 years—were cited for general architectural excellence in a nationwide poll of experts in the field. Heading the list was Christ Evangelical Lutheran Church of Minneapolis, Minn., the last completed work of the late Finish-American architect Eliel Saarinen.

The 18 were selected by vote of 35 leading architects, educators, editors, clergymen and specialists in the field of church design.

The announcement was made here at the annual meeting of the Commission by Chairman Walter A. Taylor, Washington, D. C., director of the department of education and research of the American Institute of Architects. He said the 18 were selected from a total of 72 churches nominated for the competition by commission members, each of whom was asked to name from 10 to 25 churches which in his judgment typify the best in ecclesiastical architecture. The top 18 were determined by frequency of their mention. The poll was limited to churches constructed since 1930.

WASHINGTON, D. C. (EP) J. Edgar Hoover, FBI chief, blames the postwar juvenile crime wave on "soft-headed" parents who do not teach their children "respect for God." Testifying before the House Appropriations Committee in connection with his department's request for a large budget, Mr. Hoover declared that the problem cannot be remedied by playgrounds, youth agencies and Boy Scouts, unless parents also teach their children respect "for God, the law and for others."



By DENNIS I. HOLLIDAY
Pastor, First Brethren Church
Compton, Calif.

GIFTS OF THE SPIRIT

There are others who have the gift of knowledge. Knowledge comes as a result of study, research, and investigation. The Holy Spirit gives to some of God's children a special gift or ability to comprehend the Scriptures and to systematically formulate Bible doctrines. This gift is given to some that the whole church may benefit by it.

Gift of Faith

We are saved by faith in the Lord Jesus Christ. Faith is reliance on God. The gift of faith mentioned in verse 9, is not the faith by which a person is saved, but a special faith given to some within the church to be used for the benefit of the whole church and for the glory of Christ. Praise God for those Christians who have a tremendous faith and a strong reliance on God, who can get their prayers answered.

Gifts of Action

The gift of healing is mentioned in verse 9. The Apostle Peter had this gift. Peter spoke to the crippled man of Acts 3, saying: "In the name of Jesus Christ of Nazareth rise up and walk . . . and immediately his feet and ankle bones received strength." The Apostle Paul had this gift (Acts 28:8). This gift is not bestowed on the rank and file today. Some of the early Christians had this gift to establish their authority as messengers of God. Today, those who preach the Word do not need to prove they are messengers of God, for the Bible is the authority in itself. Note: God still heals today in answer to prayer when it is His will, but this is a different thing from the gift of healing mentioned here.

The gift to work miracles is like the gift of healing in some respects, but its operation is in other realms. Paul causes blindness to come on Elymas the sorcerer (Acts 13:11). Peter raised the dead (Acts 9:36-40). The early Christians did not have the complete written New Testament as we have it today, so this gift helped them prove they were men of God, speaking the message of God.

Gifts Concerning Spoken Messages

The early prophet was both a fore-

teller and a forthteller. After the New Testament was written, this first aspect of the prophet's ministry was no longer needed. The second aspect of his ministry as set forth in I Corinthians 14:3 is still needed today—the ministry of edification, exhortation, and consolation. Thank God for the many who have this gift and use it to the rich blessing of those in the church.

Behind each religious message there is an evil spirit or the Holy Spirit. Every Christian should be able to discern between the false and the true. I John 4:1-3: "Try the spirits whether they are of God." Those who have this special gift to discern between a false message and the true teaching of the Word of God are a great blessing to the church of God in the world today.

Gifts Concerning Languages

The gift of tongues was predicted in Mark 16:17: "They shall speak with new tongues" means that they shall speak another language other than their mother tongue. This was first fulfilled on the day of Pentecost (Acts 2:4-6). "They were all filled with the Holy Ghost and began to speak with other tongues [languages] as the Spirit gave them utterance . . . every man heard them speak in his own language." This gift of the Holy Spirit is mentioned again in Acts 10:44-45, and again in Acts 19:6. So it is very probable that some of the Corinthian Christians had received this gift—the ability to speak another language other than the tongue learned in childhood. This gift would enable the Gospel to be proclaimed, even passing over the barrier of language.

The gift of interpretation is very closely associated with the gift of tongues. Where one person was given the ability to speak another language, if there were some in the audience who did not understand that language, then the gift of interpretation of languages was needed. "If any man speak in an unknown tongue . . . let one interpret. But if there be no interpreter, let him keep silence in the church" (I Cor. 14:27-28).

The Corinthian Christians had written to the Apostle Paul asking him several questions. One of these questions was concerning "spiritual gifts." Paul answers their question in I Corinthians 12. He says: "Now concerning spiritual gifts, brethren, I would not have you ignorant."

Diversity of Gifts

There is a great variety of gifts of the Spirit (vs. 4). There are nine different gifts mentioned in verses 8 to 10 of this 12th chapter. This is not intended to be an exhaustive list, for additional gifts are mentioned later. A gift given by the Holy Spirit enables that person who receives it the ability to perform some special service unto God. The gift is not received by the individual for his own personal benefit or profit, but rather that the whole body of Christ, the church, should benefit by it (vs. 7).

The Divine Dispenser

The Holy Spirit is mentioned several times in these few verses as being the author, or source, of spiritual gifts. In verse 11 we are told that the Holy Spirit apportions these gifts in His own sovereign way. The one Spirit dividing to every man as *He wills*. The omniscient Holy Spirit shows no partiality, but takes into consideration, the person, his age, location, position, circumstances, the existing need in the church, etc.

Gifts of Intellect

The Bible mentions "the wisdom of this world" and "the wisdom which is from above." The latter being a gift of the Holy Spirit which enables a Christian to make right decisions in church business, church organizations, etc.

LOVE

By DEAN I. WALTER

Pastor, Vicksburg Brethren Church

Hollidaysburg, Pa.



Nearly everyone is familiar with the fable, "Three Wishes," in which one of those wonderful creatures from fairyland appears to an aged and impoverished couple with the invitation to wish for the three deepest desires of their hearts. There are many variations of the story, but the conclusion is always the same. The first two wishes are made on the spur of the moment, without mature reflection, and the results of the wishing would be tragic were it not that the third wish remains with which to undo the first foolish whims. The fable points out the fact that few people, however dissatisfied with their present lot, have any real concept of their deepest desires and needs.

Life's Labor Lost

Alas, the average Christian, with much tutoring and training in the Word, is not much better off. If we were to go among our people and ask them to state briefly and concisely what they wanted most, the answers would be varied and revealing. Most Christians, realizing that they were on trial, would brush aside the temptation to ask for yellow Cadillacs, Cape Cod cottages and Fifth Avenue credit, and would ask for spiritual graces which, doubtless, would sweep the spectrum of spiritual aspiration. There would be pleas for more perfect purity, requests for the rich and rewarding movements of deep reflection, the passion for more powerful preaching, the longing for release from besetting sins, the desire for depth of discernment, the prayer for peace of heart and mind, the cry for courage, the supplication for simplicity and sincerity . . . oh, the desires would arch like a rainbow of

hope through the haze of modern morality, and there would be some justification for pronouncing them all "very good."

But I wonder, perhaps, when all of man's best hopes were pulled down and placed together in the workshop of Christian experience, if there would not be the clashing of brass and the sounding of cymbals! For "though I speak with the tongues of men and of angels, and have not [love], I am become as sounding brass and a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not [love], I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not [love], it profiteth me nothing."

Alas, the most promising life is a pitiful loss—without love!

Love's Lessons Lost

Where are those who long for love—love that responds to God's love—love that obeys, that casts out fear? Love, said our Lord, is the fulfillment of the law (Matt. 22:37-38). To love God is the first and great command. Dare we ask for anything less? The second commandment is like unto the first: love thy neighbor (Matt. 22:39). Is this really our second wish? Are these our first and second desires, particularly when we are not given a third? These two commandments encompass the law and the prophets! That's all there is.

Everyone knows that love is the fulfillment of the law. It is the measuring rule of right. It is the great fundamental of the faith. Yet how often the Fundamentalist grows cold with a rigor mortis righteousness. He stands fast for the facts, and points a frozen finger toward the truth. He stands but seldom stoops.

He has all knowledge and is willing to talk the second hour but will not walk the second mile. He can split a dispensation down the seam with fearful accuracy, "even to the dividing asunder of soul and spirit," but cannot bind up a dissension with the cords of love. He can label a Liberal with gutter language, but cannot utter the language of love that distinguishes between liberty and liberality. He prefers the bears of Elisha (I Kings 2:24) to the forbearance of Christ, forgetting of what spirit he is. "Brethren these things ought not to be."

The words of Christ are still pointed and poignant: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven (Matt. 5:20). The people of His day knew the law and kept it with fearful strictness. They appeared to delight in the law of the Lord but despised the Lord of the law. They were educated aright but motivated amiss.

Love for Him must be the motive in all personal righteousness and spiritual ambition. It is love before law; devotion before duty. Indeed, Christ would not let Peter care for the least of His lambs until he cared most for his Lord. Peter was enviously endowed with the faculties for the furtherance of the faith, but without love these faculties became frailties and every trial a tragedy.

It is even so today, and I tremble as I behold the trend toward frigidity in orthodox circles and listen to the scathing indictments of everyone from presidents to prostitutes, especially when I realize that people become adept at criticism when they become inept at love. It appears to be easier for the modern shepherd to lecture the 99 sheltered sheep on the folly of straying than it is to follow and find the one that



Vicksburg (Pa.) Brethren Church

(Continued on Page 330)

The Gods of Mormonism



By DR. W. A. OGDEN

Pastor, First Brethren Church
Johnstown, Pa.

The gods of Mormonism are not in any sense the God of the Bible. The question is not that of the person, personality or character of anyone, living or dead. Our problem, and our question has to do with the doctrine, the teaching of the religious sect known as Mormons, or The Church of Jesus Christ of Latter Day Saints; or The Reorganized Church of Jesus Christ of Latter Day Saints—or whatever title or denomination may be assumed by the 20 or more divisions of Mormonism.

It has been stated from one of the leading Protestant pulpits in Johnstown that "There are about a million of them [Mormons] in the world, and they include some of the finest people in the world." Also, from this same pulpit: "... These pioneers were really people of outstanding character and piety. Even their polygamy was carried on in a respectable manner according to their own ideas."

If being numbered among "some of the finest people in the world" is to be the door through which we enter into heaven, or the standard by which we are to judge the merits or demerits of a religion, I would also want to bring along by the side of these good Mormons some Christian Science "friends." They do not drink. They are active in the fight for prohibition. Many of them are good neighbors. We rented a house from one, and lived across the road from another. We would also offer some good Mohammedans—a highly moral people, according to some recent magazine reports. We could even find some "good" Communists, who profess no religion at all, and some "good" lawyers, and doctors, and millworkers who make no profession of religion.

The fallacy into which men are constantly falling is that a movement is to be tested on the human level—what it appears to man to be; not on the divine level—what it is in the light of the eternal God and His inerrant revelation. Since all religions, apart from true Christianity, are some form of humanism, it is only logical that they be tested on the human level. However, it proves nothing. The Pharisees in the days of Jesus were faultlessly correct in

their religious observance, and in their moral character. But Jesus denounced them hypocrites, and said that harlots and taxgatherers would go into the kingdom before they would.

It must be remembered that heaven is for souls whose sins have been blotted out—who have been born from above—who have the life of God imparted to them; not men who meet human standards of morality while they turn away from the simple Gospel of Jesus Christ who offers eternal life as a gift to all who will receive His as Saviour and Lord.

Again, the passing of time does not of itself transform error into truth. The fact that we become accustomed to a people, and to their doctrines, does not change them into a pure Gospel—into a saving message for sinners. The only cure for error is to abandon it—to repent of it, to confess the sin of it and accept the truth that is in Christ. I say this because criticism today is being heaped upon the men and women of past years for their intolerance of Mormonism, Christian Science, and all the rest. Those "critics" numbered some of the greatest theologians and scholars not only of their day, but of our day as well. You can't live with a deadly disease and cure it by becoming chummy and friendly to it.

I do not refute Mormons today on the basis of the immorality of Joseph Smith and Brigham Young, but on the basis of the false teachings that started with these men, and are still

held and practiced by Mormons today. Some eight years ago I talked in my study with two Mormon elders. In answer to some of my questions about Mormon belief, they said that the matters I brought up are no longer believed—or, that they were taught by some Mormons but not accepted by the church as such. I want to point out that for a Mormon to repudiate any doctrine that was once taught authoritatively in the Mormon system is to put a tremendous strain upon their claims of revelations. A case in point is that of Joseph Smith who, when his practice of polygamy was getting out of hand, was forced by his leaders to reduce to writing his "revelation" on this subject. Within one year after this "revelation" had been written we hear him saying to his trusted friend, William Marks, "We are a ruined people. . . . This doctrine of polygamy, or spiritual wife-system, that has been taught and practiced among us, will prove our destruction and overthrow. I have been deceived; it is a curse to mankind, and we shall have to leave the United States soon, unless it can be put down, and its practice stopped in the church" (P. 376—Fawn M. Brodie).

Since when has a revelation from God been the means of deception and the road to ruin for those who accept and obey it. There is a story in the Bible about the destruction of a wicked king who listened to the voice of a lying spirit, and followed that lie into battle and to death.

In her biography of Joseph Smith, Fawn M. Brodie asks what it was about him that made him the object of persecution and a man hated by so many outside the Mormon fold. She attempts an answer by saying that it could not have been his doctrines, for they were merely a potpourri (a medley or mixture) of the doctrines current in the evangelical churches of his day."

This question was also answered from the Johnstown pulpit previously referred to, in this way: "In all essential things, they believe exactly what we believe. They believe in the Father, the Son, and the Holy Ghost, the triune God . . .

(Continued on Page 331)



NORWALK, CALIF.

To the glory of our wondrous Lord we report steady growth in every department of our work. The Christian day school has an enrollment of 135 of whom some 40 have confessed Christ during the school year. Due to the earnest and faithful efforts of the Sunday-school workers there has been a steady increase in attendance so that an all-time high was reached Sunday April 15 with 391 present. The Sunday school is currently running an attendance contest with the First Brethren Church of Bellflower. Easter Sunday brought in 368 into Sunday school and the Sunday following 266. At the winter communion service 66 were present. During the first quarter of this year 15 new members have been added to the church, of which two came by letter and 13 by baptism. This church subscribes 100 percent to the *Missionary Herald*; and the magazine goes into 70 homes. Pastor and people here are praising the Lord for His great faithfulness, in blessing the Word of God as it goes forth.—*Henry Remple, pastor.*

PHILADELPHIA, PA.

It is a real joy to write to you of our work here at The First Brethren Church. These past months have been ones of blessing from our blessed Saviour. We praise God for sending us the "Grace College Choir" just before Easter, and for James Marshall and A. L. Howard, who brought us inspirational missionary messages. Truly this past Easter was one of the best we have ever had at our church.

Our pastor, Rev. E. William Male, continues his good work with us, for which we do praise God. Under his enthusiastic leadership a visitation program has been started, and how wonderful to see the blessing of the Lord upon this venture! Many calls have been made, with results which thrill our hearts. We are convinced that both our Bible school and church will benefit in the coming days.

Our members voted to purchase an electric Gestetner mimeograph machine. Our trustees are begin-

ning a drive to beautify our grounds around the church with shrubbery and trees. We invite those who visit Philadelphia to be sure to visit our church.—*Lois E. Harkness, secretary.*

UNIONTOWN, PA.

We are praising the Lord for the victories won in the recent meetings for revival in the First Brethren Church of Uniontown. Hearts were burdened for the lost and God graciously gave to us the blessing we desired of Him. From the very first service with Evangelist Bill Smith, it was clearly evident that we were to have some old-fashioned Gospel preaching from the Word of God. Brother Smith preached his way into the hearts of the members and friends of our church. His ministry was blessed of God.

There were five first-time decisions and 38 decisions for other purposes.—*R. Paul Miller, Jr., pastor.*

EVERETT, PA.



Homer W. Lingenfelter, pastor of the Grace Brethren Church, Everett, Pa., was ordained to the Christian ministry on April 25, 1956. The sermon for the ordination service was delivered in the Everett church by Ralph Hall, pastor of the Riverside Brethren Church, Johnstown, Pa. Other Brethren ministers taking part in the service were: Sheldon Snyder, Ralph Burns, Gerald Teeter, J. L. Gingrich, H. Leslie Moore, and J. Ward Tressler. Frederick Crawford, moderator of the local congregation read the church authorization.

THOUGHTS ON LOVE

(Continued From Page 328)

strayed. But the Record tells us that the faithful shepherd went out seeking and came back singing . . . with the lost one (Luke 15:5). However, if the shepherd leaves his first love (Rev. 2:4), he will also leave his second love, and lose these for whom the Good Shepherd died.

Love's Labor Loosed

Our responsibility as modern

Christians comes into sharp focus when we realize that all that we have as Christians, we owe to the great lovers of history—the lovers of our Lord. When Christ spoke to Peter and told him to feed His sheep, the demands of that love were yet to be learned. There were to be tests that only love dare attempt and in which only lovers could triumph. There were to be periods of intense persecution. "[Love] suffereth long." There were to be fiery hatreds kindled. "[Love] envieth not." There was to be humiliation. "[Love] vaunteth not itself." But there were to be good and glorious days also, which sometimes weed out the worldly. "[Love] is not puffed up, does not behave itself unseemly, seeketh not her own, is not easily provoked." The Christian was to be asked to bear a cross and "think no evil." He was to see truth forever on the scaffold and still rejoice "in the truth." He was to be called to his own Calvary, under silent heavens, and asked to bear all things, believe all things, hope all things, endure all things, and never fail, for "[love] never faileth."

This, beloved, is love unloosed; it is love in action! It is the love that brought an open Bible and a gospel message into our 20th century. It does not have the brassy sound of sensationalism; it does not have the tinkle of tedious and tasteless formalism. It has the power and purpose and poise that is always productive. It gets things done. It keeps His commandments in spirit and in truth.

Love's Labor Lasts

When all else has served its purpose, love will still endure. Faith will find its fulfillment when the unseen bursts upon us and the substance hoped for (Heb. 11:1) will be at hand. Hope, that blessed strength that holds our hearts in tune and in eager anticipation, will have led us home, where we will need hope no longer (Rom. 8:24). But love, the greatest of these, will have just come into its heritage. When that which is perfect is come, then the imperfect will pass away. We shall be like Him (1 John 3:2); we shall be able to love as He loves; we shall be one in Him (John 17:21-24), and we shall love each other forever. Whatever else heaven holds will be incidental!

THE GODS OF MORMONISM (Continued From Page 329)

If a Mormon would make this statement it would prove his utter ignorance of the faith of the great Protestant (and Catholic) heritage in the doctrine of the Trinity. For a Protestant minister to make this statement it proves that either he has forsaken the Westminster Confession, the Apostles Creed and the faith of Protestants since the days of St. Paul and Christ, or he has not read the Mormon history, in their own writings, or elsewhere.

I. The Mormon Doctrine of god:

They believe in a god of flesh and blood—a god who was once just like men are now. Moreover, they believe there are many gods, each ruling in his own kingdom, and sovereign in his own rights. They believe that every good Mormon is on his way to godhood, and will sometime have his own heaven, his own kingdom in which to rule.

This was one of the talking points for polygamy. Each Mormon, when he became a god would be responsible to populate his own kingdom. For this purpose he would need many wives, and these had to be “sealed to him” in this life, and would be his in his own heaven, where they would bear children for him, after the manner of childbearing here on earth. This, of course, is rank materialism, and rank sensualism, wholly unknown in the Bible but familiar in the Mormon “revelations.” Jesus said that in heaven there is no such thing as being married, or given in marriage, but (in this regard) the redeemed are as the angels in heaven.

Since the Mormon believes in “eternal existence”; that is, that each person has lived previously on this earth, and that a “man’s life span is only an interlude between the eternity that was and the eternity that shall be,” he finds no problem whatsoever in the doctrine that he is on his way to godhood. Thus he becomes a brother to all the pagan reincarnation cults, with such recently American-born monstrosities as the I AM cult, and many more. The Mormon then does not believe in the one God of the Bible, but in many gods—in theology, polytheism.

Now, from accepted and authorized writings of the Mormons, I quote:

1. “God, the Father, has a body of flesh and bones as tangible as a man” (Joseph Smith in *Doctrines*

and *Covenants*, Sec. 130).

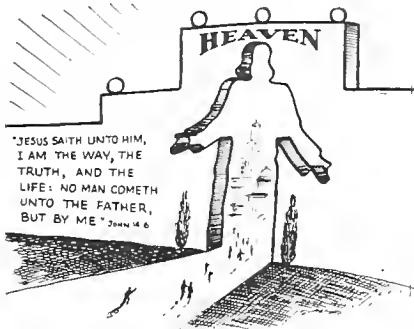
2. “The substance of which God is composed is wholly material”—Orson Pratt, one of whose scholarship Mormonism boasts (*Series of Pamphlets*, No. 2, Page 4).

3. “We believe in the plurality of Gods” (Brigham Roberts in “Mormon Doctrine of Deity,” page 11).

4. In a Mormon Catechism: “Are there more Gods than one?” The answer is, “Yes; many” (*Catechism for children*, page 13).

The god of Mormonism is not the God of the Bible, but is polytheism—many gods.

Dr. Biederwolf comments that: “this theory is, of course, a necessary convenience for a system which teaches that God has a material body and must move about from place to place like a man. The principal god lives in some far-off place called “Kolob,” but each world has a god of its own with whom the god of Kolob has very little to do except to meet with them occasionally in a grand council.



The God of our world is Adam according to Brigham Young, in *Journal of Discourses*, Vol. 6, P. 50: “Now hear it, O Inhabitants of the earth, Jew and gentile, saint and sinner. When our father Adam came into the garden of Eden, he came into it with a celestial body and brought Eve, one of his wives, with him. He helped to make and organize this world. He is our father and our God and the only God with whom we have to do.”

Brigham Young further blasphemes God when he said: “He created man as we create our children: for there is no other process of creation” (*Journal of Discourses*, Vol. XI, page 122). This leaves the whole Mormon cult bogged down in the hopeless morass of materialism with no answer to the question of first cause, or origins. As for me, I’ll take, real revelation, “In the beginning God.”

(Continued June 9 Issue)

FOUNDATION STONES

A brilliant Oxford student offered himself for missionary service abroad. Someone remonstrated with him, telling him that he would die in a year or two, and that he was throwing his life away. The student replied: “I think it is with missions as with the building of a great bridge. You know many stones have to be placed in the earth unseen to be a foundation for the bridge. If Jesus wants me to be one of the unseen stones lying in an African grave, I am satisfied to be such.” Hardly two years had passed before this young man indeed became one of the Lord’s martyred foundation stones for the African church. —*Christian Victory*.

MEET HIM WITH THE WORD

No one can go far in life without facing the tempter. When that experience comes, the manner of meeting him can be learned from the Saviour. Jesus met him with the Word. Each of the enemy’s three attacks were turned aside with quotations from the Old Testament Scriptures. The Christian who knows his Bible is fortified for the attacks by the evil one.—*Gospel Banner*.

In Memoriam

Wallace E. Magers, 86, faithful member of the First Brethren Church, Long Beach, Calif., since 1934, departed to be with Christ on Apr. 6. Brother Magers was a staunch supporter of the work of the Lord both at home and abroad. —*Dr. C. W. Mayes, pastor*.

Mrs. Bessie Pritts went to be with the Lord on Mar. 29 after an illness of several months. She was a member of the Meyersdale Brethren Church, Meyersdale, Pa.—*Leslie Moore, pastor*.

Mr. John Mazer went to be with the Lord on Apr. 10. He had been bedfast for a number of months.—*Leslie Moore, pastor*.

Excuses

By the late Dr. J. C. BEAL

(Luke 14:16-24)

In this parable the Word gives us three illustrations of the excuses men would make. They are truly absurd as are all men's rejections of God's invitation.

The first excuse was that the man had purchased a piece of ground. If he had purchased it, it was surely his and he certainly could have waited until the supper was over to go to see it. And if he had been a good businessman, he would have gone to see it before he purchased it.

The second excuse was that a man had bought a yoke of oxen and wanted to try them out. Again, if they were his property, he could have waited until later to try them out. Anyone with commonsense knows that it is far better and easier to break in a yoke of oxen in the daytime than in darkness. So we see the ridiculousness of this argument.

The third excuse is most absurd of all. The man said: "I have married a wife and therefore cannot come." If he had been invited to a funeral, it could be understood why a bride would not care to go with her husband, but what woman would refuse to go to a genuine banquet?

But, you say, those people were Jews, and people do not now act so foolishly. Let us study the excuses offered now to the invitation God is sending out. The feast has been prepared, but men still send out excuses.

First, one says: "There is too much to give up; I cannot accept the proffer." When you consider this, it is just as ridiculous as the other excuses offered in the parable. There is something to give up when we come to Christ. No man ever gets to

Christ without giving up something. The drunkard must give up his drunkenness; the thief must give up his stealing; the gambler must give up his gambling, and the hypocrite must give up his hypocritical life. The reason is so ridiculous is that God never asks you to give up a single thing *except* the things that are doing you harm. "No good thing will he withhold from them that walk uprightly" (Ps. 84:11). "He that spareth not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things" (Rom. 8:32). God gave us a guarantee in His Son to make good His promises.

One day a young lady was talking with an evangelist and said she would like to become a Christian, but there was too much to give up. The evangelist asked her if she thought God loved her, to which she replied: "Why of course He loves me." "How much do you think He loves you?" the evangelist asked. "God loved me enough to give His Son to die for me," she answered. "Do you think a God who loved you enough to give His own Son to die for you would ask you to give up anything that is really worthwhile?" the evangelist asked. Her answer was, "I expect not." "Then do you not think you are foolish to wait any longer to accept Christ?" She realized the folly of such an excuse and did become a real Christian.

The second reason is absurd when we consider what we get for what we give us—what we give up pales into insignificance. It is easy to give up *sin* when we get God. Would you not gladly exchange glass for precious stones? No real Christian will ever say that the thing he gave up was anything compared to what he found in Christ Jesus. But if you are trying to hold onto the world with one hand and on to God with the other, you will find no joy in your life. The professing Christian has only enough religion to make him miserable. He really wants to continue in the things of the world and yet feels under obligation to God to stay away from them and is continually in a muddle as to what

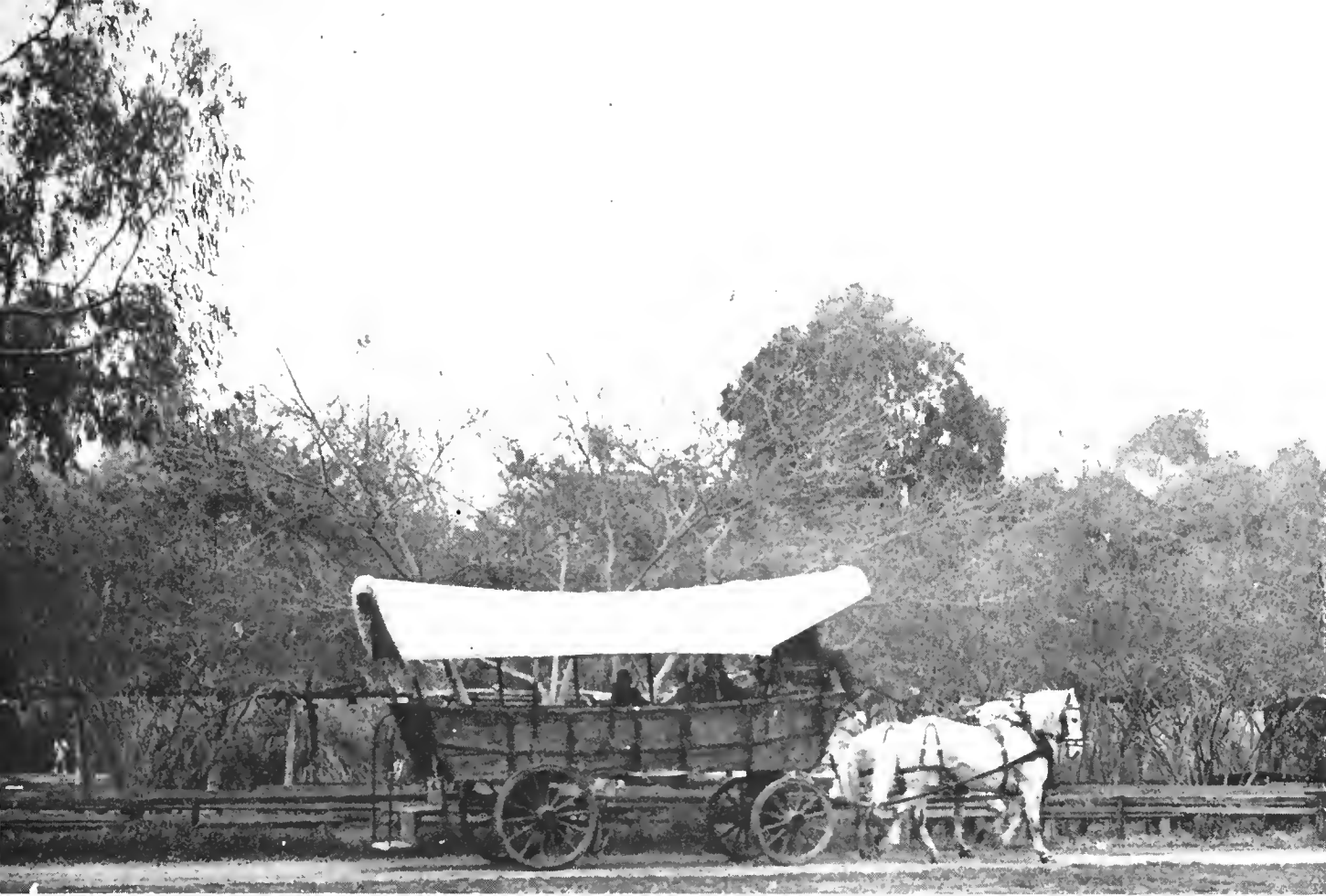
he wants to do and is therefore uncomfortable in either position—in the world or in the presence of God and His children.

In the third place when we compare what Jesus Christ himself gave up for us, we should be ashamed to even mention such an excuse. Jesus left all the glories of heaven to come to this earth to suffer and be betrayed, buffeted, spit upon, crowned with thorns, mocked, taken to the cross, and had a spear thrust into His precious side. How unreasonable for any individual to say that Jesus asks us to give up too much!

The second excuse is the all too familiar one—too many hypocrites in the church. Even this is absurd, for no man can hide behind something smaller than himself. If he is hiding behind some hypocritical church member, then he is smaller than the hypocrite. There always have been hypocrites and there will always be hypocrites until the end of the age, but let us remember that no man has to give an account for anyone but himself. "So then every one of us shall give account of himself [not anyone else] to God" (Rom. 14:12).

The third excuse so often offered is "I am a pretty good man and expect to get to heaven." Many people think the good in their lives overbalances the bad. If you are making this excuse, you are a very wicked man. Read Matthew 22:37-38: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Have you done that? Of course you have not. If you have not done that, you are breaking this commandment of God, and the Word of God says the man who breaks the law in the least point is guilty of all, and the man who continues to break God's law is not a good man. No man can keep the law; that is why grace had to enter in.

Then some say: "I can understand that all those excuses are foolish, but I realize that I am too great a sinner to ever be saved." It is a fine thing to realize one is a sinner, but sometimes the Devil makes people believe that they are too far gone to find Jesus. Read what Paul says: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief" (I Tim. 1:15).



IT TAKES TEAMWORK

SUCCESS DEPENDS UPON TEAMWORK IN ANY SPHERE OF ACTIVITY. THIS IS ESPECIALLY TRUE IN THE REALM OF MISSIONS. THE BRETHREN CHURCH CAN PRAISE GOD FOR THE TEAMWORK THAT EXISTS IN THE MISSIONARY WORK OF THE CHURCH.

A TEAM IS NO STRONGER THAN ITS WEAKEST MEMBER. TO STRENGTHEN THE MISSIONARY TEAM OF THE BRETHREN CHURCH, GIVE YOUR FAITHFUL AND PRAYERFUL SUPPORT TO THE BRETHREN MISSIONARY HERALD DURING JUNE AND JULY. YOUR GIFT WILL DO JUST THIS.





The Value of the Printed Page

By ARNOLD R. KRIEGBAUM

"In spite of the tremendous influence of motion pictures, radio, and television, the printed page still influences men's minds most," declared the chief of the reference department of the New York Public Library. In every category of daily life the truth of this statement is verified. The printed page continues to proclaim its message long after the human voice has become silent. Three hours after a message is delivered 50 percent of the audience cannot give the main content of the subject discussed. Not so with the printed page, for it has been recorded for posterity.

The more than 30,000 printing establishments in the United States are valued at over \$6,000,000,000. The circulation of the leading magazines number far beyond 150,000,000 copies. Within the past few years one million illiterates have learned to read, which means that the world market for printed material is expanding at such rates that printing concerns find it difficult to keep up with the pace.

Value to Cults

Most anything can be used for good or evil. So with the printed page. One can more fully appreciate what the printed page can accomplish when the program of cults is carefully analyzed. The most pro-

lific publishers in the world are the cultists. Roman Catholicism, communism and the myriad cults employ the printed page at every opportunity. In one year communism published 4,300,000,000 books and brochures, or a sufficient amount of material to place two pieces of communistic literature in the hands of every man, woman and child in the world.

Jehovah's Witnesses are perhaps the outstanding example of the influence of the printed page as employed by a cult. They operate a nine-story printing plant in Brooklyn, New York, where they print millions of copies of their material each year. They are now publishing their material in 83 languages. In 1935 they claimed 40,000 members. In 1955 they claimed 580,000 members. They have 3.5 millions of subscribers to their magazine, and News-week magazine editorially commented that the tremendous growth of this organization was largely due to their use of the printed page.

The Seventh Day Adventists are ardent users of the printed page. Their numerical growth is no doubt closely associated with their use of the press, and if so, it would account for their increase of one third of their million members within the past four years.

Value to The Brethren Church

There is nothing that so fosters unity in the National Fellowship of Brethren Churches as does the Missionary Herald. This weekly magazine reaches 9,000 homes each week in a denomination of some over 21,000 members. This is a high percentage and means that this magazine is reaching thousands with news stories, pictures of interest from both home and foreign fields, in addition to expositional and devotional articles.

This last year, the cost of publishing the Missionary Herald was nearly \$3,000 more than was received from subscriptions and the cooperating boards. Your offering will assist in making up this deficit, and guarantee the continued missionary work of the printed page. If the Missionary Herald had not done this work, the deficit would have been between \$7,000 and \$8,000. Is not your investment in the Brethren Missionary Herald worthy of your support when the Lord's money is saved in this amount.

A Credit To Our Brotherhood

By JOHN AEBY

Pastor, Temple City Brethren Church
Temple City, Calif.



Front of Building

From the day that I saw the first sketch of our new Missionary Herald and denominational office building, I looked forward to seeing the structure itself. I was especially interested in the project because the same architect who transformed our lumber-shed style tabernacle in Fort Wayne into a true colonial church about 10 years ago, Mr. Albert Heeter, is the designer.

My first glimpse of the building was the week of the midyear Brethren Home Mission Council meeting in March. During our sessions we recessed one afternoon and took a conducted tour with Brother Krieg-

baum pointing out many features and possibilities which do not appear on the surface.

Its style is distinctly modern, one floor in plan. But it is eminently practical and conservative in treatment withal. Its outside appearance does not begin to impress one with the tremendous space it encloses. This was the comment of everyone almost spontaneously. The entrance approach is one of simple, clean-line beauty. The interior plan is one which is well thought out and should provide for the needs of the four

boards using it for sometime to come. With the basement storage area and well-arranged facilities for editorial, printing and shipping work it should give our publication board as fine a setup as any of comparable size anywhere.

The additional wings provide abundantly adequate facilities for both foreign and home boards and space for the Sunday-school board as well. These appear to be beautifully and efficiently laid out with an abundance of attention to detail. Especially well-planned is the arrangement that makes the suites of offices completely separate and private and at the same time immediately accessible to each other. The plan for the future development of the bookstore should give us as complete, fine, and beautiful a setup as possible.

It is my studied and honest opinion that this new building will be regarded by all who see it as a credit to the whole denomination and a tremendous asset to all the cooperating boards which will be using its facilities. Now, if every member of our constituency would give the price of a pair of shoes in the coming publication offering, the complete cost could be written off and possibly some needed additional equipment could be provided to make possible the printing and publication of much needed material for our work in the various mission fields which the Lord has entrusted to our responsibility. II Corinthians 8:9; 9:8.



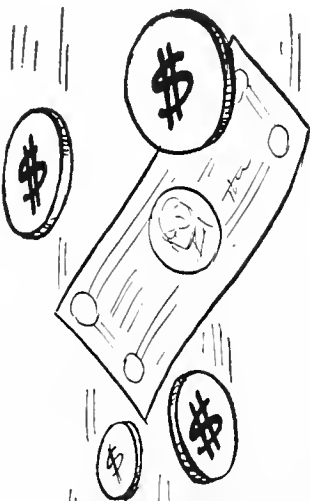
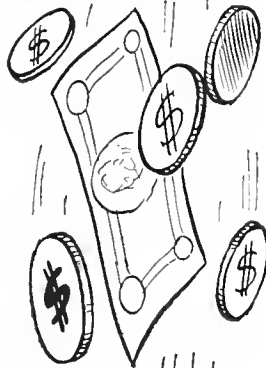
North Side of Building Showing Quarters Occupied by Foreign Missionary Society

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

VOLUME 18, NUMBER 22

Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, \$2.00 a year; 100-percent churches, \$1.50; foreign, \$3.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to Executive Committee; Walter Lepp, S. W. Link, Mark Malles, Robert E. A. Miller, True Hunt, Thomas Hammers; Arnold R. Kriegbaum, ex officio.



An Arm of the Sunday School

By MARK MALLES

Pastor, First Brethren Church
Fort Wayne, Ind.

"Do you mean to tell me that our Brethren Through-the-Bible course of Sunday-school literature is provided by the Brethren Missionary Herald Company? Why, I thought that all they did was sell the quarterlies after they had been produced."

Recently I was pointing out to a brother in the Lord some of the services which are rendered to The Brethren Church by the Brethren Missionary Herald Company. The above remark was his response of amazement when, among other things, I mentioned that the Brethren Sunday-school literature is provided by the Missionary Herald.

He appreciated a brief explanation of the background of the Through-the-Bible literature. In the early days of the National Fellowship of Brethren Churches, when our pastors and people wanted our own Sunday-school literature, they turned to the board of directors of the Missionary Herald. These men, after prayer and much consideration, finally came to the conclusion that we, a whole-Bible church, claiming as our motto: "The Bible, the whole Bible, and nothing but the Bible," *certainly ought to study the whole Bible*. It would be a big undertaking to produce such a course of study. Considerable financial outlay would be involved in securing writers, providing editorial service, and actually printing the material. But, under the direction of the Lord the work was begun.

From the single quarterly that was used by adult and young people's classes and teachers alike, the work has expanded until now the Missionary Herald is providing the Through-the-Bible course to Bible-school classes of junior age and above. The year 1957 will mark the completion of the entire Bible, with most of the books of the New Testament being studied twice.

Plans are well under way for the production of another 10-year course in which the entire Bible will be honored as the Word of God. Outstanding Bible characters will be studied as we proceed through the various books. Great Bible incidents will be emphasized; no doctrines will be slighted; passages teaching those doctrines that are overlooked by many, but which are precious to the Brethren will receive careful attention. And, of course, God's plan of salvation for the lost, and His provision of victory for the believer, will be emphatically presented.

Yes; the Brethren Missionary Herald is certainly an arm of the Brethren Sunday schools. It is the only source of Brethren Sunday-school literature. Will you not pray for this vital ministry of the Missionary Herald? Pray for the writers of the quarterlies, and for all the members of the Herald staff who have part in producing the quarterlies. Your support will make possible the broadening of this needed ministry.



The Brethren Missionary Herald

By ORD GEHMAN

Treasurer of the Board of Trustees

The Psalmist David asks a very pertinent question in Psalm 11:3—"If the foundations be destroyed, what can the righteous do?" It is a question well worth our pondering today. When a stream is polluted at its source, all that it touches is contaminated. When purity marks that stream, it becomes a blessing to all it contacts.

The same principle can be applied as far as the Lord's work is concerned. We of *The Brethren Missionary Herald* family are particularly concerned at this time about our work for the Lord. And we do regard our responsibility as an integral part of our service to the Lord. Accordingly, we have sought His guidance in that we might supply to The Brethren Church a system of literature that will be pure at its source and be a blessing in all its contacts.

There are excellent Christian magazines on the market today, against that there is no logical argument. Space forbids mentioning many that would be a credit to every Christian home, Brethren or otherwise. Then, a logical question arises: "Why the Brethren Missionary Herald?"



North Side of Building From Rear

In the first place, ours is a *Brethren* magazine. It is the only magazine in print today which carries adequate information regarding the work of Grace Seminary and College; a varied home-missions program under the direction of the Brethren Home Missions Council; news of the six foreign-mission fields of The Foreign Missionary Society of the Brethren Church and other distinctively Brethren projects. Our magazine carries news of our Brethren family concerns to every Brethren family unit in our brotherhood. But it also carries articles of particular Brethren emphasis which make us distinctively Brethren. This is not to the exclusion of other denominational viewpoint, but our magazine is distinctively Brethren in its approach.

As a second consideration, our magazine is *missionary* in its application of New Testament truth. Even though our work is regarded generally as a business concern, no organization in our fellowship is more missionary. The majority of our Brethren families are in 100 percent churches and their *Missionary Herald* costs \$1.50 per year, whether they pay it personally, or whether it is cared for in their church budget. In either case, that \$1.50 does not begin to defray the cost of their *Missionary Herald*. You can sub-

scribe for other good Christian magazines near that figure, but they carry many columns of paid advertising. Our board of trustees has never felt that we desired to make our *Missionary Herald* just another Christian advertising magazine. Even the subsidies of the cooperating boards are not adequate to pay for the production of the *Missionary Herald*. Because ours is a missionary project, we do not hesitate to ask that a portion of that which the Lord has given you be placed in the *Missionary Herald* offering.

Lastly, our magazine is truly a *Herald*. A herald is a harbinger, and the *Missionary Herald* is just that! You not only get news of other Brethren churches and of missionary activities at home and abroad, but there are always straightforward presentations of the Good News of salvation and the expositions of the Word for Christian edification. You do not need to be a member of the Brethren family to find in the *Brethren Missionary Herald* that which will aid you greatly in your Christian experience.

Therefore, we need the Brethren *Missionary Herald*! And with our wonderful new denominational office building at Winona Lake, we need a substantial offering to maintain the program of expansion in our publication work. This is His work; do YOU want a share in it?



You Will Be Helping Grace Seminary and College

By HERMAN A. HOYT, Th.D., Dean

Five years ago the long needed building for Grace Theological Seminary was completed and occupied. Besides the seminary, a college moved in together with the offices for foreign-missions, home-missions, Sunday-school, and youth work. The building was crowded from the very start. By squeezing one way and another, operating with inadequate facilities, and adapting space to unplanned uses, both the college and the seminary have continued to grow in spite of the crowded conditions.

But the cramped quarters have been felt as well by the various organizations which have shared the building with the college and the seminary. Their work too has been growing, and the need for more space has been increasingly evident.

They have had to add to their office personnel and enlarge their services to do the work that God has thrust upon them. And the limited quarters have taxed their ingenuity to enlarge within the same space when the situation was crying out for more room.

During the past 15 years the Missionary Herald too has been growing along with all the other interests in the denomination. This is really a healthy sign. If this growth were not in evidence, we would have good reason to wonder if this Fellowship of Churches is not almost, if not altogether, dead. So finally the Missionary Herald board of trustees recognized the necessity for moving to new quarters. The new building was therefore planned, not only to meet the growing needs of the Mis-

sionary Herald, but also the needs of other organizations within our denomination.

You cannot possibly realize what the completion of the new Herald Building is meaning to all of the national interests of our church, and especially to Grace Seminary and College. This releases two rooms which can be used for classes, and five offices. This may not sound like very much, and it isn't in the overall picture. But when the Dean sits down to assign classrooms to the enlarging and multiplying classes, it gives some relief to the almost impossible situation. It is with a real sense of gratitude to the Lord and His people, therefore, that the new Herald Building is now being occupied.

But the task is not yet completed. There is a sum of money that must be raised to pay off the indebtedness on the new building. During the offering season for the Missionary Herald at least \$20,000 needs to be raised. This is not an impossible task, if our churches and people have a mind to give themselves to this task. Your gift to the Missionary Herald will be helping everyone of our Christ-centered, God-glorifying, soul-saving organizations. But it will be of especial help to the seminary and college that are doing their best to reach the many young men and women who come for training in the greatest work in all the world.

Determine now to give more to the Missionary Herald this year than you have ever given before. This is God's work performing a ministry in The Brethren Church, and helping The Brethren Church to accomplish its task under God of reaching the thousands with the Word of Life. Do your very best for the Missionary Herald this year.



Partial View of Bookstore Serving Grace Seminary and College

Grafton, W. Va.

We were happy to have with us Evangelist and Mrs. Bill Smith for our spring evangelistic meeting Apr. 10-22. The Lord graciously blessed in that there were several decisions for rededication and salvation. Nine have been baptized recently and have become members of the church. We truly praise the Lord that His gracious spirit, even in these last days, still continues to draw men to the only true way.—*Lee Crist, pastor, First Brethren Church.*

We are happy to report a blessed time of revival at the First Brethren Church, Apr. 10-22. The attendance was very good with an average over 100. During the two weeks there were 14 first-time confessions and 21 rededications. This is our third meeting in this church with pastor Lee Crist.—*Evangelist Bill Smith.*

Buena Vista, Va.

The First Brethren Church set a new record on Easter Sunday with 402 present, and the following week during our evangelistic meetings the 402 mark was reached again. Thus far this month we are having a record breaking attendance for our church.

During our meetings with Bro. Lester Pifer, evangelist, we had 56 decisions for the Lord. Ten of these were first-time decisions. Last Sunday 12 were baptized and taken into the membership of the church. Since the close of the meetings we have seen nine more decisions. How we do praise the Lord.—*Edward Lewis, pastor.*



Radford, Va.

Sunday, Apr. 22, we began our revival with Dr. H. W. Koontz as our evangelist. That afternoon at 3 p. m. we held a note-burning service since Apr. 18 was the eighth anniversary of the dedication of our church.

There were 12 confessions of faith, three for membership, and six rededications.

We broke our Sunday school record of 151 with 158 present, then had the joy of seeing 174 on Apr. 29. A good sized crowd returned for the afternoon service when our brother brought a prophetic message.

It was a real blessing to have Bro. Koontz with us in our home. He was our pastor for several years when we were members of the Ghent Brethren Church, Roanoke, Va.—*K. E. Richardson, pastor, First Brethren Church.*

Roanoke, Va.

It was a real joy to labor in the Gospel with Pastor Robert Miller of the Ghent Brethren Church. There were 20 dedications of life to Christ.—*Edward Lewis, evangelist.*

Ozark, Mich.

Two years ago when we held the first revival that the Ozark church had ever had, God really blessed us with a precious harvest of souls. Right after that meeting, Bro. Earl Funderburg became full-time pastor.

The work has now become well organized, and it has a reputation for really preaching the Gospel in that entire section of the country. This is attested by the way carloads of people, sometimes as high as 15 would drive 50 miles each way to the meetings. This was not exceptional, but nearly every night. They came from Sault Ste Marie, Newberry, Paradise, Pickford and Rudyard.

The meetings were really blessed of the Lord, and many were blessed, both saved and unsaved. If our Lord tarries this could be a fruitful field for the whole gospel of Christ.

Bro. Funderburg is, with his faithful wife, doing a most efficient, and sacrificial work there. It is a great privilege to work with such a man.—*R. Paul Miller, evangelist.*

In Memoriam

James Blatter, whom God took home on Mar. 21, was a devoted man. He was devoted to his family, his church, his community, his friends but foremost of all to his Saviour. As a member of the First Brethren Church, Rittman, Ohio, he was active in every department of the Lord's work, and served faithfully and quietly on almost every board in the church. He was one of whom it must be said: "He did always that which was right in the eyes of the Lord."—*Charles Ashman, former pastor.*

Mrs. Florence Mary Lovejoy departed to be with the Lord on May 4 following an extended illness. She would have reached 86 years next month.

Mrs. Lovejoy, with her husband and family, became a member of First Brethren Church of Long Beach, Calif. in 1919 and held membership here for 32 years. Even after moving to Inglewood, Calif., this dear sister did not forget her home church but was faithful to our work.—*Dr. C. W. Mayes, pastor.*

Mrs. Lorena Jackson, 35, went to be with the Lord on May 6. She was struck and killed by lightning. She was a faithful member of the Grace Brethren Church of Flora, Ind., and she left five children all under 12 years of age. Charles Turner, former pastor, delivered the funeral message assisted by the newly called pastor, John Evans.



Brethren Boys Club, Buena Vista, Va. City league winners. Fred Pryor, leader

YOUR denominational office b



**BRETHREN
HOME MISSIONS
COUNCIL**

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YOU

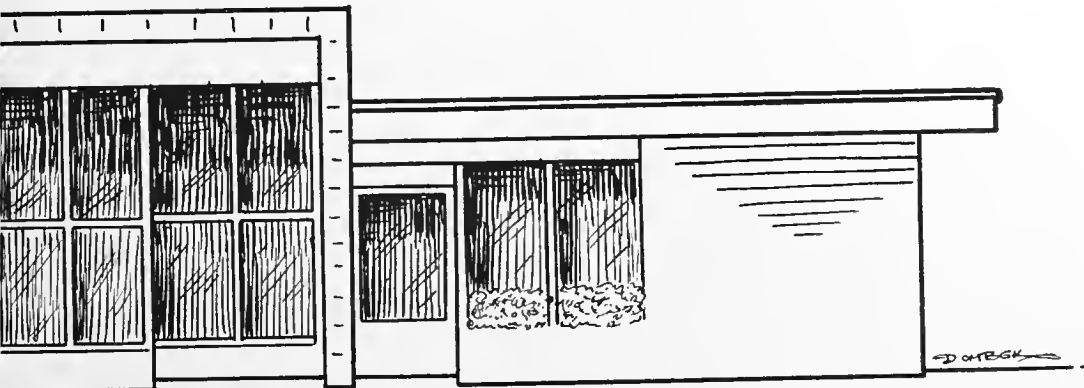


The **NEW BRETHREN MI**

g NEEDS \$20,000 NOW!



**FOREIGN MISSIONARY
SOCIETY of the
BRETHREN CHURCH**



FOREIGN MISSIONARY HERALD BUILDING

Publication Offering Report

APRIL 30, 1956

ATLANTIC DISTRICT		1954-55	1955-56	EAST DISTRICT (Cont.)		1954-55	1955-56
Alexandria, Va.		\$11.00	\$23.50	Meyersdale, Pa.		35.00	52.00
Allentown, Pa.		8.05	46.88	Meyersdale, Pa. (Summit Mills) ..		58.00	38.00
Hagerstown, Md.		540.05	473.01	Stoystown, Pa. (Reading)		—	12.40
Harrisburg, Pa.		—	103.98	Uniontown, Pa.		116.53	92.25
Martinsburg, W. Va.		59.66	43.25	Washington, Pa.		—	10.00
Philadelphia, Pa. (First)		80.25	43.30				
Philadelphia, Pa. (Third)		41.00	33.00	Totals		1,268.19	971.44
Seven Fountains, Va.		13.66	—				
Washington, D. C.		145.23	71.40	INDIANA DISTRICT			
Waynesboro, Pa.		192.21	212.35	Berne		303.82	262.00
Winchester, Va.		59.25	42.00	Clay City		20.50	15.00
York, Pa.		61.70	73.30	Elkhart		47.00	75.00
Totals		1,212.06	1,165.67	Flora		128.64	29.25
CALIFORNIA DISTRICT				Fort Wayne		247.95	831.90
Artesia		17.98	35.22	Goshen		25.00	45.00
Beaumont		112.00	133.00	Huntington		13.00	—
Bell		5.30	—	Leesburg		56.24	307.69
Bellflower		12.00	—	Osceola		62.50	—
Compton		29.52	—	Peru		16.05	5.00
Fillmore		29.00	75.11	Sharpville		—	43.80
Glendale		44.00	38.00	Sidney		—	21.50
Inglewood		22.05	20.00	South Bend		36.50	48.84
LaVerne		—	62.00	Wheaton, Ill.		35.00	11.00
Long Beach (First)		285.00	267.77	Winona Lake		693.15	1,000.50
Long Beach (North)		206.00	205.00	Totals		1,685.35	2,696.48
Long Beach (Los Altos)		10.40	—				
Modesto (McHenry Ave.)		5.00	—	IOWA DISTRICT			
Modesto (LaLoma)		60.25	1.00	Cedar Rapids		93.00	94.51
Norwalk		—	15.00	Dallas Center		138.00	124.00
Paramount		10.00	46.02	Davenport		—	17.25
Phoenix, Ariz.		—	6.00	Garwin		50.00	12.00
San Diego		8.00	15.00	Leon		10.00	30.68
San Bernardino		47.55	—	North English		—	8.00
South Gate		21.00	29.01	Waterloo		110.00	146.06
South Pasadena		—	15.00	Totals		401.00	432.50
Temple City		25.00	52.00				
Tracy		50.00	50.00	MICHIGAN DISTRICT			
West Covina		35.00	—	Alto		35.00	36.50
Whittier (Community)		49.00	116.56	Berrien Springs		5.00	9.00
Whittier (First)		148.50	228.50	Lake Odessa		78.95	82.75
Totals		1,232.25	1,410.19	Lansing		—	15.00
				New Troy		67.25	124.25
EAST DISTRICT				Totals		186.20	267.50
Altoona, Pa. (First)		106.41	105.30				
Altoona, Pa. (Grace)		17.00	12.50	MIDWEST DISTRICT			
Conemaugh, Pa.		121.50	98.65	Beaver City, Nebr.		2.00	—
Conemaugh, Pa. (Pike)		8.00	—	Cheyenne, Wyo.		7.71	20.00
Grafton, W. Va.		18.50	16.14	Portis, Kans.		33.00	49.00
Hollidaysburg, Pa.		70.00	—	Taos, N. Mex.		5.00	5.00
Hopewell, Pa.		8.00	—	Totals		47.71	74.00
Jenners, Pa.		7.00	8.20				
Johnstown, Pa. (First)		220.83	181.94	NORTHERN OHIO DISTRICT			
Johnstown, Pa. (Riverside)		71.16	28.75	Akron		83.75	275.72
Kittanning, Pa. (First)		108.06	151.34	Ankenytown		58.50	20.00
Kittanning, Pa. (N. Buffalo)		6.29	—	Ashland		148.30	116.00
Leamersville, Pa.		108.55	—	Canton		15.00	10.00
Listie, Pa.		161.36	143.97	Cleveland		2.00	29.00
Martinsburg, Pa.		26.00	20.00	Cuyahoga Falls		112.87	43.54

NORTHERN OHIO DISTRICT		1954-55	1955-56	SOUTHEAST DISTRICT		1954-55	1955-56
Danville		21.00	40.00	Limestone, Tenn.		39.50	37.00
Findlay		1.80	—	Roanoke, Va. (Clearbrook)		44.65	52.25
Fremont		191.85	244.17	Roanoke, Va. (Ghent)		148.50	79.00
Homerville		53.20	91.26	Roanoke, Va. (Wash. Heights)		114.00	59.82
Mansfield (Grace)		—	676.06	Totals		451.95	425.28
Mansfield (Woodville)		13.00	11.00				
Middlebranch		35.50	—	SOUTHERN OHIO			
Rittman		181.50	205.75	Camden		10.50	20.25
Sterling		—	38.16	Clayhole, Ky.		9.50	—
Wooster		114.46	154.25	Clayton		85.58	51.64
Totals		1,032.73	1,954.91	Covington		—	54.03
NORTHWEST DISTRICT				Dayton (Bethany)		10.00	—
Albany, Oreg.		—	87.47	Dayton (First)		185.50	117.60
Harrah, Wash.		53.50	66.38	Dayton (N. Riverdale)		322.38	162.00
Portland, Oreg.		17.50	10.00	Dayton (Pat. Park)		41.00	41.00
Seattle, Wash.		20.50	16.00	Englewood		—	110.99
Spokane, Wash.		—	53.50	Troy		—	21.50
Sunnyside, Wash.		102.00	30.50	West Alexander		—	13.00
Yakima, Wash.		41.25	54.55	Totals		664.46	592.01
Totals		234.75	318.40	Totals for districts		8,416.65	10,308.38
SOUTHEAST DISTRICT				National Brethren Laymen		35.00	50.00
Buena Vista, Va.		70.25	85.90	Southeast District		25.00	—
Covington, Va.		35.05	56.40	Misc. and Isolated Brethren		393.85	127.26
Fort Lauderdale, Fla.		—	44.41	Grand Totals		8,870.50	10,485.64
Johnson City, Tenn.		—	5.50				

Your dollar given **NOW** will
do more good than the hundreds
you wish you could give !!

THE 15 LEADING CHURCHES IN CONTRIBUTIONS
TO THE BRETHREN MISSIONARY HERALD

Winona Lake, Ind.
Fort Wayne, Ind.
Mansfield, Ohio (Grace)
Hagerstown, Md. (Grace)
Leesburg, Ind.
Akron, Ohio
Long Beach, Calif. (First)
Berne, Ind.
Fremont, Ohio
Whittier, Calif. (First)
Waynesboro, Pa.
Rittman, Ohio
Long Beach, Calif. (North)
Johnstown, Pa.
Dayton, Ohio (North Riverdale)

STORKVILLE—Leilani Lou weighing 8 pounds 5 ozs., arrived Apr. 15 at the home of our missionaries, Rev. and Mrs. Foster Tre-sise, Honolulu. Word from Bro. F. Thomas Inman, Denver, Colo., gives these vital statistics: Bryce Barry, arrived Apr. 20. Mother doing fine. Rev. and Mrs. R. Paul Miller, Jr., Uniontown, Pa., are announcing with the greatest joy his majesty—Our Baby Boy, Brian Mark, born Apr. 24, weight 7 pounds, 9 ozs.

HAGERSTOWN, MD. The congregation of the Calvary Brethren Church at their quarterly business meeting on Apr. 25, voted to become a part of the National Fellowship of Brethren Churches. Jack K. Peters, is the pastor.

BUENA VISTA, VA. The South-east Fellowship of Brethren Churches district conference will convene at the First Brethren Church June 25-28. Edward Lewis will be host pastor.

GRANDVIEW, WASH. A local architect has been selected by the First Brethren Church to draw the plans for the new church building. Robert Griffith is pastor.

FREMONT, OHIO. The Brethren Chapel (colored) was organized in the middle of April as a Brethren Church and have formally requested admittance into the Northern Ohio District Fellowship of Brethren Churches. City permit for a new church building has been granted and blueprints are on the way according to information received. Granville Tucker is the pastor.

WHITTIER, CALIF. A new building rally and nocturnal ground-breaking service was held at the Community Brethren Church Apr. 29. The building committee arranged a stellar line-up program as a challenge to the work ahead. The services closed with the ground-breaking service for their new building which will meet the needs of the church, the Sunday school and the Christian Elementary School. Ward Miller is the pastor.

FREMONT, OHIO. May 13 marked the seventh anniversary of the dedication of the Grace Brethren Church. Rev. Lester E. Pifer, assistant field secretary of the Brethren Home Missions Council, was the guest speaker for the morning service, and the Mennonite Male Chorus, of Berne, Ind., presented a sacred concert at the evening service. Gordon Bracker is the pastor.

LONG BEACH, CALIF. The

Brethren High School Choir received top rating at the spring music festival of the California Association of Christian Schools, held at the Church of the Open Door, Los Angeles, Apr. 27.

SPECIAL. Mr. and Mrs. S. W. Link, members of the Cherry Valley Brethren Church, Beaumont, Calif., celebrated their 52nd wedding anniversary on Apr. 28. Mr. and Mrs. Scott Raper, members of the North Riverdale Brethren Church, Dayton, Ohio, celebrated their 59th wedding anniversary on Apr. 26.

Newsmakers



WATERLOO, IOWA. Apr. 18 the dedication service for the new Sunday-school addition of the Grace Brethren Church was held. E. J. Schrock is the superintendent and Richard P. DeArmey the pastor.

LONG BEACH, CALIF. Pat Ireland, of the North Long Beach Brethren Church, was awarded the A. H. Kent Trophy in April for being the outstanding church representative of Long Beach C. E. division in 1955. After confessing Christ as Saviour 21 people were baptized Apr. 8, and united with the church. George O. Peek is pastor.

DOYLESTOWN, OHIO. The Northern Ohio District laymen's retreat was held at Camp Chibiabos, May 25-26.

WINONA LAKE, IND. The Warsaw-Winona Lake Singspiration closed their winter season with a banquet for junior and senior high-school students at the Wabash Cafeteria on May 30. Jack Daniels, of Youth for Christ, was the guest speaker. Winona Lake Brethren were among the churches cooperating in the singspiration.

HARRAH, WASH. Sixty-two young people and their leaders of the Harrah, Yakima, Sunnyside and Grandview Brethren Churches attended the banquet held in April. Dr. Russell D. Barnard, general secretary of the Foreign Missionary Society, was the guest speaker.

OSCEOLA, IND. The Bethel Brethren Church is making plans to have a Gospel booth at the Osceola Centennial.

ALTOONA, Pa. The Altoona Brethren area churches entertained 159 overnight guests and 167 at the banquet at the district youth rally

held May 11-12 at the First Brethren Church, Ralph S. Burns, pastor.

PORTLAND, OREG. E. J. Peters assumed the pastorate of the Grace Brethren Church full time on Apr. 1.

SINKING SPRINGS, OHIO. Rev. Lester E. Pifer, assistant field secretary of the Brethren Home Missions Council, organized the Grace Brethren Church here. It was received into the Southern Ohio District Conference of Brethren Churches at the conference held at Camden, Ohio, May 8-11. Jacob Couser is the pastor.

WINONA LAKE, IND. Dr. and Mrs. O. D. Jobson arrived in the States from French Equatorial Africa for a year of furlough on Apr. 23, and Rev. and Mrs. Robert Williams on May 24.

BARBEE LAKES, IND. Attendance records continue to be broken at the Barbee Lakes Brethren Church near Warsaw, Ind. with 130 the high mark. Featuring an illustrated service, the work was started last summer by Foye B. Miller, a Brethren layman of Winona Lake. Robert Dell, a Grace Seminary student, is pastor.

HARRISBURG, PA. Due to the distance involved, the establishment of new churches, etc, it was voted at the Atlantic Fellowship of Brethren Churches last May to form two districts because of the inconvenience of miles between Northern and Southern churches.

YORK, PA. Gerald Polman, pastor of the Grace Brethren Church here since 1952, has resigned, having accepted the call to become the pastor of the First Brethren Church of Glendale, Calif. He will take up his new work by the last of July.

FORT LAUDERDALE, FLA. New pews were assembled and installed in the Grace Brethren Church the first week of May. Rev. Ralph J. Colburn is pastor.

ASHLAND, OHIO. Rev. Willis Ronk died on Apr. 24 at the age of 65. He was born in Turlock, Calif., on Nov. 15, 1891.

WINONA LAKE, IND. Rev. Harold Etling, national Sunday school director, broke his arm in a fall on May 16. The accident occurred in connection with the moving of his offices to the new quarters.

JOHNSTOWN, PA. Rev. Ralph Hall, pastor of the Riverside Brethren Church tendered his resignation May 16, which will become effective about Aug. 15.

National Sunday School-Youth Boards

By HAROLD ETLING
National Sunday School Director

The moving van has pulled away from our office. And the furniture and equipment are in the new denominational building. We have watched the walls go up for many months and now at long last have occupied the quarters for the National Sunday School-Youth Boards in the building. What will it mean to us? At this early stage of occupancy it will be impossible to tell all that it will mean, but we praise God for the new quarters.

First of all, the facilities of the National Sunday School-Youth Boards in the new building are more spacious. Our equipment is now in the basement of the new building, thus taking it out of our office rooms. Those of you who will remember the office in the seminary building will know that with a growing department, since both our Sunday school and youth boards are growing, the limited space made it almost impossible to do all that

needed to be done. However, now with the equipment in the basement our office, and with the newest in lighting and accoustic materials, the offices will lend themselves to much more efficient work.

Second, the fact that we are in a building with the other denominational interests all centered in that same building will make for greater unity of labor. Particularly this is true of the Sunday school board and the publication board who are interdependent one upon the other. We feel the opportunities to discuss frequently the problems of our Sunday school literature will be beneficial not only to us, but to every last member of the Brethren Sunday-school movement across the nation. It serves to remind us again that we are five departments of The Brethren Church all with a common purpose of extending the borders of our church and thus of the cause of the Lord Jesus Christ.

A third blessing that is coming to us is the fact that because of the closeness of our various board offices we are now enabled to share equipment one with the other, which will make for real use of the Lord's money. For example, just recently a folding machine was purchased jointly by four boards to do a job that will literally save many hours of labor. It was an expenditure that none of us felt we dared to make alone, but by all four of us going together we purchased a piece of equipment that will bring great benefit to each of us. This is but one illustration of that which we know will continue to grow in the cooperation between the boards.

We do express our appreciation to Grace Seminary for the facilities given to us during these days, but now we express our appreciation for the new building and pray that God will help us all to quickly get the debt wiped out of the way.



South Side of Missionary Herald Building
Entrance (by ladder) to National Sunday School and Youth Office

FOREIGN MISSIONARY

By SOLON HOYT

Missionary to Argentina

Probably the foreign missionary enjoys and benefits from the Brethren Missionary Herald more than any other in The Brethren Church. We believe the Brethren message to the extent that we have been willing to go forth under The Brethren Church to the hard places across the seas. Our chief aim is to bring men and women to a saving knowledge of the Lord Jesus Christ. But as we do this, we leave behind us believers who are definitely Brethren. Therefore, we are especially desirous of "keeping tab" on all the movements within The Brethren Church.

We missionaries eagerly anticipate the Brethren Missionary Herald because it keeps us informed. Friends are unable to perform this ministry for us in spite of their good will. They do not have the time nor do they have access to sufficient information.

We are vitally interested in every phase of the church's activity, and none are forgotten in the Missionary

Herald. We follow with great interest the life at the seminary—changes in student body, the varied ministries of the faculty, special meetings during the year, and the social events. It goes without saying that the picture of foreign missions given in the Missionary Herald also draws our attention. Likewise, that which has to do with home missions, WMC, laymen's activities, and youth activities is read with enjoyment and a note of praise.

Thus, although we are away most of the time, still we are aware of that which is transpiring. Several new men came into The Brethren Church during our first term of service in Argentina, and others entered the ministry after graduating from Grace Seminary. We were introduced to these men through the pages of the Brethren Missionary Herald, so when home on furlough, it took very little time to work right along with them as though we had known them for years.

The Brethren Missionary Herald binds the Brethren of the various countries together in purpose and program. Three, four, and even six thousand miles of separation makes one feel as though he were alone

in his enterprise. Very often we are prone to forget that we are members of a larger group and that our fellow Brethren are praying for us and looking to us as their servants. It is impressed upon our minds each time we receive the Missionary Herald that others have not forgotten. It helps us to remember our responsibility to those who are likewise carrying forth the Good News in other countries. This binding has been so real that on various occasions I have been as good as there on the scene when I read in the Missionary Herald of the work in the homeland. In fact, it has required several minutes to become oriented again and convince myself that I am truly in Argentina at the time.

The Missionary Herald ministers to our souls. As we read articles written by godly men on Bible themes, or even the account of some revival, or just a striking sentence, our souls are fed. The missionary needs these in a very special way. He has comparatively little opportunity to fellowship with his fellow missionaries, so the Herald must make up for this lack as we fellowship through its pages.

Truly the Brethren Missionary Herald serves every interest of our denomination, but let not its ministry to the foreign missionary be minimized, for they are your servants, having gone forth in your stead carrying the life-giving message.



WHAT OTHERS ARE SAYING

Unable to get out to her church services any more, one reader writes: "Had always thought I could not stay away from church, but when you are too weak it is all right. I hear the Bible Institute and appreciate that program and others. I read all of the 'Herald.'" *S.B.G. Long Beach, Calif. (First).*

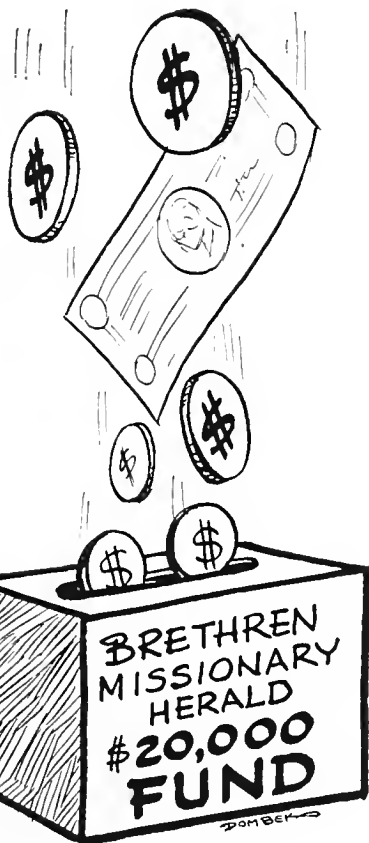
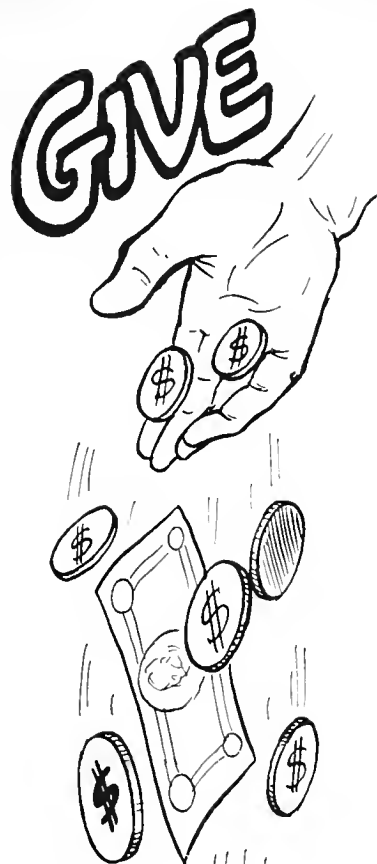
The articles are more than good and interesting; they are real food for our spiritual living. I pray they may be read, also that the new publishing home may be adequate for all God is leading you into, for His use of the printed page. *A.E.S., Philadelphia, Pa.*

"Yet this week I am asking the secretary of our Bible School to double check the names of children who are regular attendants but whose parents do not come. We want to send the Missionary Herald to all these. Then, each week, we plan to give a current copy or one

of the extra missionary copies to those present for the first time. At the beginning of each quarter we plan to enter subscriptions for each new family represented in our Sunday-school enrollment or each new family attending the worship services regularly. We feel this is the cheapest, best and most systematic way of getting the Gospel and the missionary challenge and distinctive appeal of our fellowship to these people. This will easily mean the doubling of our subscription list in the next six months." *Rev. John Aebly, Temple City, Calif.*

"Thanks for sending the Missionary Herald to us. We wouldn't want to be without it. Always read the news page first." *Mrs. E. N., Burlington, Ind.*

"I certainly do enjoy and get a lot of comfort and spiritual help from the Missionary Herald. *H.E.S., Albany, Oreg.*



Thank You for Helping

The moving of the Brethren Missionary Herald to our new quarters was no small matter. Knowing in part the task ahead of us we put out a plea for those who would "give us a hand" in the move. To our amazement Mr. and Mrs. James Nettleton of Strasburg, Ohio drove to Winona Lake to "give a hand." They are members of the First Brethren Church, Wooster, Ohio. Brother and Sister Nettleton arrived early in the morning, and put in a full day of labor for the Lord, driving home late that evening. Such faithfulness is worthy of commendation.

Then too, true to form, the Bethel Brethren Church, Berne, Ind., responded, and the assistance given was timely and helpful. John Leistner, Gordon Leistner and Bryson Feters put their "manpower" to the task, and a full days work was accomplished. Gordon Leistner graciously loaned his truck and the move was accomplished in rapid fashion.

Ralph Kaiser of Winona Lake graciously loaned us his truck for several days to accomplish our move.



Mr. and Mrs. James Nettleton

Wesley Miller, formerly of Berne, Ind. but now living in the Winona Lake area, granted the use of his truck on several occasions, and assisted personally.

We appreciate the offer of other volunteers whose services were not needed. Also to the many across the brotherhood who upheld us in prayer during this period of moving.

This labor of love was actually "dollars" to the Lord's work, and we sincerely appreciate the assistance.



Missionary Herald Building
Loading Dock—Rear of the Brethren

YOUR
GIFT
DURING
JUNE AND
JULY
WILL HELP
US TO
COME OUT
OF THE
RED
IN OUR
GENERAL
FUND

PRAY!
PRAY!
PRAY!

for the
BRETHREN
MISSIONARY
HERALD



THE
BRETHREN
MISSIONARY
HERALD
FACES
THE
GREATEST
NEED
FOR
GIFTS
IN HER
ENTIRE
HISTORY

Every Dollar Is Needed

**The BRETHREN
MISSIONARY**

HERALD



FOREIGN MISSION NUMBER

JUNE 9, 1956



**CHRIST
DIED
FOR
THE
CHILDREN
TOO**

**Ideas and Helps for the Stressing of Foreign
Missions in Children's Work. See Pages 351-353**

The Editor's Comments . . .

By RUSSELL D. BARNARD, Editor

You're Invited!

We want to invite you to visit our foreign mission offices in the new Brethren Missionary Herald building. We now have an office suite of five rooms rather than three, and a very large storage room in the basement. It is hoped that soon we can arrange here for all packing of missionary equipment and outfits. When you are in the Winona Lake area, please visit us.

Thanks, Herald Company!

We appreciate very much the way the Missionary Herald Company has arranged for us. The appointments in our new offices are very convenient. So much has been done for our comfort and efficiency of operation. Many things are yet to be completed and supplied. We are aware these cannot be supplied until there are funds available. It is very necessary that the Missionary Herald Company shall have a large offering during their present offering season. We recommend to the members of our Foreign Missionary Society that each one help the Missionary Herald Company now. If we all work together, we can reach the offering goal which I understand to be at least \$20,000.

Pleasant Years With Grace Seminary—

We will remember with pure joy the years our offices were located in the Grace Seminary building. Most gracious treatment was accorded us at all times. However, during the last year or so, when the college and seminary had increased in attendance so rapidly and the additional space was so badly needed, we felt almost like intruders to continue occupying the space which they so greatly needed. We were very happy, therefore, when the new Missionary Herald building was completed sufficiently that we could move into it, thus making this additional space available for the seminary and college use. But this relief is only partial and temporary. Another building is badly needed by Grace College. When plans are announced for this added building, we trust each member of our Foreign Missionary Society will assist in a most generous way.

We Stand or Fall Together—

That's true with all born-again believers, but it is especially true in a fellowship of churches as we have among the Brethren. In I Corinthians 12:14, St. Paul said: "For the body is not one member, but many." This refers to the church, and it is true of our fellowship of churches. None of us can say to another part of our church body: "I have no need of thee." That which blesses one part blesses all, and that which injures or limits one part limits or injures all. We are greatly

interested in foreign missions, but we are also greatly interested in home missions, Grace Seminary and College, the Missionary Herald Company, and in every other part of our Fellowship of Brethren Churches. God bless them, every one!

Reports are Insufficient—

To give you any indication as to our probable foreign-mission offering. By next month we can give you the totals as far as the offerings through the foreign-mission offering period are concerned. But since our report year is the calendar year, it will be the end of 1956 before the full report can be given. Let's remember—our foreign-mission job never ends. Some churches have already exceeded their goal of a 30 per cent increase in offerings. But it will be the average that counts. So far as we can see at the present time, we will need about a 30 per cent increase in income or we will not be able to carry out the full program which we believe God would have us to do. We plead with the Heavenly Father and with you people that we may be able to continue with a full foreign-mission program.

A Change in East Coast Activities.

Mr. Charles H. Croker, who for several years has served as Eastern Representative for our Brethren foreign-mission work, has tendered his resignation and will discontinue his services with our Society as of May 31, 1956. Brother Croker has been tireless in his efforts to help the missionaries and we desire to express our appreciation to him for the fine services he has rendered.

Another Eastern Representative will not be named at the present time, but we are very happy to announce that Mr. and Mrs. David K. Beavon of 3 Scout Trail, Darien, Conn., have offered their services in the meeting of missionaries arriving at or departing from the New York City area. Mr. and Mrs. Beavon were formerly a part of Brother Glenn O'Neal's work in Inglewood, Calif., but through Mr. Beavon's responsibilities with the Texas Company, they have moved to the N.Y.C. area, about 50 miles from downtown New York. Their Darien telephone number is Oliver 54372.

Missionary Travels.

There will be some 35 to 40 adult missionaries who will travel to or from the mission field between now and October first. Pray for their safety as they travel. We are having many problems in securing satisfactory passage for some of them. There will be many adjustments and readjustments for these dear folk. Pray for the Lord's special blessing.

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

VOLUME 18, NUMBER 23

Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, \$2.00 a year; 100-percent churches, \$1.50; foreign, \$3.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; Ord Gehman, treasurer; Bryson Feters, member-at-large to Executive Committee; Walter Lepp, S. W. Link, Mark Malles, Robert E. A. Miller, True Hunt, Thomas Hammers; Arnold R. Kriegbaum, ex officio.

DVBS--A Field for Prospective Missionaries

Almost every vacation Bible school course offered today has a definite missionary emphasis. However, none emphasizes the work which should be emphasized in The Brethren Church—the work of our own Foreign Missionary Society. Each year in The Brethren Church we have thousands of prospective missionaries in our vacation Bible schools who should become acquainted with our own Brethren work.

With this in mind, while pastor of the Johnson City (Tenn.) Brethren Church I set out to correct this situation in my own church. Colored slides of our own mission fields were secured from our Foreign Missionary Society and shown in place of the missions stories included in the vacation Bible school course. Knowing something of our mission fields and having a number of personal friends engaged in this work made it easy to present the work to our boys and girls. The children were much more interested in seeing the field than in listening to missionary stories. Each year we continued and increased the missionary program in our DVBS.

Moving to the Listie (Pa.) Brethren Church, we decided to continue the missionary program in our vacation Bible school. The first year we used slides; then last year we requested motion pictures of our mission fields. These were enthusiastically accepted by our boys and girls as they gave the largest vacation Bible school offering for foreign missions. One hundred dollars and one cent was the total offering for our VBS last year. Better than that is the fact that



Prospective Missionaries at Listie

our boys and girls are becoming more and more interested in missions.

This year we are continuing our missionary emphasis. We are planning to use the motion pictures as last year but we are planning something new. In our intermediate and junior departments we are now including a missionary identification course. Using slides of our missionaries we will ask the boys and girls to identify them with the field in which they are serving. We are also including home missions in VBS this year. A gift day has been planned in which we will ask our boys and girls to bring small gifts for our Navajo Mission work.

Today we are asking the boys and girls to give small gifts to our mission work, but as they grow to know the work I believe many will eventually give of themselves.—*John Burns, pastor, Listie Brethren Church, Listie, Pa.*

Can Foreign Missions Be Linked to DVBS?

This year will mark the 11th consecutive year that I have conducted a DVBS. It has been a joy to notice the enthusiasm in the lives of the boys and girls when we tell them stories of the foreign-mission fields. On several occasions we were privileged to have some of our own missionaries with us. In each and every case an added incentive was noted among the children to "go" and to "give." Last year in our school we had Miss Clara Schwartz from our Africa-mission field with us. Then a special offering was received and it did our hearts good to see the way the boys and girls responded to the need.

Since I generally tell the boys and girls a story of

interest each morning, I have noticed the best stories are the foreign-missionary stories. I would recommend that every DVBS include a foreign-missionary program in their school. Now that our missionaries are sending us such fine stories we can make good use of them. Remember the boys and girls of today are the church of tomorrow. This means that if we want our future church to be foreign-missionary minded we ought to start with our DVBS NOW.

Foreign missions should be a very vital part of every DVBS. Remember the Scripture saith: "Where there is no vision, the people perish."—*Edward Lewis, pastor, First Brethren Church, Buena Vista, Va.*

THE CHILDREN'S PAGE

MARY MISSIONARY—



Next month—Mary Missionary finds out about Mexico!

HUGO and the Tent Campaign

Hugo was all excited. He ran home as fast as he could. "Mama, Mama, the circus has come, the circus has come!"

"Another circus?" exclaimed Mrs. Rosale. "There was one in town just last week."

"They're putting the tent up on the empty lot just up the street. It will be so near we can go every night, can't we?" asked Hugo, jumping up and down in his excitement.

"Well, we'll see; maybe if your daddy comes home in time, we can go tonight. I wonder if there are any wild animals. Did you see any?" asked Hugo's mother.

"No; it's funny; I didn't see any trucks or animals or circus people—just two or three men putting up a tent. But when there's a tent, there's always a circus. Can we go tonight, Mama, can we?"

"It looks as if your daddy's going to be late getting home, so you can go alone, if you come right home the minute the show is over."

Hugo was so happy that he could hardly eat his supper. He quickly ate his piece of meat and bread, drank some mate, grabbed an orange and hurried off up the street to the vacant lot where he had seen the tent that afternoon. He could hear the music faintly as he left the house, but as he drew nearer the tent, he began to notice that it was not the loud blaring music he usually heard at the circus. It was soft and sweet and made him feel a little sad. Then he heard a man's voice coming over the loudspeaker—"Ladies and gentlemen, you are invited to attend a meeting being held tonight. There will be the preaching of the Word of God, special music, and colored slides. All are invited. Admission is free. We urge you to attend tonight and every night for the next 10 days."

"So it's not a circus after all," thought Hugo. "I'll go anyway; Mama will not know."

So Hugo entered the tent and found a seat near the front. There weren't as many people as usually filled the circus tents. Hugo didn't feel very comfortable. This was a meeting of the evangelicals and Hugo knew he shouldn't be there. But he did like the music. It sounded so nice when all the people sang together—something about Jesus and His love. The girl who played the organ was as pretty as the statue of the Virgin Hugo had seen in the big Catholic church. She looked so different from the girls Hugo saw on the streets all the time. When she invited all the boys and girls

to come to Bible classes every afternoon in the tent, Hugo knew he would be there just as often as he could.

Hugo ran home just as soon as the meeting closed. "How was the circus, Hugo?" His mother was waiting at the door for him.

"Oh, fine, Mama, but now I'm going right to bed, for I'm so tired."

As he fell asleep, he wondered how he'd be able to go to the Bible school the next afternoon, but he knew he'd find a way. He could tell his mother he was going to Alberto's house to play, and go to the tent instead. She would never know the difference.

Hugo was one of the first to enter the big Bible tent the next afternoon. The pretty girl who looked like the Virgin, and a tall boy who had led the singing the night before were there to welcome him. How Hugo enjoyed the hour he spent there! He learned about Jesus and how He had been born in a manger and how He died on the cross of Calvary to save men from their sins. He learned that children can be saved, too, by simply believing and accepting Christ in their hearts and obeying His commandments. He learned some little songs; he especially liked one which said: "Jesus loves the little children."

When Hugo went home for supper that evening, his mother greeted him: "Hugo, where were you last night?" Hugo knew she had found out about the tent. "I went to the tent, Mama. You said I could."

"Yes; but it wasn't a circus tent, was it? It's an evangelical tent—I heard today. You know, Hugo, what the priest would say if he knew you went to such a meeting. And what would your grandmother say? Now don't you go near that tent again."

Hugo had planned to return that evening for the second meeting, but he knew it would be impossible now. But he resolved that somehow he'd manage to go to the Bible classes in the afternoon.

And he was there every afternoon, every day learning a little more about the love of Jesus. Then one day he realized that Jesus wanted him to be a Christian and that he loved Jesus and wanted to accept Him as his Saviour. When the pretty girl, whose name was Miss Sara, asked at the close of the class if there was anyone who had taken Jesus as his Saviour that day, Hugo quickly raised his hand. When he talked with her and the tall boy after the other children had gone home, he told them about how he had been deceiving his mother.

about coming to the Bible classes. Now he knew that he should not lie, but that he should always tell the truth.

"I know what," said Miss Sara, "we'll visit your mother tomorrow morning and explain to her what has happened and maybe she'll let you come. Maybe she'll even come herself to the evening meetings."

Hugo was playing in the yard the next morning when he saw Miss Sara and Horacio coming up the street. He felt it would be better if they saw his mother alone, so he ran to meet them and told them he was going to play with Alberto while they were talking with his mother. When he went home for dinner later, he wondered what his mother would say, but she was quiet the whole time. She looked at him strangely a few times, but said nothing. When the time came for the Bible class, Hugo didn't know what to do, but he knew he couldn't deceive his mother again.

"Mother, there are classes for children every afternoon in the evangelical tent. May I go this afternoon? I know I won't learn anything bad."

"I know about those classes, Hugo. Why didn't you tell me you were going to them?"

"Oh, mother, I knew you wouldn't let me go and I wanted to so much. They aren't like the priest said at all. I've learned only good things—all about the Lord Jesus and how He loves us—about how He died for us, and—"

"Yes; Hugo, I know; you run along to the class. Maybe we can all go to the tent tonight for the gospel meeting."

Hugo's heart was singing as he ran up the street to the tent. Maybe his mother and father would come to love Jesus, too, as he did. After the Bible class was over and the last chorus sung, Miss Sara called him aside and said: "Hugo, we must pray for your mother. We had a wonderful talk with her this morning and she seemed so interested in learning about Jesus and about how to be saved. Why don't we kneel right now and ask God to open her heart and make her see her need for a Saviour?"

So Hugo and Miss Sara knelt down and prayed for Mrs. Rosale. Hugo didn't know very much about praying, but he knew he wanted his mother to be saved, so he asked God to save her.

That night Hugo could hardly wait for supper to be over. "Mother, are we going to the meeting? Are we?"

"Oh, Hugo, I'm so tired tonight—I don't know."

"Please, Mother, let's go. It's so close. You'll like it, I know; the music is so nice and lots of people go."

"Well, all right; we'll go this once."

All through the meeting Hugo prayed in his heart that his mother would understand and want to be saved. The preacher spoke so clearly and explained the Bible so simply that even he understood the words he spoke. The hymns were sung especially well, and Miss Sara played the organ better than before. Hugo felt as if Jesus was right there. Somehow he knew his prayers were being answered.

"And now," the preacher was closing the meeting, "is there anyone here tonight who believes what I have told you, who realizes he is a sinner and needs a Saviour and wants to accept Jesus as that Saviour? Will you please raise your hand so that we can rejoice with you and pray for you as you enter this new life?"

Hugo glanced at his mother. There were tears in her eyes. She put one arm around Hugo and quickly raised the other. Then Hugo knew that the Bible verse he had learned at the Bible class was true.

THE JUNIOR CHURCH AND FOREIGN MISSIONS

"Is she here yet, Mrs. Garrison?" It was a half-hour before Sunday school, and although I was early, there were children already there. "Is she here, Paul?" "Why, you know—that missionary?"



Elizabeth Ann Hill

"She certainly is! You will meet her in our Sunday-school exercises; then she will be with us in our Junior worship services." "Oh, good," he replied, and with a happy smile on his face he went to his seat. So began another "Super Duper Day," which is the name the children call our Junior Church Foreign Missionary Sunday. Miss Ruth Kent was our missionary for this special day.

The aims for the Junior Church worship service are to reach the boys and girls for Christ, to teach reverence by making them worshipers, and to prepare them for service for the Lord. After they have made decisions for Christ, we feel the best way to make them worshipers and to prepare them to serve is through a foreign-missionary emphasis.

The children worship by their giving as they bring their nickels, dimes, and sometimes quarters which go to the support of our missionary in Africa, Elizabeth Ann Hill, daughter of Mr. and Mrs. Robert Hill. They know they can't do much, but how glad they are to do what they can. The Hill family have become a very real part of them. We have their picture on our Junior Church bulletin board, and quite often I see our children showing the picture to visiting boys and girls. They are eager for any news I can give them concerning this family. The children have their own offering envelopes, and many times when they can't stay for Junior worship service they will leave their offering envelopes. This is teaching systematic giving because they are giving toward a goal.

The boys and girls pray for our foreign missionaries each Sunday as we have a few minutes of special prayer to remember them. We've had several of these missionaries as speakers for special missionary Sundays. The children don't forget them. We are very grateful for the stories written by the missionaries, which are especially adapted for children. They like these stories and they give us ideas for our prayer requests.

Much planning and promotion is used in preparing for our missionary Sunday. It is announced in advance several weeks in the Junior worship services, and it is also put in our Junior Church bulletin. During the final week some novelty to represent missions which is made from construction paper (such as the African hut) with the announcement on it is mailed into all the homes of the Junior Church mailing list. There is much enthusiasm as the day arrives. A real blessing is re-

(Continued on Page 257)

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7:7).—Mrs. James B. Marshall.

The Lord's Leading in the Life of a LAYMAN

By DONALD A. SPANGLER

The Lord works in mysterious ways His wonders to perform! Truly in our lives He has been working in ways which we did not understand. Now we praise Him as we see the pieces fitting together to form His perfect will. There is no question in our minds as to God's leading. We begin to see why there were years of chastisement, a few hardships, some heartaches, but always God's love 'round about us—His hand directing. Outside of God's perfect will there is unhappiness. Perhaps you as laymen have experienced trying to do things in your own way at your own convenience and found it hard to accomplish real glory for the Lord, or any lasting joy and peace. But when the Lord is permitted to have His way, His will is accomplished smoothly and is not nearly as complicated as we laymen make it when we try our way in our own strength.

It is important to accept Christ as Saviour, and we as Christian laymen should be winning souls for Him. There are other important phases also. We must accept Him as Lord and Master and that means yielding our lives and our wills to His perfect will. We have found He wants *us*. You must know too that more than anything else He wants *you*. The joy and peace that follows the complete yielding to "Thy will be done" can be experienced in no other way. There is wonderful happiness and amazement in watching Him work out so easily the "impossible" step by step when He is in control.

My wife and I accepted Christ many years ago, but like many others we said—oh, not in so many words but nevertheless in our living—"Use me where I want to be used." When the Spirit came with whispered pleas, we put Him off with "We're not prepared"; "We haven't finances"; "There are little ones"; questions and doubts instead of answering yes with faith and trust. God in His permissive will and His great love and mercy let us grow slowly in knowledge of Him and used us as we would be used. He gave us three precious ones to rear for Him, and it's a real joy to us to see them serving Him. We were slow to speak to others about Christ. I used my muscles and saw and hammer to help remodel churches, and had the joy of helping a wee bit to build our new Wheaton church. My wife used her voice to sing His praises. We both taught Sunday-school classes and prayed—but not nearly enough.

Then, it happened, and to laymen this is important! It was through the consecrated, Spirit-filled lives of

other laymen in the people of our Brethren construction crew that the Lord began to really deal with us! Finally last spring through one of His faithful ministers, Rev. Kenneth Teague, the challenge came anew—"give Me your life." We thought in our middle life we had little left to give and yet with our whole heart we yielded every bit of that to Him. We had no idea where or how the Lord would use us, but we found out if one is truly willing, He has work to be done.

Be sure you mean it when you say Yes to the Lord! He may put you on unused knees for many hours. He may call you into the children's department, and He may use your tongue to win souls for Him. He may use your job or profession and turn it into glory for Him. He may even take you far from home to a foreign-mission field. It was only a few weeks after we really committed our way to Him that the Lord sent the Jake Klievers to our congregation and into our lives. We have been amazed to watch the Lord work out the tiny details of our lives so easily. The joy and peace that floods our souls with assurance of His will does not permit rebellion, questioning, or doubts. When the Lord is permitted to lead, the crooked ways are made straight.

Last August you who were at National Conference saw us offer our lives for service in Africa. We believe God has led us to work for Him there. Should He shut the door for any reason, we are willing to be used anywhere for Him as long as He is leading. So far He has graciously opened doors for us and we could tell you of many happy experiences of His working. We pass on just one of these to you. We knew we should find out if we could learn the native tongue—at our age—so we determined that in some way we should manage French lessons. Almost before we asked of Him, and surely before we could look for a teacher, God sent to us a devoted Christian teacher and we are learning! It's not easy, but it is not impossible! It's amazing what God can do when laymen are willing.

If you haven't made complete surrender to Him, it isn't too late for Him to use you and pour out His blessings upon you. As Christian laymen let us teach young people that to know the Lord Jesus as personal Saviour is important, but that right then at the same time they can know Him as Lord and Master, and it is equally important to yield completely to His will. Thus we will bring young lives into service for Him if He tarries.

We will appreciate your prayers in our behalf as we joyously look to the Lord for guidance.

Help Send a Printer to Africa!

Mr. and Mrs. Donald A. Spangler approached our Foreign Missionary Society, offering their services should we have a place of service for which their experience would fit them. At about the same time our missionaries in Africa made a very earnest appeal for a new offset type printing press. This would enable our missionaries to meet the challenge of the multiplied thousands of pieces of literature with which the Communists are now flooding the country. In our interview with the Spanglers we had learned that he is an experienced photo engraver and would be well fitted to operate the highly technical offset press so badly needed. Our Board could see the leading of the Lord in that there was the presentation of this special need, and at the same time the offering of a life to fill that need.

The Spanglers have been appointed to missionary service in French Equatorial Africa. They have been very active in Christian work, both in the Grace Brethren Church at Wheaton, Ill., of which they were charter members, and in our national work, since Brother Spangler is the president of our National Fellowship of Brethren Laymen. Mrs. Spangler has had many years of experience in the child-care type of work, first with their own three children—Donald Lee, Marjorie Ethel, and Charles David—then in serving in homes where parents are often absent for extended periods. Their experience as a family makes it very probable that they will be used in assisting in the school program for the missionary children in Africa. Specific responsibilities, however, are always given by the Field Council of the mission. The youngest child, a son, is now 15 years of age. The children will not accompany their parents to the field, and we ask your prayers with these parents and the children as satisfactory arrangements are made.

Outfit needs—As with every missionary family, we now approach you with the outfit needs for this fine family. In most of our Brethren churches there are *Missionary Outfit Clubs*, a fellowship of people who purpose to give at least \$1 toward the outfit for every missionary family sent out by our Society. In those churches where there is no Missionary Outfit Club organization, we suggest that some arrangement be made that this need can be presented and an opportunity given to gather funds for this worthy purpose.

We are further suggesting that the funds be gathered immediately so that they can be sent to the *Financial Secretary of The Foreign Missionary Society of the Brethren Church, Box 588, Winona Lake, Ind.*, by the end of June or very early in July. Funds should be sent through the local church treasury. If the Spanglers are to sail in the late summer or early fall as we desire, they will need some weeks to purchase and pack their outfit, therefore the urgency of this appeal. Through the years our Society has believed that the supplying of these outfit needs is at least one indication of the favor of the Lord on the proposed missionary service, and that we should, therefore, look to the Lord to arrange that these needs be supplied. In a very real sense, a gift here is a gift toward helping to combat communism in Africa. We have taught 20,000 people



Mr. and Mrs. Donald A. Spangler

to read, now we must supply them with good Christian reading matter or they will turn to communism. Brother Spangler will help so very much in the printing of this literature.

Foreign Missions News Roundup

Africa—

Letters are filled with reports of large attendance and great interest. We seem to recognize more of such letters this year. Brother J. P. Kliever reports that he and Mrs. Kliever are each teaching 20 hours per week in addition to the work of the pastorate and the field superintendency. The George Cone family and Miss Rosella Cochran are making fine progress in the Sango language and in general orientation. Brother and Sister Robert Williams are expected in Winona Lake momentarily, having arrived on furlough.

Argentina—

The Carson Rottler family will leave Rio Cuarto for furlough on May 30 and should be in the States as you read this. Brother and Sister James Marshall are now in Rio Cuarto where he and Brother Lynn Schrock will share in the pastoral and radio responsibilities. The Rottlers report such recent successes that they are "reluctant to leave even for a furlough." Brethren Hoyt and Maconaghy both report fine progress in the Buenos Aires area.

Mexico—

Our two stations in Baja California had a joint Mother's Day program at the Tijuana mission with 70 in attendance, 14 of them having driven the 150 miles from the Calexico mission. In the recently-organized Sunday school at Calexico there was a recent report of 20 in attendance.

(This article is the seventh in a series on the early history of our Africa mission.)

"Make a joyful noise unto God, all ye lands . . . All the earth shall worship thee, and shall sing unto thee . . . Come and see the works of God . . . He ruleth by his power for ever; his eyes behold the nations . . . For thou, O God, hast proved us: thou hast tried us, as silver is tried . . . Blessed be God, which hath not turned away my prayer, nor his mercy from me" (from Psalm 66).

From a letter written Feb. 4, 1921, to my mother I quote: "Praise the Lord for His loving kindness. His love endureth forever; the victory is won. Last evening Mr. Pinelli came with Mr. Circus, the inspector from Brazzaville, to visit us, and they announced that we now have full permission to evangelize the people, start a school and a hospital, have industrial work, etc. You no doubt will receive the news before this letter reaches you, for we are going to cable as soon as we can. We shall advance toward the interior as health will permit. We certainly are weak physically and await help prayerfully, God knows all. Dr. Gribble is very sick and Bro. Gribble had fever yesterday. I move in pain with pleurisy and weakness. The nights have been very cold to be up with the sick. We strive to keep close to the Lord, for we know He will see us through. We will go northeast to Bozoum, to a higher place. The trip will be long and hard. How much we need more people and your prayers.

"Brazzaville has asked for so many translations of our theology, our songs, and the message that we preach. We must send them in the language of Baya and French. This takes a good deal of time. Doctor has not been well enough to do this and I have been spending my spare time in translating. Of course I enjoy this work."

After Mr. Pinelli and Mr. Circus told us that permission was granted to open a mission station, they did not stay long since both the Gribbles were sick in bed,

but requested Brother Gribble to come to the office as soon as he was able.

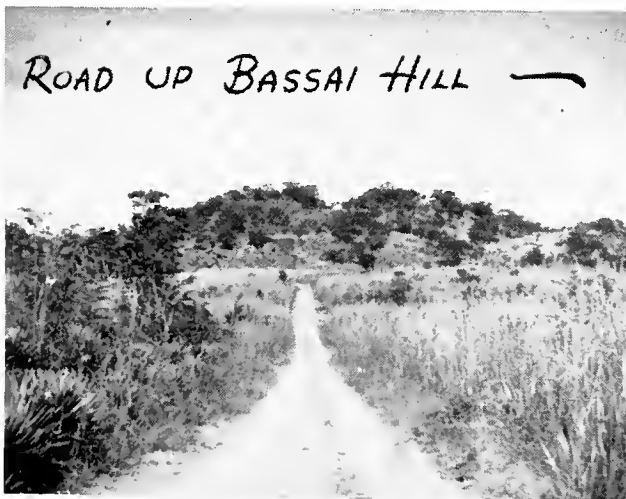
When Brother Gribble's temperature dropped to normal, he went to see the inspector and they made plans for us to move on toward Bozoum. At that time the future looked hard as ever, but we rejoiced in the Lord and had faith He would help. Dr. Gribble was too sick to think of traveling and we decided that Brother Gribble should go alone and choose a location for the first station. I would stay and care for Dr. Gribble and little Marguerite. I wrote that it would be hard for us to see him go alone and hard on him to leave us, but we rested on the strength of God, for we were all weak physically. Again I wrote: "Tell everyone who asks that we have permission and may those who may hear God's call come forth to tell the gospel story in this unreached field. The door is wide open. We pray the Lord of the harvest to send forth workers into His harvest field. Somehow I feel you have a special joy in your hearts at this time; yet a great burden for prayer. We are willing to spend and be spent for the Lord."

After Brother Gribble had finished the little house he was building for Dr. Gribble, where she might be safe from the rays of the sun, he left Feb. 21 on his trip to explore the country around Bozoum. At that time Bozoum was under military government. The captain there had visited us at Carnot and was glad we desired to locate near Bozoum. The Carnot administrator wanted us to remain at Carnot, but our hearts longed to start the work in Oubangui-Chari—because of its greater accessibility to all future workers who could come up in larger river boats to Bangui from Brazzaville.

While Brother Gribble was on his trip we wrote to him often, sending to him bread and cookies which we made from peanuts that he liked so well. He sent letters back with our porters. One day the porter returned bringing with him a Karre boy, Noetemo, whom Brother Gribble sent to teach us his language. Brother Gribble had located the first station in the Karre mountains. The place was called Bassai by the natives, meaning "catch-small-animals," for small animals lived in abundance among the rocks on the mountain.

Brother Gribble told us the captain at Bozoum wanted to give him an armed soldier to go with him in exploring Karreland, but he refused to take him. He said he did not need him. The government feared the Karre, for they were cannibals, and they felt responsible for all white people in their territory; and they told the soldier to go along but to keep hid from Brother Gribble that he might not know he was watching. However, Brother Gribble saw the soldier at times peeking from behind trees or huts, but paid no attention to him. Brother Gribble wanted the people to know he trusted them and wanted them to trust him. To enter a new place where you are not known, it is dangerous to carry any kind of arms. It excites fear in the heart of the native, and he may feel you want to harm him and he should act first.

After Brother Gribble chose the first site for the station, he went to Bangui, the capital of Oubangui-



Location of our first mission station

Chari, to see the Governor. He preached in the villages all along the way as he traveled.

As the days and weeks passed, Dr. Gribble continued to improve; yet she felt more and more that she should go home to America to recuperate before going to the new station. She wrote to Brother Gribble her desire and he returned to Carnot, not to take us to our new home in Karreland, but to make arrangements for her homegoing to America. We were indeed glad to see him and happy to learn all about the new place and the people. He had been gone 14 weeks.

It was decided that I should go with Dr. Gribble and Marguerite down to Matadi to take the steamer, and if Doctor was not well enough to go home alone, I should go with her. We were to take Pondo, the Baya boy, and Noetemo, the Karre, with us to help in the traveling to Brazzaville and the language work. After the packing was finished, Brother Gribble took us down the river to Nola. We traveled the same way down the river in canoes as we had come up a year and a half before; yet the trip was made more quickly. At Nola we waited for a boat to take us to Brazzaville while Brother Gribble returned to Carnot to take the baggage to Bassai. At the new station he had the natives build mud huts for the coming missionaries, and he went again to Bangui to make the final arrangements for the opening of the mission station at Bassai.

On our way down to Matadi Marguerite contacted whooping cough, and as no contagious disease was permitted on the passenger lines, we were compelled to wait for her recovery at Matadi.

During those waiting days Dr. Gribble regained her health and she was able to go home with her child who also was well. They sailed September 14 for America.

About this time news came that Brother Jobson and Miss Hillegas were in France and would be coming to Africa shortly. We had sent Pondo up the river from Brazzaville to Bangui with the baggage that we needed coming down the river and the baggage that had collected at Brazzaville for us. I had Noetemo with me and continued to study the Karre language with him. We needed to wait for the new party and decided that we had time to attend the Bolenge conference in Belgian Congo. It was indeed a spiritual feast for me to hear so many missionaries tell how they worked for the Lord in heathen lands. I also enjoyed the needed rest. Brother Haas was also at the conference. He had arrived with his new party many months before.

Great joy filled my heart as I praised the Lord for new workers and that whosoever will may enter in this territory to evangelize the people.

THE JUNIOR CHURCH AND FOREIGN MISSIONS

(Continued From Page 253)

ceived as one of our children presents the missionary with a gift check of \$10 taken from the Junior Church treasury. It has been a great day because the missionary has talked in their own language and has told them things which would especially interest boys and girls. They have also had a chance to ask the missionary questions. They have been challenged.

Our boys and girls can't be missionaries on a foreign field yet, but they know God can use them now in

Already More Than Forty



Mrs. Pizzicari and Bro. Schrock

As many of the readers of these lines may have already heard or read, the Lord has given us here in Argentina the wonderful privilege of giving out the Gospel over the air.

Since having this opportunity, we have seen the need of establishing a contact, in some way or another, with the interested listeners. Almost from the beginning we have offered a New Testament free of charge to any who wrote us. More than 300 have written. In turn we have not only sent New Testaments, but also good gospel literature and the first two lessons of a correspondence course on the Gospel of John.

The percentage of those who answered favorably on the correspondence course hasn't been very high. But we do have more than 40 now who are taking the course, the major part of whom are new contacts.

You will see in the picture which accompanies this article the first student who finished the course of 24 lessons and received a diploma. She is Mrs. Pizzicari of Rio Cuarto who was converted to the Lord a few months ago.

We have in view another course on the Acts of the Apostles. In this way the new contacts are led into simple but profitable Bible study. The Lord will bless His Word.—Lynn D. Schrock.

Osceola. They can be missionaries in reaching their parents and friends for Christ. They do this by inviting them to our services where they will hear of Jesus' love for them.

"Where there is no vision, the people perish . . ." (Prov. 29:18). We are putting this vision before our boys and girls, and several have said they want God's will for their lives. Some have already said they want to be missionaries. If we adults are faithful in keeping this challenge before them, and if the Lord tarries, there will be some workmen for His harvest from this group of boys and girls.—Mrs. Elery Garrison, Bethel Brethren Church, Osceola, Ind.



James T. Jeremiah, president of Cedarville College, was the morning guest speaker.

MEYERSDALE, PA. Rev. Arthur F. Collins, of the Summit Mills Brethren Church, was the principal speaker at the annual homecoming of the Presbyterian Church, Franklinville, Md., on May 27. On June 2 the Word of Life quartet, of Bethel College, Mishawaka, Ind., conducted a special young people's rally at the Brethren Church. The church is holding a two-week "Twilight" daily vacation Bible school at present. The school will close June 15.

SEATTLE, WASH. Dedication of the new View Ridge Brethren Church, Thomas Hammers, pastor, has been planned for June 17 with Dr. L. L. Grubb, secretary of the Home Missions Council, as the principal speaker. The new building is located at 6800 35th Ave. N. E.

WINCHESTER, VA. Work on the new Sunday-school annex is progressing slowly, due to difficulty in obtaining the proper steel. Paul E. Dick is the pastor.

LYON, FRANCE. Brethren Fogle and Kasak will be holding evangelistic meetings in the portable tabernacle here from June 2-17. Prayer in behalf of these meetings will be deeply appreciated.

SOUTH BEND, IND. Mr. and Mrs. Don Stroup, of the Sunnymede Brethren Church, W. Russell Ogder, pastor, have joined the Brethren Construction Company and expect to be working in Ohio.

FORT WAYNE, IND. The new address of Tom Julien, Second Brethren Church, is 193 Bade Drive, New Haven, Ind. Please add to Annual.

LONG BEACH, CALIF. The 46th Annual Bible Conference of the Brethren Churches of California was held at the First Brethren Church, May 28-June 2. Dr. C. W. Mayes was host pastor.

YAKIMA, WASH. New officers elected for the Northwest Fellowship of Brethren Churches are: Moderator, Glen Welborn; vice moderator, Henry Dalke; secretary, Don Farner; treasurer, R. J. McConahay; statistician, Mrs. F. J. Wattenberger; national executive committee member, Thomas Hammers.

DAYTON, OHIO. The Patterson Park Brethren Church, C. S. Zimmerman, pastor, celebrated their sixth anniversary on June 3. Rev.

CANTON, OHIO. The District Mission Board of the Northern Ohio District Fellowship of Brethren Churches closed their books in the black for the best year in its history according to Rev. John Dilling, secretary of the board.

GLENDALE, CALIF. Grace Films, whose president is Mr. Earl Hedrick, moderator of the First Brethren Church, has produced a missionary film entitled, Dark River, showing the work of Brethren missions in Brazil. This film, in full sound and color, is designed to supplement an evening service since it is only about 22 minutes in length. It is available on a free-will offering basis and may be obtained by writing Grace Films, 1572 Grandview, Glendale 1, Calif. The Martin Luther film may also be booked through Grace Films.

WEST COVINA, CALIF. The West Covina Brethren Church and Grace Brethren Academy are planning dedication services for Sunday, June 24. Dr. C. W. Mayes, of the First Brethren Church, Long Beach, Calif., has been chosen to give the dedication address. Charles H. Ashman, Sr., is the pastor.

DAYTON, OHIO. Rev. Charles Flowers, pastor of the Sampleville Brethren Mission, was the guest speaker at the evening service at the North Riverdale Brethren Church in a pulpit exchange May 20. Rev. Russell Ward held the evening service at the First Brethren Church, Clayton, Ohio while Clair Brickel, the pastor at Clayton held the evening service at the Sampleville Brethren Mission, West Alexandria, Ohio, for Brother Flowers.

KITTANNING, PA. The East Fellowship of Brethren Churches will hold their district conference July 16-19 at the First Brethren Church. W. H. Schaffer will be the host pastor.

INGLEWOOD, CALIF. Glenn O'Neal, pastor of the First Brethren Church, underwent surgery May 15, for the removal of a piece of knee cartilage that has given trouble recurrently since boyhood. Rev. Al Flory, minister of education, First Brethren Church, Long Beach, Calif., was in charge of both services on May 20.

TAOS, N. MEX. Prayer is requested for Celina Mares, missionary in the Spanish-American Mis-

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sion, who has suffered a recurrence of her former illness. This has placed an additional burden on Bro. Sam Horney and the work in this mission and the Canon Brethren Church.

LOS ANGELES, CALIF. Rev. and Mrs. Bruce Button and Miss Isobel Fraser, Brethren Messianic Witness missionaries, plan to leave June 24 to visit 91 Brethren churches east of the Mississippi River.

WHITTIER, CALIF. Construction is progressing rapidly on the new building of the Community Brethren Church. Concrete has been poured, walls have been raised and beams placed for 15 Sunday-school rooms and three classrooms. Ward Miller is pastor.

VIRGINIA BEACH, VA. The Fairlawn Brethren Church, K. E. Richardson, pastor, held services in the social room of the Episcopal Church from May 7 through May 13 with eight confessions of faith as the result of the effort. A Bible class is now being held in the home of a layman in hopes of beginning another Brethren testimony. Readers who know people here who might be interested, please write Ellis Allen, High Point, Virginia Beach, Va., or Raymond Cooper, 1553 Leaview, Norfolk, Va.

WINONA LAKE, IND. Many of our people have in years past brought canned goods for missionary use. This has been so greatly appreciated. The supply at the Brethren Missionary Residence is now exhausted. It would be a real service to missionary families, either those living in the Brethren Missionary Residence at Winona Lake, or those living in your area, if you could help supply home or commercially canned fruits, vegetables, or meat, and deliver these supplies to the residence or the missionaries when you or someone from your area could bring them.



Old Glory

By PHILLIP J. SIMMONS

Pastor, Grace Brethren Church
Chico, Calif.

The very sight of "Old Glory," the American pride, brings to your heart and to mine a keen sense of allegiance. This surge of devotion mounts in the heart of all true Americans whether their flag is seen in her majestic reign over our national capital or as she stands aloft in some humble outpost.

The flag has always been used as a standard, an ensign or a signal. Its history dates back to an early beginning when the ancient Egyptian armies had their own particular standard. A little later it can be found among the Assyrians and Jews. As the years have come and gone flags have been used more and more.

The flags of America relate a story. The first flag to fly over the British Colonies in America was a square of white bunting adorned with the large red cross of St. George. It was carried here by John Cabot, an Italian navigator and explorer, who had gone to make his home in London. He sailed under the royal banner, and hoisted the flag over the land of his discovery in 1497. This British flag was brought by the colonists to Jamestown in 1607 and to Plymouth in 1620.

The British flag had undergone two changes before it found a rival in what is known as the "Rattlesnake Flag" in the year of 1776.

The Continental flag appeared on Jan. 1, 1776, as the standard of General Washington's troops on Prospect Hill in the besiege of Boston. It had the familiar 13 stripes of red and white, but the blue field was the background for the crosses of England and Scotland instead of the glorious white stars which represent the states of the Union.

It was not until June 14, 1777, almost a full year after our independence that 13 white stars representing this new constellation, which was now taking its place among the na-

tions of the world, replaced the British cross. New stars were added and their position changed for uniformity as states joined the Union.

Our flag as it is today came into being in 1912. Stars had been added 23 times, and since the year 1818 these stars took their position on July 4, Independence Day, of the year following the admission of the state into the Union.

Today she stands as the pride of every faithful citizen of the Republic over which she waves. It is perfectly natural that our flag should be associated with Independence Day, and just as natural that June 14 should be designated as Flag Day. The American flag is to the American citizen a symbol of freedom—of liberty—of our independence. This accounts for the writing into the salute to our flag the words: "With liberty and justice for all." It prompted those lines which gladden our hearts as we sing: "And the star-spangled banner in triumph doth wave o'er the land of the free, and the home of the brave."

This symbol of liberty is one in which we all rejoice, and one for which we are rightfully proud. No factor has done more to establish this high esteem than the fact that "Old Glory" is anchored upon those Christian principles which have made America what she is, a great nation among the greatest. It is our privilege and responsibility as Christians to make doubly sure that this foundation does not crumble or weaken—that our flag does not falter or droop.

As great as this symbol of American liberty is, there remains the greatest of all liberties which it cannot give to its benefactors. This liberty is spiritual, and this spiritual liberty must come from a higher realm and be received by a second birth. Just like American birth gives American liberty, so spiritual

birth gives spiritual liberty. It is very possible for an American citizen to fail to fully grasp the liberty which he enjoys because he is an American. Even so a heavenly citizen might fail to realize the liberty which he enjoys because he has had a spiritual birth, and is a Christian—one of the redeemed in Christ Jesus.

"If the Son therefore shall make you free, ye shall be free indeed." He is the truth which can make one free because "he that hath the Son hath life; and he that hath not the Son of God hath not life." How wonderful to enjoy "the glorious liberty of the children of God," and to have God's Word to declare that "being then made free from sin, ye became the servants of righteousness." "For the law of the Spirit of life in Christ Jesus hath made [us] free from the law of sin and death." This standing is the wonderful possession of everyone who has been born of the Spirit. It is the privilege of all those who have been made heavenly citizens in Christ Jesus.

We need to realize it and to enjoy it. We need to proclaim it, and share it. This is the liberty which hundreds of America's immigrants came to America for the privilege of enjoying. They felt like Paul when he penned the words: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. . . . For, brethren, [we] have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another" (Gal. 5:1, 13).

Let us safeguard these two great liberties—that spiritual liberty which is in Christ Jesus, and that national liberty which we enjoy as Americans. Let us remember that "where the Spirit of the Lord is, there is liberty," and we might add, only there.

CAN A SAVED PERSON EVER BE LOST?

By NATHAN M. MEYER

Pastor, Leesburg Brethren Church
Leesburg, Ind.

PART I

For the first 30 years of my life I answered this question by saying: "Yes; anybody knows that." But where did "anybody" get his information? How does "*anybody*" know? For a while I accepted the opinions of "anybody." But the time came when I insisted on knowing the truth based upon divine authority.

I stood one day near the exit of a certain church when a young minister asked me point blank: Do you believe in eternal security? I smiled as I tried to manufacture an answer. But I could not say a word. The truth was I did not know. I had heard prominent preachers denounce this doctrine as "a damnable doctrine out of the pit of hell." Somehow it frightened me. I wanted to believe it, but I simply could not. Such a doctrine if true would be too good to be true and of course it would be a "dangerous doctrine" to say the least.

Upon this occasion the young man flipped his Bible open to the Book of John and pointed to the 28th verse of chapter 10. Thrusting the Bible into my hands he said: "Read this and tell me what it says." Without waiting for an answer he wisely and graciously left me to my own meditations.

So I read (to myself): "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." I read it again. And again. Each time it was the same. Having taught grammar in the public school, I thought I knew something about sentence structure and the meaning of words, especially these small, simple words. But each time I read it, it said the same thing. "I give—unto them—eternal—life." (I glanced back a verse or two to see that it was Jesus who was speaking) and they—*shall never* perish (at that time I did not know that the original Greek says "... they shall never, no, never perish," but that did not matter, the English was clear

enough), neither shall any man pluck them out of my hand."

I noticed the word "man" was in italics which told me that it was not in the original but was supplied by translators. "Neither shall *any* pluck them out of my hand" is what it really said. "Any" what? Any-one, any-body, any-power. Then there is none in all the universe, not even Satan, who can snatch me out of the sheltering cove of the Lord's hand? That is what it said!

My friend said, "Read it," and I did. But whether I liked it or not, I could find only one thing—security in the hand of the Saviour.

Since then I have read it hundreds of times. I have studied it word by word, yes; and letter by letter in the original, and always it is the same. Jesus is *giving* not paying. That which He gives is life. What kind of life? *Eternal* life. I discovered that "eternal" was a separate word used as an adjective to describe the kind of life Jesus was giving. At one time I thought "eternal" and "life" were used together in the Bible as one word: "*eternal-life*." But I have learned that no such word can be found anywhere in the Bible.

So it is life Christ is giving and this life is eternal. Now what does "eternal" mean? It means *forever and ever, without end, never ending*. Is it possible that anything can be eternal and yet come to an end? I am asking you! Is that possible?

If the answer to that question is Yes, then words have no meaning. On the other hand if the answer is No, then you believe in eternal security or you do not believe the Bible. Jesus says He gives unto them *life that cannot end*. There is no alternative. That is what it says. No interpretation of words can explain it away. There it is, read it yourself.

Jesus who never told a lie says: "I give unto them eternal life." Search the universe for words, thoughts, logic, interpretations, excuses—it still says the same thing—"I give unto them eternal life." Somebody is receiving, as a gift from the Saviour, life that cannot end.

If a man's "eternal" life suddenly comes to an end, what he had was not eternal. That which is eternal cannot end.

There are some who look for a loophole in the theory that Christ delays the actual presentation of His gift until the earthly life of a believer is over. This they claim permits Christ to demand a life of faithful service before He rewards them with the life which cannot end.

It sounds good—as long as you listen to what "anybody" says. But when you turn again to what God says, you will discover that such a theory originated out of ignorance.

In the first place, this eternal life which Christ gives is no reward for anything, but it is an outright, unmerited gift. Romans 6:23 says: "The gift of God is eternal life." Ephesians 2:8-9: "It is the *gift* of God not of works." Romans 5:15 calls it "the *free gift*." "II Corinthians 9:15 says it is "his unspeakable *gift*." To be sure there will be rewards for faithful service, but heaven is not one of them. Let God's Word be settled in our hearts even as David says it is forever settled in heaven. Eternal life is a free gift, not a reward.

In the second place, nowhere in the Bible is there anything said which would support the idea that a person does not receive the gift of eternal life until he dies. On the contrary a great deal is recorded to show that eternal life is a present possession. It begins here and now as of the moment that a sinner is born again through faith in Christ.

Notice again John 10:28, Jesus says: "I give" (now—present tense) not "I will give" (in the future—at death). I John 3:2: "Beloved, now are we the sons of God." Verse 12 of chapter 5 says: "He that *hath* the Son *hath* life." Notice this is present tense—now! John 5:24: "He that heareth my word and believeth on him that sent me, *hath* everlasting life, and shall not come into condemnation; but is passed from death unto life." It is already done for a believer. He already has eternal life.

Thus the believer receives eternal life the moment he is saved. Without it he is not saved. It must last forever because it is eternal.

Therefore we conclude with this bold statement: Any honest man who knows the meaning of words must believe in eternal security or deny the inspired Word of God.

The Gods of Mormonism

By DR. W. A. OGDEN

PART II

(Continued From May 26 Issue)

The Mormon Doctrine of the Son, Jesus Christ

First: Lip service is paid to Christ, and many complementary things are said about Him. But—well, listen to the Mormons speak on this matter:

1. Virgin Birth Denied:

"Christ was not begotten of the Holy Spirit." Mormonism says: "The Virgin Mary became one of the wives of Adam, our God and Father, for this purpose, and Jesus was their offspring by natural generation. In Brigham Young's Journal of Discourses, Vol. 1, pages 50, 51 we read: "When the Virgin Mary conceived the child Jesus, the Father had begotten Him in His own likeness. He was not begotten by the Holy Ghost. And who is the Father? He is the first of the human family. Jesus, our elder brother, was begotten in the flesh by the same character that was in the garden of Eden, and who is our Father in Heaven."

Their scholar and theologian, Orson Pratt, wrote: "The fleshly body of Jesus required a mother as well as a Father. Therefore the father and mother of Jesus according to the flesh must have been associated together in the capacity of husband and wife; hence the Virgin Mary must have been for the time being the lawful wife of God the Father. . . . As the body of Jesus had an earthly mother in the flesh, 'So His Spirit required a heavenly mother' and that, 'As God associated in the capacity of a husband with the earthly mother, so likewise He associates in the same capacity with the heavenly one.'" (The Seer, page 159).

It is no wonder that Fawn M. Brodie could say of Joseph Smith and the Mormon elders, that in their theology they "made a heaven where all men would be saved . . . a continuation of the good life on earth."

A materialistic religion must have a materialistic heaven. And a sensual religion, that required polygamy on earth easily "created" a sensual god who practiced the sexual relations of earth, and provided

for their continuance among the saints in heaven.

Orson Hyde: "We say that it was Jesus who was married [at Cana to Mary and Martha]." This man's irreverence and blasphemy knows no bounds (Journal of Discourses Vol. II page 80).

"It will be born in mind that once on a time there was a marriage in Cana of Galilee, and on a careful reading of that transaction it will be discovered that no less a person than Jesus Christ was married on that occasion. If He never married, His intimacy with Mary and Martha and the other Mary also, whom Jesus loved, must have been highly un-



becoming and improper, to say the best of it. I will venture to say that if Jesus Christ was now to pass through the most pious countries in Christendom, with a train of women such as used to follow Him, combing His hair, anointing Him with precious ointment, washing His feet with tears and wiping them with the hair of their heads, and unmarried, or even married, he would be mobbed, tarred and feathered and rode, not on an ass, but on a rail" (Journal of Discourses, Vol. IV, page 259).

Orson Pratt is a bit more restrained when he says: "Now let us enquire concerning the wives of Jesus; there were several holy

women who greatly loved Jesus and when He rose from the dead He appeared first to these women or at least to one of them; namely, Mary Magdalene. Now it would be very natural for a husband in the resurrection to appear first to his own dear wife" (The Seer, page 159).

This, the Jesus of Mormonism, is not the Jesus of the Bible. It is a Jesus that has been created to fit the twisted and distorted pattern laid out by Joseph Smith and Brigham Young to conform to their own way of life, under guise of the cloak of religion. It makes me sick at heart to read their awful mouthings, and hear them claim that it is all the Bible, and by revelation of God!

The Holy Spirit

"He is a 'divine fluid' (Key to Science of Theology, page 29). Composed of material atoms or particles; or in other words, an impersonal energy or cosmic force through which God acts.

Orson Pratt: "No two persons can receive the same identical particles of this Spirit at the same time. A part therefore of the Holy Spirit will rest upon one man and another part upon another" (Series of Pamphlets, Absurdities of *Immaterialism*, page 24).

In an article written for the May 8, 1955 "Power" under the caption, "I Was A Mormon," Albert Place says: "If the Mormon church were really like the Protestant denominations, I wouldn't be telling this story. Neither would I be a missionary to the Mormons in Salt Lake City, trying to win them to salvation in Jesus Christ. No; I was a Mormon for 29 years, and I thank God for delivering me from that twisted, sensual, godless cult."

After telling of starting a missionary work among Mormons in Salt Lake City, Utah, Mr. Place continues: "God began to work in the hearts of some of the people but you can't realize how hard they are to win until you live in a Mormon community. The distorted Mormon teachings have taken them so far from God that the trip back is rarely even begun."

Mormonism's greatest bonds are forged in the secret temple ceremonies. Members who are sincere about reaching the "celestial heaven"

must go through these ceremonies and in the course of the "sealing" ceremonies, they take drastic oaths that they will never reveal the details of the rites.

The most secretive of the ceremonies solemnizes "spiritual marriages," in which wives are "sealed for eternity" to a man. The church officially discourages the practice of polygamy since it ran up against government laws, but "spiritual polygamy" is sanctified in the temple pacts. Mormonism teaches this will benefit both the husband and the wives, since the husband's prestige in the next life will be determined by the number of wives and children he has, and only married women can enter the bliss of the celestial heaven.

This glorification of mating and procreation is tied in with the blasphemous Mormon teaching that Christ is the ordinary child of an Adam-god and one of his wives, and Christ himself was a polygamist, with Mary and Martha and Mary Magdalene among His wives!



From the rejection of Christ as Saviour, the Mormons easily degenerate to rank superstition; and "endowment garment" bestowed in the temple and worn forever after, has the power through its magic symbols to provide protection and blessings to the wearer.

This is merely an introduction to the perverted teachings of Mormonism. Their doctrine of salvation and punishment for sin are equally erroneous. When Joseph Smith was entreated by his friend, William Law, to confess his sins, and repent of his plural-wife system, Mr. Law quotes him as saying: "I'll be damned before I do. . . . Then we can all go to hell together and convert it into a heaven by casting the Devil out! Hell is by no means the place this world of fools suppose it to be, but on the contrary it is quite an agreeable place."

In the light of this I am asked to believe that in all essentials the



Churches IN THE News

OZARK, MICH.

God has again blessed us in this rather new work in the upper peninsula of Michigan. Two years ago there was a real ingathering of souls for Christ here at Ozark. This provided the workers needed to get an active Sunday school and church under way.

The following September our family came to the field and a full corpse of officers were elected. Since then there has been a steady increase in attendance. Some remarkable and very precious conversions have taken place. Some of these were among local folks and some were folks from distant places, especially Dearborn, Michigan.

Much of the blessing has come because of the faithfulness of Brother Paul Lovegrove and wife who actually did the stepping out on faith to get this new work started. They and a very few faithful families began to work when it seemed very hopeless. Much of the increase in souls came through the zeal and faithfulness of one of the families who were saved during the meetings two years ago. Actually it all rests in the faithfulness of God in providing evangelists, pastors, and teachers for this group of His people.

The evangelist in 1954 and again

Mormons believe exactly what we believe. This is a "different gospel," which is not another Gospel (Gal. 1: 6-7). The gods of Mormonism are creations of the human mind. The God of the Bible is the true God, and salvation from sin is through His Son, the Lord Jesus Christ, and through Him alone.

in 1956 was R. Paul Miller now of Winona Lake, Ind. Again he has proved to be a useful instrument in the hands of God as cooled-off Christians renewed their vows with Christ, while others who had known only church membership in various churches now took Jesus Christ as personal Saviour. Others who seemed almost persuaded refuse as yet to yield to the claims of Christ. These and others leave much to be done in this community but we know that the spiritual power of the church is now such that we expect to see real blessing continue in the months ahead. There were approximately 35 decisions made public that I feel are of real value in the courts of heaven; five of these were to accept Christ as Saviour.

We are seeking the will of God regarding a building program which is very, very urgent. We would appreciate the prayers of the brotherhood that we might be obedient to the Holy Spirit in this matter.—*Earl Funderburg, pastor, Grace Brethren Church.*

No Money to Print Book

For years the cry has been expressed that we need a history of The Brethren Church. Several efforts were made to prepare such a manuscript for publication, but circumstances nullified all attempts.

Six months ago Dr. Homer Kent, Sr., completed his manuscript of a history of The Brethren Church, and it is ready to be printed, but there are insufficient funds for the initial investment for printing. The printing of such a 200-page book ties up a considerable amount of money, and only as Brethren people provide the funds necessary for such a publication can we make such an investment in the interest of The Brethren Church.

You are invited to keep this worthy project in mind as you present your offering this June and July for publications.

PRAY FOR THESE MEETINGS

Church	Dates	Pastor	Speaker
Spokane, Wash. .	June 10-15	Jesse Hall	Dean Fetterhoff.
Albany, Oreg. . . .	June 17	Glen Welborn . . .	Dean Fetterhoff.
Taos, N. Mex. . . .	June 24-July 8 .	Sam Horney	Dean Fetterhoff.
Hagerstown, Md. .	July 8-11	Russell Weber . .	O. E. Phillips.

1. Pray that God's people might be constrained to give liberally to the Missionary Herald offering during June and July, in order that the deficit in the general fund might be cared for soon.

2. Pray that the \$5,000 note that must be paid in October can be cared for through the gifts to the Missionary Herald offering.

3. Pray for Brother Kriegbaum, executive editor of the Missionary Herald, as he is covering the eastern part of the United States in deputation work.

4. Pray that the funds might be supplied for the printing of the History of the Brethren Church, which has been completed by Dr. Homer Kent.

FOREIGN MISSIONS—

1. Pray for suitable transportation of our many missionaries and their families as they will be arriving in or leaving the USA within the next few months. Pray for their safety in travel.

2. Pray for Dr. and Mrs. O. D. Jobson, Rev. and Mrs. Robert Williams, and Rev. and Mrs. Carson Rottler as they become situated for their year of furlough in the USA.

3. Rev. William Samarin has had a kidney stone attack, and the return of the Samarins to Africa will be delayed until July first or later. Pray for complete healing for Brother Samarin and for other suitable transportation for them.

4. Our foreign missionaries will have part in the various Brethren youth camps. Pray that the missionaries will be a great blessing to the young people.

5. Pray that our Brethren people will continue with great determination until our 1956 foreign-mission offering will exceed our 1955 offering by 30 per cent. Every dollar of this increase is so badly needed.

6. Pray for Brethren Fred Fogle and Andre Kasak as they spend much of the summer in the Lyon, France, area conducting evangelistic meetings in our new portable tabernacle.

7. Pray for our Tijuana, Mexico, believers in their determination to fully support the Manuel Cuevas family, their missionaries to San Ignacio; for the growing Sunday school at the Calexico-Mexicali location; and for the fine group of believers at Nuevo Laredo, Mexico.

8. Pray for the believers in Don Bosco and Jose Marmol in Argentina, that they may soon be led to undertake the building of their places of worship since lots have been supplied.

YOUR

Prayer Pointers

FOR JUNE

By Mrs. Frank Lindower

Uniontown, Ohio

HOME MISSIONS—

1. Pray for the Portland (Oreg.) church, and especially the pastor, E. J. Peters as he is now giving his full time to the work.

2. Praise the Lord for His leading in getting permits to build and opening seemingly closed doors for the Woodville Grace Brethren Church, Mansfield, Ohio. Pray for the Brethren Construction Crew as they construct this building.

3. Praise the Lord for the week-by-week decisions at Denver, Colo., and pray for the Lord to raise up qualified people to assume the teaching responsibilities in this growing Sunday school.

4. Pray for the Bible class recently started in Kokomo, Ind., that a new Brethren church will develop rapidly and a building program started on the choice location secured in one of Indiana's largest housing developments.

5. Praise the Lord for the Yakima church's decision to become self-supporting, and pray that every need will be met in the large step of faith taken by these Brethren.

6. Praise the Lord for answered prayer in providing finances at Palmyra, Pa., and pray for this new church as it faces new problems. Pray also for the Harrisburg church that is giving up a number of its members to make the new church possible.

GRACE SEMINARY—

1. Praise God for the increased number of high-school seniors who visited our campus on Senior Day and manifested interest in attending Grace College.

2. Praise God that Grace College is now included as an accredited school in the Educational Directory

put out by the Indiana State Board of Education.

3. Continue to pray for high-school and college seniors who are now deciding where they will go to school next year.

4. Pray for the students and faculty members as they travel this summer in the interest of the school.

5. Pray for the financial support of the school and for the plans for expansion that have been approved by the board of trustees.

WMC—

1. Pray that each WMC member may know the love of Christ and be filled with all the fullness of God (Eph. 3:19).

2. Pray that the regular devotional meetings will so strengthen our spiritual lives that we may be better able to manifest Christ daily.

SMM—

1. Praise the Lord for continued interest in Sisterhood among the girls in our churches.

2. Pray for the health of two young people; Carolyn Shipe, of Martinsburg, W. Va., and Robert Miller, Jr., of Roanoke, Va., that the Lord's will may be done.

3. Pray for the missionary young people who are separated from their parents.

4. Pray for all patronesses—that they may have wisdom, tact, and great love as they strive to lead the girls.

BYF—

1. Ask the Lord to lead as regional directors are chosen and trained to carry on the Brethren youth emphasis.

2. Ask the Lord for increased income for the Youth Council since the needs will be greater. The work will be transferred, temporarily, to the new Brethren Missionary Herald Building, where \$25 per month rent will now be added to our expenditures.

SUNDAY SCHOOL BOARD—

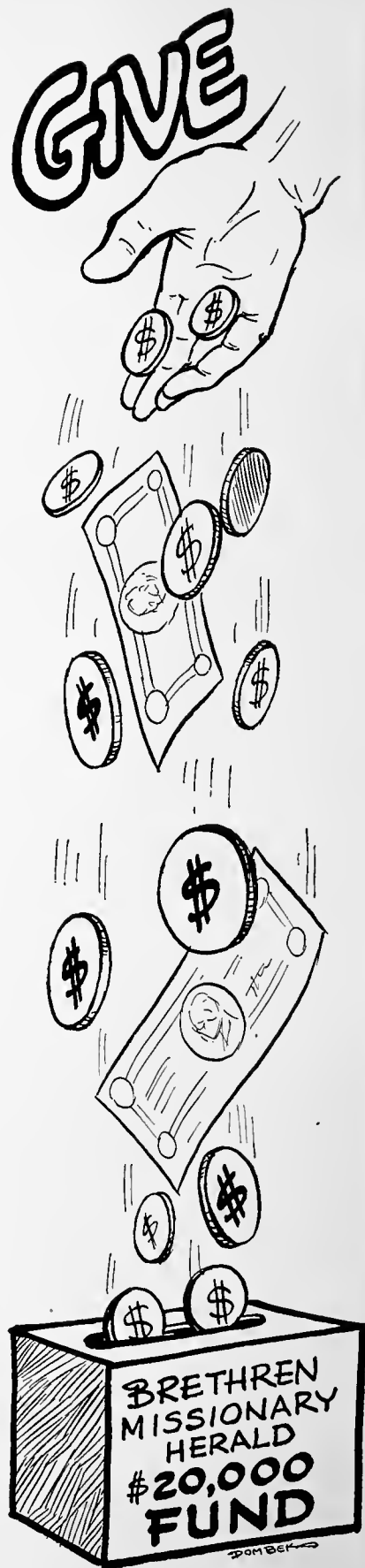
1. Pray for our annual convention, Aug. 19-20 which will precede National Conference. Ask God to give us the largest delegation ever, and that our Sunday-school workers may go home with new inspiration and vision to do a greater job.

2. Pray for increased vision on the part of all of our pastors, superintendents, teachers, workers and people, to see the vast opportunities facing us on every hand.

\$20,000 NEEDED

- TO PUBLISH THE MISSIONARY HERALD
- TO PUBLISH TRACTS AND BROCHURES
- TO PRINT THE HISTORY OF THE BRETHREN CHURCH WHICH HAS ALREADY BEEN WRITTEN
- TO ASSIST IN THE INDEBTEDNESS ON THE DENOMINATIONAL OFFICE BUILDING
- TO PURCHASE NEW EQUIPMENT
- TO REPLACE BADLY WORN MATS ON LINOTYPE MACHINE
- TO BRING OUR GENERAL FUND OUT OF THE RED

DURING JUNE AND JULY GIVE TO



The BRETHREN MISSIONARY

HERALD



WMC NUMBER

JUNE 16, 1956





"AS UNTO THE LORD" Col. 3:23

BEING A GOOD NEIGHBOR... "AS UNTO THE LORD"

By MRS. HELEN B. HOOD

"And if the household be too little for the lamb, let him and his neighbor next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb" (Exod. 12:4). "Next unto his house" or one dwelling round about, is one expression of who is my neighbor. With the transportation we have today the circle of our neighbors has become larger.

Did you ever borrow of your neighbor some bread to finish a meal? Bread in the Scripture is a type of the Word of God. "Give us day by day our daily bread" (Luke 11:3). Not only literal bread but also the many needful things in life which must be given to us day by day. "For the bread of God is he which cometh down from heaven, and giveth life unto the world" (John 6:33). Throughout this chapter bread is typical of the Lord Jesus Christ. When He is taken into the believer's soul, He satisfies, gratifies, strengthens, and blesses. What an opportunity we have as women in taking the living bread to our neighbors as we contact them from day to day.

Isn't it wonderful to have Christian neighbors? It has been my privilege to have such, one who will pray for you and give what they have for you. When my three older girls were small and we were attending Bible institute I was put aside to rest for a week and not to do any work. The Lord provided a good neighbor who came in each day to care for my family.

In giving to our neighbors or to God, the giving of self is the first essential to right giving. "First [they] gave their own selves to the Lord," said Paul, concerning the churches of Macedonia (II Cor. 8:5). The person is of more value than any gift he can bring. It is the person that God wants, but He does not really get the person unless He gets his possessions also. The next essential to giving in the sight of God is love. Without love for your neighbor any offering is valueless in the sight of God. "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not [love], it profiteth me nothing" (I Cor. 13:3). Love is the inner spring from which the stream of stewardship living and practice flows. "The love of Christ constraineth us" to give. The Apostle John declared: "Whosoever possesses this

world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (I John 3:17).

While we were in school at Moody Bible Institute my husband became friends with a Chinese student. There came a day when this student was expecting his wife and two boys for a visit from China. We opened our home which consisted of three rooms, and a bath which we shared with another family, to this Chinese family of four, making nine of us. We truly enjoyed Christian fellowship with them. After making her visit to this country, the wife decided they would make this country their home. A few years later she came back again with their few belongings, having left the most of her possessions in China. I had the privilege of showing her how to carry on a home in America because in China she was accustomed to having servants to do the work for her. Thus we can even be a neighbor to those from across the seas.

We all sow what we may expect to reap. We are always sowing. We sow in our obedience or disobedience to the guiding impulses of the Holy Spirit. We sow by thinking, by failing to think. We sow by being, by failing to be. We sow by doing, by failing to do. We all reap just what we sow. Who was it who said: "Sow a thought, reap an act; sow an act, reap a deed; sow a deed, reap a habit; sow a habit, reap a character; sow a character, reap a life"? Sow to the Spirit so that you may reap a mighty blessed, spiritual harvest, here and hereafter. Sow to the Spirit so that those about you, who will share in your harvest, may rise up and call you blessed because of the fruitage of your holy life. "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:8). Isn't it wonderful that God has ordained that we might know these blessings of sowing and reaping as a reality in the lives of our neighbors?

My thoughts turn to the elderly neighbors about us. Many times the elderly are left to themselves. They enjoy our Christian fellowship and the helpful deeds we may do for them to brighten the days. It has been my privilege to take down the dust webs they were unable to reach, to wash long strands of hair, and to do

(Continued on Page 370)

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

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The Last Week of School

By MRS. MARY BAER

Cook at Brethren Navajo Mission School

As our school term closed there was a mixed feeling of gladness and sadness. Gladness because of going to a different world for a few months. It seems now one of luxury with fresh strawberries, flowers, green grass and carpeted floors. Sadness because of good-byes and knowing the life of our schoolchildren will have this summer vacation—hunger, drunken parents, sickness and darkness.

The last week of school we have a day to weigh the school children the same as we have the first week of school. To our surprise some gained from 16 to 25 pounds. Nora, a 12-year-old girl who is in the second grade, who was very thin when she first came in the beginning of the term, gained 25 pounds. Her mother died when Nora was very young. She makes her home with an aunt and is the shepherd.

When they start school it takes a few days to get accustomed to our food. They like their diet of fry bread, coffee, horse, goat, and sheep meat the best. They are not used to vegetables but soon learn to like them after being made to eat them for the first few days.

For the past school term, the government commodities were butter, powdered milk, shortening, rice, cheese and pinto beans. The last three months we also received cured hams and cold luncheon meat which helped greatly.

From the children's diet of bread, they have a deficiency of vitamin C resulting in sore, and sometimes bleeding, gums. We like to give them fruit three times a day if possible, and ascorbic acid pills to make up for this vitamin lack. The dried fruit we have received from WMC groups, and the fine canned peaches that were picked up by the mission truck in California, were a great help and very much appreciated. The children and staff enjoy eating the peaches almost every day. We realize the labor that went into canning them, and we thank one and all.

Our Indian children do not tire of repeated menus as white children do. Cheese is one of our most plentiful commodities, and therefore we had cheese, cheese and more cheese. They still liked it and asked for it with their evening meal even though they had pork sandwiches.

Our boys tried to help supply meat for school by running down rabbits one Saturday. They went empty handed without a stick or gun. When they saw one they didn't give up until they ran it down. They thought it great sport and it no doubt tasted much better to them for having caught it themselves. Three of our boys caught seven of them in a few hours.

What formerly was our schoolroom is now our dining room. One of our churches furnished it with shining tables of which we are proud. The children enjoy eating from them much more than from the desks which they used when it was their schoolroom. Two schoolgirls take their turns washing tables and sweeping the floors after each meal. They seem to enjoy keeping it neat and clean.



Scene in new dining hall at school

The first year battered plates were used to serve their meals on, but they were replaced with nice partitioned plastic trays. These were furnished by an interested Christian lady who loves the Lord. She also sent plastic cups, plates, soup and sauce dishes in pretty pastel colors.

Our Indian children have hearty appetites and are easy to please. When they do not eat, we know that they are sick. When they come in to our school at the beginning of the term, many are undernourished and very thin. Many of their families are victims or carriers of T. B. We find some of our children have had it at one time, but it is in the arrested stage now, which makes it necessary to carefully disinfect all dishes and silverware. Four girls wash dishes a week at a time. Two in the morning and two in the evening. Grace, our interpreter's wife, helps me wash the dinner dishes at noon. She also helps in the kitchen preparing vegetables and serving in the dining room. She is a cheerful helper and lightens the work many places at the Mission.

The last week at the Mission was a busy week for everyone. The last three days Bruce Yazzie and Albert Tsosie were here to hold our Bible conference. There was a nursery for the babies and young children and dinner was served to all who attended. Grace and her mother baked bread in an oven made of brick and mud. The fire was built in the oven; then all coals and ashes were taken out and the loaves of bread put in, the oven sealed with mud, and the bread baked to a golden brown. They baked 40 loaves for dinner for the first day of the conference.

We prayed that hard hearts would be touched, many souls would be saved, and Navajo men and women would feel burdened to take the Word of God out to their own people, even though they are persecuted.

Christian Home and Marriage Forum

By Althea S. Miller

FIRST LOVE

So you have a teen-age daughter in your home who thinks she's in love? Does this situation, which is at once entertaining, nerve-wracking, and extremely serious, make you hark back to your own teen years? I pray it does, for only then can you honestly evaluate the present problem.

Some teen-agers go through the agonies of "puppy" love earlier than others. Perhaps you were a little older, a little more settled before your heart turned over for that special young fellow. But whether your daughter is ahead or behind you in this respect, you must not insist that she be put through your "knot-hole."

You cannot undo the past. Your daughter is an enigma to you. One day she is droopy, oblivious of her surroundings, and highly irritable. The next she is a frivolous, loud, ecstatically happy girl. She comes to you with a choice tid-bit from the day's events; she even asks your advice about a matter; or, wonder of wonders, she offers to clean up the dishes and kitchen so you can go off to WMC with a free mind. And even though a dress, or a special date, or not-needed new shoes may be back of this generosity, your soft mother's heart is thrilled with the attention. I know.

What shall you do, then, with this beloved daughter who has suddenly become a stranger to you? Just yesterday she was a little girl who played with paper dolls; today she just *knows* she has found "Mr. Right," and she's only a sophomore in high school! If you show too much approval of the young man in question, will she take that as a signal you are willing for them to be married at the close of the school year? If you are hostile toward this "wonderful" boy, will you drive her the quicker into his arms?

With thumping heart you attempt to think through your situation as you ask your Father in heaven for wisdom which is not yours natively. You know your daughter is still just a child. Even if she were a high-school senior she lacks maturity both mentally and physically. Being at that very "romantic" stage of life, she is more likely in love with love than with any young man. But she doesn't believe that line! This is the real "McCoy," as far as she is concerned.

The first thing you must do is show real understanding of your daughter's heart affair. Never belittle or ridicule her either publicly or privately. Insist that she bring him to your home for an occasional dinner, or with a group of teen-agers. Assuming she has "fallen in love" with a Christian boy, let them be together in church work, youth activities, etc. One real date a week is ample for any high-school sophomore; perhaps two a week (with an 11 o'clock curfew always) when she's a senior. With an occasional walk home and a coke after church services she will be spending plenty of time with him.

As your daughter sees the boy's reactions among her friends and family she will begin to see him as he really is. Assuming that in the early years of your daughter's

THE PRESIDENT'S CORNER

Presenting—

MRS. NELL CRAWFORD

President of the Northern Ohio District

We, of the Northern Ohio District, first of all send a hearty hello to each of our WMC sisters and to all our sisters in other lands. We greet you in the name of our wonderful Lord.

We, of the Northern Ohio District, are quite a large family in the Lord. We hold four rallies a year. We have such sweet fellowship at these rallies. It has been said that "fellowship is two fellows in the same ship." Since we are many in this ship and the Lord Jesus is our Captain, this is the reason why we have such sweet fellowship when we come together at our rallies.

Our first rally of this WMC year was held at Ankenytown in October. Ankenytown lies among the hills, and it was such a beautiful fall day. The hillsides were all aglow in their fall robes of color, and the rain poured down upon us as we traveled along. As the rain came down it brought to our minds all the blessings the Lord has showered down on our Northern Ohio District. We certainly do thank Him for this.

Since we were still bubbling over with all the wonderful experiences and plans from our Portland conference, we tried our best to bring all these things to our ladies at the rally. We took the ladies on a tour from the time we left home; then through each day's activities at conference, and finally with us on our trip back home.

At each of our rallies we have a different project with a goal of \$200. How we do praise the Lord for the way the money comes in from each of our different WMC groups to meet this need each time!

In January our rally was held at Rittman with a missionary speaker. At this rally each of our WMC groups gave a report on what they had done for Sisterhood since the last rally. How our hearts did rejoice as we listened to all the things that had been done for our Sisterhood girls!

Our spring rally, held in April in connection with our district conference, provides us with two days of blessed fellowship in the things of the Lord.

In July we will hold our last rally of the WMC year. I know that we will be rejoicing over all that has been accomplished, and we will be sorry because of the things that could have been done for our Lord.

life you taught her to live according to high ideals, and you set her the proper example along that line, you will find her fervor somewhat modified when she knows her mother remembers she was once a teen-ager. Tell her all about your first romance and how much you "loved" that boy. But, you married her father, and that has been your only true love.

Remind your girl of the admonition from God's Word which tells her what to do about her heart: "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23).

Our National Conference Goal . . . 500 WMC Members Present

AFRICA VIA SMM

By MRS. ESTHER CALE

(Continued from April Herald)

Listen to that! The patroness is reading a poem about me. I told you I was important, and I hope the girls will see that no matter how small or insignificant they may feel, they have a great part in the missionary work as they roll bandages for Him.

A SISTERHOOD BANDAGE

Only a discarded piece of cloth,
But I can be used to bless,
The cuts, the wounds, the bruises,
I humbly can caress.

I am rolled in the sisterhood meeting,
So uniform and tight,
And then with thousands of others,
I am ready for my flight!

So prayerfully I've been given
To help on the mission field,
As the physical wounds are healing
May the soul to the Saviour yield!

The great love of the missionary
Is like unto His own,
And I have a part in this mission of love,
As we work to make Christ known!

And as the wounds are bandaged,
The prayers that were tucked inside,
God answers, and gives to the native
The privilege in Christ to abide!

Yes; I'm only a roll of bandage,
But what a mission to fulfill,
As sin-sick souls in darkest night
May yield to the Master's will!

It is only a humble service
I can render for my Lord,
Inasmuch as I have done for these
His name will be adored!

And when the crowning day appears,
And the Africans Christ will greet,
May there be our precious trophies
To lay at the Master's feet!

My, how many of us have been rolled tonight! The girls surely have done a splendid job. They have us packed and addressed to Winona Lake, Ind. There we will meet other bandages from all over the district. We feel small in number just from one society, but when each Sisterhood participates the array is quite thrilling.

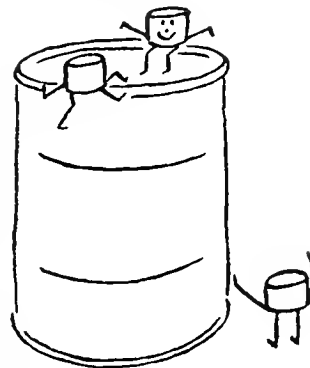
I felt pretty big and important at the Sisterhood meeting, but here at Winona Lake I'm one among thousands.

This is a busy place but everyone seems to enjoy her work. I just can't help but be useful, the way everyone prays for me. Why, even those who are packing me for shipment to Africa are asking God to use me in the salvation of the lost ones there.

Watch out! Here come some 50-gallon drums, and here we go—packed so compactly, layer upon layer. Do you know how many of us are here? Guess? No; you are quite short of the figure. Fifteen to 20 thousand! Alone we couldn't do too much, but how glad the missionaries will be for so many of us. It is a good thing we are rolled tight or else so many of us couldn't go at one time.

I imagine I am the "windiest" bandage you have ever heard, but I just can't help it. The love the Sisterhood girls have for "rolling bandages" plus their enjoyment in doing so just spilled over on me. Believe me, I'm so full—I'm running over, so you will just have to call me "Windy."

If you think you can put up with me for a little longer, I invite you to go to Africa with me. Hurry, for we are ready to go!



(Continued Next Issue)

NOTICE TO ALL PRESIDENTS

District Presidents:

Statistical blanks, credential blanks, and district report sheets were sent to you in April. Please write to the national secretary if additional supplies are needed.

Local Presidents:

You should receive statistical and credential blanks from your district president. Contact her if you have not received yours. Be sure the credential blanks are properly signed and that a credential offering from your council accompanies your delegates to conference.

The cooperation of all is necessary in keeping deadlines and getting the reports back to the national secretary so that she can complete her reports before national conference.

Concerning WMC representation at conference.

ARTICLE V—Section 1 of the WMC Constitution.

"Every council is entitled to one duly authorized delegate from every ten (10) members or major fraction thereof. Each delegate shall present to the committee a properly signed credential with a freewill offering from each council."



MISSIONARY BIRTHDAYS—AUGUST

- Africa—*
 Rev. Charles R. Sumey August 13
 Bozoum via Bangui, French Equatorial Africa.
 Dr. Floyd W. Taber August 16
 Mission a Yaloke, Bossembele via Bangui, French Equatorial Africa.
 Miss Ruth Kent August 21
 Bozoum via Bangui, French Equatorial Africa.
 Rev. J. P. Kliever August 21
 B. P. 240, Bangui, French Equatorial Africa.
 Miss Elizabeth Tyson August 25
 Mission a Yaloke, Bossembele via Bangui, French Equatorial Africa.
Argentina—
 Mrs. Lynn D. Schrock August 17
 Rivadavia 433, Rio Cuarto, F.C.N.G.B.M., Prov. Cordoba, Argentina, S. A.
 Rev. Jack B. Churchill August 20
 Remedios de Escalada 74, Rio Tercero, F.C.B.M., Prov. Cordoba, Argentina, S. A.
 Aldo Elwyn Hoyt August 21, 1950
 Calle 31, No. 33, Don Bosco, F.C.G.R., Argentina, S. A.
Brazil—
 Rev. Bill A. Burk August 5
 Caixa Postal 861, Belem, Para, Brazil.
France—
 Mrs. P. Fredrick Fogle August 7
 86 Chemin de Vassieux, Caluire et Curie, Rhone, France.
Mexico—
 James Lester Edmiston August 14, 1955
 Box 384, Laredo, Texas, U.S.A.
In the United States—
 Stephen Paul Mason August 6, 1949
 c/o George B. Lord, 2013 Alabama Ave., Fort Wayne, Ind.
 Miss Estella Myers August 9
 Williamsburg, Iowa.
 Gloria Elizabeth Mason August 13, 1951
 c/o George B. Lord, 2013 Alabama Ave., Fort Wayne, Ind.
 Mrs. Charles R. Taber August 19
 c/o Box 588, Winona Lake, Ind.
 David Roger Dowdy August 23, 1939
 Box 104, Winona Lake, Ind.

THE DON BISHOPS WRITE:

Dear Friends in Christ:

It hardly seems possible we have been in Argentina two years. We have received so many nice birthday cards and Christmas cards from so many of you and we do want to express our appreciation. Because two of our family have birthdays in April, our mailman's bag was greatly lightened recently when he left our house. We do enjoy the pretty cards and the bits of news about your families and churches.

We want to give you a special "thank-you" for your prayers in our recent time of disappointment. We were to have a third member in our family to celebrate his birthday in April, but the Lord had His reason to give us our son two and one-half months early and let us have him one day before taking him home again. We praise the Lord for His faithfulness in all things.

Hazel's health was in a very weakened condition after the early birth but again, thanks to your prayers and the goodness of our Lord, she is back in the line of duty.

Sincerely, The Don Bishops

BEING A GOOD NEIGHBOR

(Continued From Page 366)

many errands, as well as to just sit down with them and talk of the blessings of the Lord. My particular neighbors are of another denomination, but we have the same Lord.

Let us not forget the neighbor's children and our children. As mothers we want our children to be neighbors "as unto the Lord" to the children round about. We seem afraid that the world will contaminate us. We must guard against the tendency to draw a tight circle around our own group of Christian friends. If we are to be helpful to God, we must remember that we are His representatives here on earth. Perhaps we have heard the legend of the holy monk who climbed a cathedral spire to be near God. When he got to the top and asked, "Where art thou, Lord?" he heard God answer: "I am down here among the people." If we are to be witnesses for Christ, we shall have to be where the people are. As Paul reminds us, we are "epistles known and read of all men." And we must try to make it plain to our children that they are epistles as much so as we adults. This must be remembered whether we are at home, at school, at work, or at recreation.

What kind of a neighbor are YOU?

A REMINDER FROM THE NATIONAL PRESIDENT

Something new has been planned for the WMC meetings at national conference. For a number of years we have been having a display at conference of some of the projects accomplished by various local councils and district organizations. THIS YEAR a very lovely award is to be presented for the best display. We hope that each district will give serious thought to its display and bring to conference a complete and varied display of your material achievements and program highlights of this year.

Also, remember to bring all credentials duly signed by the proper officers of your council. Each local council is permitted one delegate for every 10 members.

NATIONAL WMC OFFERING PROJECTS 1955-1956

Home-missions Offering	\$3,262.71
Christian Education Offering	2,826.19
Foreign Missions Offering	Due June 10
General and Publication Offering Due	September 10
Thank Offering (Penny-a-day)	Due June 10
Birthday Offering	Due July 10
Missionary Residence Upkeep	Due July 10

WMC OFFICIARY

President—Mrs. Kenneth Ashman, 205 Ihrig Ave., Wooster, Ohio.
 Vice President—Mrs. Miles Taber, 514 Dorchester St., Ashland, Ohio.
 Recording Secretary—Mrs. Lester Pifer, Box 195, Winona Lake, Ind.
 Assistant Secretary—Mrs. Adam Rager, 12403 E. Brittain St., Artesia, Calif.
 Financial Secretary-Treasurer—Mrs. Chester McCall, 4580 Don Felipe Dr., Los Angeles, Calif.
 Literature Secretary—Mrs. Jesse Deloe, 203 W. Woodland, Fort Wayne, Ind.
 Editor—Mrs. Ben Hamilton, Box 701, Winona Lake, Ind.
 Prayer Chairman—Mrs. Frank Lindower, R.R. 1, Uniontown, Ohio.
 Patroness of SMM—Mrs. H. Leslie Moore, 112 Beachley St., Meyersdale, Pa.



From Orphan to Queen

By MRS. ARNOLD R. KRIEGBAUM

No matter what your status is in life, no matter how insignificant you think you are, God has a beautiful and perfect plan for your life.

When but a young girl, Hadassah's father and mother both died. But the Father of the fatherless gave her the loving care of an older cousin named Mordecai, who took the beautiful maiden to be his own daughter.

The author of the story of Hadassah is not known, but critics place this book among the masterpieces of literature. Much historical knowledge about Persian palaces and customs has also been gained from this literary recording.

This fascinating story of courage and "triumph of justice" opens upon the splendor of a magnificent Persian palace, "where were white, green, and blue hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble: the beds were of gold and silver, upon a pavement of red, and blue, and white, and black, marble." And a new queen was soon to grace this beautiful setting.

The royal notice was sent to all provinces of the kingdom that all the fair young virgins should be gathered into Shushan, the palace. A national beauty contest was on to see who would be "chosen by the king." Hadassah entered. She soon gained favor with the people of the court as she showed her maturity in fine self-control and the ability to think of others first.

Each maiden had her turn to be presented to the king. When it came time for Hadassah to go unto the king, she asked for nothing special, though it was her privilege to have anything she desired. "And Esther obtained favour in the sight of all them that looked upon her." "And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti."

When Hadassah—that was Esther's Hebrew name which means "myrtle"—became queen, her name was changed to Esther which means "star." Esther had no special finery or outward apparel to make her beautiful. What did she have that made her the stellar beauty above all the others that the king should love her? Ahasuerus did not know that his new queen's beauty radiated from a deep, living faith in the true Jehovah. But it was this serenity and peace which gave Esther grace, poise and confidence that the other

pagan virgins did not possess. Esther had not revealed that she was a Jewess, because she had been obedient to Mordecai's request that she not show her race or kindred.

Before long, Esther learned that Haman, her husband's chief prince, hated her people. (Modern Jewish writers have described Haman as a typical Hitler.) Mordecai would not bow down to Haman. (His absolute divine adoration to only God shows what excellent spiritual training he had given Esther.) The angry Haman went to the king and tricked him into signing a decree to murder all the Jews in the provinces of Media and Persia. When Mordecai realized what had been done, he rent his clothes, and put on sackcloth with ashes, went into the midst of the city and cried with a loud and bitter cry. The eunuchs and maids hurried to tell Esther what Mordecai was doing.

When she learned the reason for his anguish and that he wished her to make supplication to the king to save her people, she sent back word that the king had not called her for 30 days, and that it meant death to come into the king's presence unless he held out the golden sceptre. But her duty came back in the famous words of Mordecai: "And who knoweth whether thou art come to the kingdom for such a time as this?"

Esther did not rush in foolishly but sent back the courageous manifesto: "Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish" (Esther 4:16).

Esther offered herself a living sacrifice! She was willing to lose her life that others be saved. Esther had been true to the trust that God had placed in her. She triumphed, by God's power, and fulfilled the glorious plan God had for her life!

SISTERHOOD OFFICIARY

President—Myra Joy Conner, Bryan University, Dayton, Tenn.
 Vice President—Amy Lou Bracker, Winona Lake, Ind.
 General Secretary—Sandra Talbot, 1337 Lee Ave., Long Beach 4, Calif.
 Treasurer—Mary Hooks, Winona Lake, Ind.
 Literature Secretary—Jean Pittman, R. R. 1, Wapato, Wash.
 Bandage Secretary—Marie Sackett, 1010 Randolph St., Waterloo, Iowa.
 Patroness—Mrs. H. Leslie Moore, 112 Beachley St., Meyersdale, Pa.
 Assistant Patroness—Mrs. Russell Weber, 835 Spruce St., Hagerstown, Md.

Moving to Bellevue

By MRS. ROSE A. FOSTER

"For there have we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name" (Heb. 13:14-15).

The rebellion was over, conditions were becoming more normal. Hathaways had returned from furlough. The time had come for us to move to Bellevue to relieve Mr. and Mrs. Kennedy, who were due to return to the homeland for change and rest.

Moving in the homeland is difficult enough, but in Africa there are many more problems. Everything must be packed to carry on the heads of the porters. By the time all things were in readiness we had quite a retinue (gang). The greatest problem along the road was to get enough food to feed so many. They were always hungry. It was peanut season. We bought baskets of peanuts for them every day, but almost as soon as they were eaten the porters were hungry again.

One day Joe said: "You have eaten a big basket of peanuts." They replied: "That is not food." We learned that food must be cooked in order to be food. A "soupo" of some kind and manioc (cassava root) mush to dip into it. Then and then only is it food.

It was the rainy season. All the streams were high and over-flowing. One day we had to cross a high, rapid stream on a plank. Four of our men who were carrying one of our beds and a mattress slipped and fell into the stream. It took weeks to dry out the soaked mattress.

When we reached Bellevue the Kennedy's had all their things packed ready to leave. They had left some of their drapes on the windows for our convenience. When we went out to say "goodbye" someone slipped into the house and ripped every bit of cloth off the windows. For months we kept looking for "draped loin cloths," but we never saw a sign of them anywhere.

While we were at Bellevue, we frequently went to Bossangoa, the government post. The Sheldons had started a work there that was very promising. A native leader and his aid had been placed there; they kept the work going. Natives were accepting the Lord Jesus as their Saviour while believers were growing in the Lord. Among the believers there was a sorcerer who said he had received the Lord Jesus as his Saviour. One day after class he came to me and said: "Madame, I am now a child of God, but before I received the Lord I was a very wicked man. When I was a young man, I saw the medicine men did not work hard. They always had plenty of food, also great power. They could make people do everything they desired, even kill their enemies, and they were not afraid.

"In the bush near our village there lived an old woman who had two children living with her. She began to teach me many things: how to make and use different kinds of medicine, how to spot and accuse people of having evil spirit, and how to kill them. I thought she had taught me everything a medicine man should know.

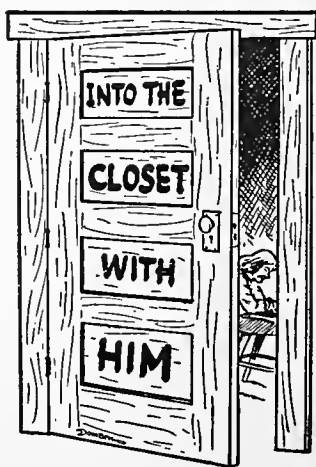
"But one day she said to me: 'Gaba, I have taught you all I know, except one thing.' I said: 'what is that?' She said: 'How to turn into a snake' I said: 'I don't

want to know that, nor do it.' But, she said: 'Your education is not complete without it.' Again I said 'I don't want to know that.'

"Several evenings later the children and I were alone in the hut. The children sat on the floor. I was lying on my bed." (Their beds are made with four sturdy sticks about three feet high, with crotches, stuck into the ground. Two long sticks are laid into each pair of crotched sticks then other sticks of bamboo strips are fastened on crosswise and a grass mat laid on top.) He continued: "All of a sudden, I saw a big black snake crawl into the hut. The children said, 'Here comes mama.' The snake crawled right toward my bed, nearer and nearer it came. I began to move toward the opposite end of the bed, but it kept right on coming. When it reached the bed, up came its head right on top of the bed. I saw it was coming for me. I did not know what to do. Suddenly, I thrust out my two hands, grabbed the snake around the neck to choke it. But as soon as my hands closed in on it, the snake turned into the woman. There I sat with my hands around the neck of the 'mama.'"

I listened until he had finished. Then I said: "Gaba, that cannot be true. Such things cannot happen." But he declared with all his might: "Madame, it is true and it happened to me." After more negative allegations on my part he said with finality: "Madame, you do not know the power of Satan."

I praise God daily that I do not. I also thank my Lord daily that He loved me and gave himself for me and for all who will receive Him as their Saviour. We are a purchased possession. We should be willing to be in His hands for His pleasure. "And offer the sacrifice of praise continually." Girls, do give yourselves to the Lord and never, never allow Satan to have an advantage over you. Satan may have power, but our God is all powerful.



Remember in prayer the plans being made for national conference.

Ask the Lord to bless every SMM girl as she endeavors to complete her goals and to be a living testimony.

Pray for the national officers that they might be given needed strength to carry out their responsibilities.

Pray for the Samarins, the Altigs, the Dunnings, the Hills, and the Millers as they plan now to return to Africa and Brazil.

MAURITA MYERS FOGLE

By ALTHEA S. MILLER

Suppose you had to go to separate stores to buy everything you eat? It seems to me we'd never get anything done but shop and cook. Since there is no such thing as a general grocery store in France our

missionaries have to get used to shopping the hard way. Meat is found only in the meat store, and even that is divided thus: beef in the beef store, horse meat in a store where that kind of meat is found. This writer is more than passing fond of cheeses—especially the sharp, crumbly kind, and the blue or roquefort type. I've often longed to be turned loose in a cheese shop with enough money to sample nearly all the cheeses.



Mrs. Fogle

Mrs. Fred Fogle is a woman with the rare gift of seeing beyond today's problems in witnessing, of enduring "hardness like a good soldier of Jesus Christ" in these early years of the Brethren testimony in Lyon, France. Getting the people to attend the gospel services is one of the hardest parts of the work which Fred and Maurita Fogle have pioneered in France. Adults are tragically indifferent to their souls' needs; and hence it follows they do not care for the souls of their children. Only the power of God, in answer to prevailing prayer, will yield fruit in the hearts of these people. Sisterhood girls can help bear the burdens of the Fogles by praying faithfully for the missionary family and the testimony. Will you do this?

Maurita Myers (sister to Pastor Lee Myers, of Akron, Ohio, wasn't 20 when her heart did some flips for the personable young Fred Fogle. She had come a long way from that little girl who used to put her beloved kitty to bed in its garage "apartment" and with tears in her eyes sing: "God be with you 'til we meet again." Then on her way back to the house she'd ask the Lord to take care of the kitty during that night.

At the age of 20, Maurita (such a pretty name and so appropriate to France) dropped the Myers surname and became Mrs. Fred Fogle. Five days after that wedding they were in Winona Lake, Ind., where the bridegroom entered Grace Seminary in preparation for full-time service. Beckie was born there nearly nine years ago. Victor and Neal Lee, nearly 8 and 5 were born in Ankenytown, Ohio where Brother Fogle was student pastor.

The most thrilling part of any missionaries' work is seeing lives transformed by the power of the Gospel as Christ is accepted as Saviour. They'll never forget their first baptismal service in France when four people who had been saved obeyed the Lord in baptism.

If there is one word which Mrs. Fogle would leave with Sisterhood girls it is this: Get all the schooling and preparation you can so that wherever God asks you to go, you will not be handicapped. Her one personal regret is that she had no special training for being a missionary. Because God called her to this work He has seen fit to wondrously use her, for which she praises His name. But Maurita knows her own load would have been lightened with a little more "know-how" beforehand. You'll never be wasting time in getting an education so that you are a well-sharpened "tool" in the hands of the Master Craftsman.

Mary Magdalene Lost Seven Demons

By MRS. R. PAUL MILLER

In Luke 8:2 and 3 we read that Jesus and the 12 apostles were on a preaching tour and that certain women had been healed of evil spirits; one of them was Mary Magdalene from whom Jesus cast out seven demons.

Try to imagine just a little what it must have been for Mary Magdalene, who had been possessed with seven demons all at once, to be free from that awful torment, confusion, and evil warring in her flesh; to have that calm, quiet, tranquil, sweet peace that only the blessed Holy Spirit can give when He moves into the heart. Hallelujah, what a Saviour to love us so much and to make all this possible for anyone who will receive Him.

Mary Magdalene loved much because she was forgiven much. She appreciated her salvation so very much. She followed Jesus closely. (Have the girls read the passages of Scripture which illustrate this. Matt. 27:55; 28:1; Mark 15:40; 16:1; Luke 24:10; John 20:1.)

Mary Magdalene was at the crucifixion and followed Jesus to the end to minister unto Him. On resurrection morning, she was one of the first to go to the tomb. She brought spices and ointment for Jesus' body; she talked with the women on the way and wondered how the large stone would be rolled away from the doorway of the tomb. What a surprise she had to see the angel of the Lord sitting on the stone, his appearance was as lightning and his raiment white as snow. He told the women, "Fear not" but to go and tell that Jesus had risen from the dead. The women loved Jesus and they went with fear and great joy.

John 20:2-4 tells us that Mary ran to Simon Peter and to John who both ran to the tomb, but John beat Peter, and they found the tomb empty. The disciples returned to their own homes, but Mary Magdalene was concerned, worried and perplexed; she stayed by the tomb in the garden. Mary Magdalene did a very womanly thing, she began to cry. As she wept she looked into the tomb and saw two angels, one at the head and one at the foot where Jesus' body had been. They said, "Why weepest thou?"

She answered: "They have taken away my Lord, and I know not where they have laid him."

She turned around and there stood Jesus, but she knew Him not. Jesus saith unto her: "Woman, why weepest thou? whom seekest thou?"

Supposing Him to be the gardner, she said to Him: "Sir, if thou have born him hence, tell me where thou hast laid him, and I will take him away." Mary loved Jesus very much for He had done so much for her.

Then Jesus spoke one word, her name, "Mary." She turned quickly for she knew Him and said in Hebrew, "Rabboni," which means teacher. No one could say her name like Jesus. He told her not to touch Him, but to go tell the disciples that "I ascend unto my Father, and your Father; and to my God, and your God." Mary obeyed. Then the same day at evening, being the first day of the week, Jesus came and stood in their midst and said: "Peace be unto you."

Special Notice!

An error was made in last month's issue of the Missionary Herald!! The national offerings are due July 31, 1956, instead of July 15. Please be sure you designate from whom the offering is, and for what offering it goes. Thank you very much for your cooperation.

PROGRAM GUIDE FOR JULY

PRAYER: Open your meeting with a word of prayer.

SCRIPTURE READING:

DEVOTIONAL LESSON: The Seniors and Middlers study, "From Orphan to Queen" and the Juniors study, "Mary Magdalene lost seven demons."

PRAYER CIRCLE: Remember the requests in the prayer corner.

MISSIONARY BIOGRAPHY: Maurita Myers Fogle and Mrs. Rose Foster.

BUSINESS MEETING:

BENEDICTION:



1. **STATISTICAL BLANKS**—Have you gotten yours? If not, please write to the national general secretary for yours immediately. All local statistical blanks should be sent to the district secretary and district president before July 15. The district secretary should send a compiled statistical report to the national general secretary before Aug. 1. This information is necessary in order to evaluate our work for the year. You'll do your part, won't you?

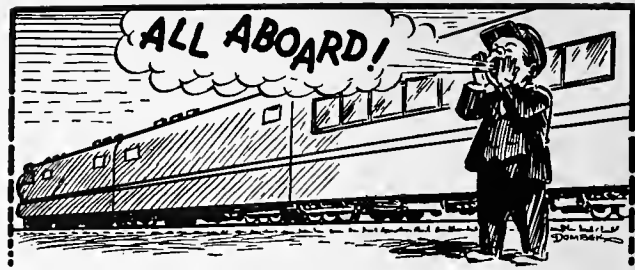
2. **BIG DATE**—July 31, 1956.

The general fund offering, the project offering, and the free-will offering to help with the expenses of the national officers are due to the national treasurer.

All the bandages from the local groups should be sent to the district bandage secretary before this date.

Each district should send a list of their officers and addresses to the national general secretary and the national president before July 31.

3. **PLANS FOR THE FUTURE**—Yes; we'll be making great plans for next year at our national board meeting in Winona Lake. The board will meet Aug 18 and 20 at 9:00 p. m. All district presidents, patronesses, and national officers plan to attend these meetings. Details will follow later.



First Stop—Waterloo, Iowa, Middler SMM—

This group has been working very hard on their goals. In September, they invited their parents to be special guests at their meeting. They presented their goals and projects to them in various forms of skits. This group also has "teen-agers" discussions at each meeting. They learn about dating, manners, and problems that confront young girls. All of the girls have profited from this discussion time. Why don't you try it?

In October, this group had a wiener roast, and then held their meeting around the campfire. They enjoyed the meeting very much, and each one received a rich blessing. This group has really been working. Let's take after it.

Next Stop—Ashland, Ohio, Senior SMM—

This senior group has held two baby showers for the ladies in their church. They have also had several work nights, where they roll bandages, and work on their projects. They are filling their missionary chest with textile painted towels, washcloths, and dish towels. Have you begun filling your chest? This group filled valentine boxes for the elderly ladies of their church. Truly this group has really been working.

Now we run along to Covington, Ohio, Middler SMM—

This group was very busy at Christmastime. They made fruit baskets for the elderly people, and they went Christmas caroling around their neighborhood. After caroling and delivering the baskets, the group met at the patroness' home and held their meeting. This group is now busy making wordless books "to send to the missionaries to help them tell the Gospel to the boys and girls who have never heard of the wonderful love of Jesus."

Next Stop—Mundy's Corner, Pa., Junior SMM—

This junior group has been busy working on their goals. They sent a lovely box including pillowcases, tea towels, washcloths, dishcloths, toothpaste, and powder to Celina Mares. This gift helped them meet their local goal of supplying a missionary family's needs. Have you met this goal? At Christmastime, they held their Christmas meeting at one of the girl's homes, and there were 21 present. Each girl brought some article for the linen chest which they kept for the missionaries.

We hurry along now to Portis, Kans., SMM's—

This group has a goal to meet this year. They have decided to make a total of 700 bandages. They are having a "Bandage Rolling Contest" with the Beaver City, Nebr., SMM, to help enthuse their girls to really work. This idea is a good one, and the Lord will surely bless them. Why don't you try something like this, if your group is rather slow getting started?



HOPEWELL, PA. The Grace Brethren Church, Sheldon Snyder, pastor, has purchased a plot of real estate on which they plan to erect a new building in the near future. The site purchased is 200 by 300 feet and is along Route 26, 1¼ miles south of Yellow Creek.

GRAND RAPIDS, MICH. The Zondervan Publishing House has announced the publication of the "Publishing Project of the Quarter Century," "Author of the Quarter Century," and "Berkeley Version of the New Testament" as their official 25th anniversary project: October 1-6 will be the official anniversary week.

DRYHILL, KY. One of the crews of the Brethren Construction Company expect to begin work on the house of Miss Evelyn Fuqua, about June 18. Anyone able to help in this construction will be very welcome and his services greatly appreciated.

HAGERSTOWN, MD. Russell H. Weber, pastor of Grace Brethren Church, has announced his resignation to take effect as of Sept. 1, 1956.

CHEYENNE, WYO. The First Brethren Church had a rock hunting expedition on May 19. The rocks will be used for the front of their new church building. Russell Williams is the pastor.

LONG BEACH, CALIF. Eight young people of the High School Christian Fellowship, of The First Brethren Church, Charles W. Mayes, pastor, along with Dortha Harmonson and Dick McNeely, made an overnight visit, May 23 to our Mexican mission in Baja, Calif. Part of the group gave special numbers and testimonies. Rev. and Mrs. Walter Haag were the host and hostess to the group.

WOOSTER, OHIO. The First Brethren Church, Kenneth Ashman, pastor, called George Johnson, student at Grace Seminary, to be their associate pastor for 13 weeks this

summer. He assumed his duties on June 3.

DAYTON, OHIO. Randall Maycumber passed the examination for licensure to the Brethren ministry at the First Brethren Church at Wooster, Ohio, May 14. He is now pastor of Bethany Brethren Church.

ALTOONA, PA. The Grace Brethren Church, J. Ward Tressler, pastor, voted unanimously to go self-supporting from the Home Missions Council on July 1.

ELYRIA, OHIO. The Grace Brethren Church held their first services in their new building on June 3. Galen Lingenfelter is the pastor.

WASHINGTON, D. C. (ERA) Dr. Carl F. H. Henry will soon leave his post as professor of Christian Philosophy at Fuller Theological Seminary to become editor of the new religious magazine, Christianity Today. The new publication will be issued biweekly, and initial distribution is scheduled for Oct. 15. This magazine will be designed primarily for the clergy, according to Dr. Henry, "but the informed layman will be kept in mind."

HATBORO, PA. Bible classes have been held for sometime here through the efforts of Rev. Robert Crees, of the Third Brethren Church, and Rev. William Male of the First Brethren Church, both of Philadelphia. The work was organized as another Brethren testimony, May 31, in the home of William Schultze. Prayer is requested for a suitable location for a church building, that they may call God's man for this work.

GLENDALE, CALIF. Rev. and Mrs. J. Keith Altig and son, Steven, plan to sail from Los Angeles to Belem, Brazil, about July 15. They will be returning to the field after about three years in the United States.

WHITTIER, CALIF. Rev. and Mrs. Don Miller and family will leave New York City for France on June 25. They will be in the City of Tours for a few months of further language study before proceeding to Africa.

BERKELEY, CALIF. Rev. and Mrs. William Samarin and family were to have flown from San Francisco to Africa on June 17, but because of unforeseen physical problems on the part of Brother Samarin, they will be delayed until the end of July or early August.

LYON, FRANCE. Rev. Don Hocking, a missionary to Africa but now

The BRETHREN MISSIONARY HERALD

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Winona Lake, Ind.

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Winona Lake, Ind.

studying in Lyon, has suffered a severe back injury and will probably undergo surgery about June 25. Convalescence will require about three months with one of those months spent in the hospital. Surgery will probably be cared for in France.

WINONA LAKE, IND. Missionary Residence Problems: Rev. and Mrs. Fred Fogle in Lyon, France, have just been notified that their residence has been sold, and they must vacate. The residence in which the Solon Hoyt family live in Don Bosco, Argentina, is requested by the owner and they must move. We are told that the Maconaghys are facing a similar situation in Jose Marmol, Argentina. It is next to impossible to find living quarters in these cities unless property is purchased. The Foreign Missionary Society desires to purchase properties if the current foreign-mission offering warrants such purchase.

MARTINSBURG, W. VA. The congregation of the Rosemont Brethren Church, Earle Peer, pastor, voted to employ an architect to draw plans for a new church building on their corner lot. The foreign-mission offering was a 70 per cent increase this year over last year's giving.

RINER, VA. Thomas Craghead was ordained to the Christian ministry at the Grace Brethren Church, of which he is pastor, on May 29.

LONG BEACH, CALIF. Mr. and Mrs. Ulysses E. Benedict celebrated their golden wedding anniversary on June 3. The reception was held in the basement of the First Brethren Church of which they are members.

ANAHEIM, CALIF. Rev. Harold Dunning has accepted the position of temporary pastor of the new Brethren work being started here. It is a joint undertaking by the California District Missions Board and the Brethren Home Missions Council.

YES, BUT--

By NATHAN M. MEYER

Pastor, Leesburg Brethren Church
Leesburg, Ind.

(PART II)

As you read Part I you may have said to yourself: "Yes; but you based practically all your argument on a single verse" (John 10:28).

Just what is wrong with that? If the verse is absolutely clear, one verse is enough. How often must God say something before one is obligated to believe it?

But there is another answer too. The New Testament is full of Scriptures that speak of security. I used John 10:28 because it is one of the best, and limited space did not permit further exposition. Here are some other Scriptures that say the same thing:

John 3:15-16: ". . . whosoever believeth in him should *not perish*, but *have eternal life*." John 3:36: "He that believeth on the Son *hath everlasting life*." See also John 5:24; 6:40, 47, 58; John 11:25-26; Romans 6:23; 8:35-39; 10:9-10, 13.

II Corinthians 1:21 says: "Now he which stablisheth [firmly planted] us with you in Christ and hath anointed us, in God; who *hath* also sealed us, and given us the earnest of the Spirit in our hearts." Notice God has sealed us and then given the Spirit as a down-payment guarantee of that which is certain to follow. Ephesians 1:13-14 says the same thing: ". . . in whom also after that ye believed, ye were *sealed* with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession." The believer is the "purchased possession."

The Lord bought me with the price of His blood. Someday soon He will come to claim me and take me forever to be with himself. Meanwhile I am roaming in territory occupied by the enemy. But God has put His seal on me so that I may rest assured that I am His and my inheritance in the city of light is guaranteed. The Holy Spirit living within me (and *every* genuine Christian) is that seal and that guarantee.

"Yes, But—"

You say: "The Holy Spirit is that guarantee only as long as He is with you. If you sin and grieve Him, He may leave you."

Such an argument sounds logical, but I am interested only in what God says, not how it sounds. In Hebrews 13:5 the Lord promises: "I will never leave thee nor forsake thee." This must refer to Jesus' presence through the Holy Spirit because today Jesus is in heaven. He is not with us personally. He is with us only in and through the indwelling Holy Spirit. Therefore, it is the Spirit who will never leave. Observe in John 13:36 to 14:15 that Jesus is telling His disciples that He is about to leave them. But He promises in verses 16 and 17 that His children shall have "another Comforter, that he may abide with you *for ever*; even the Spirit of truth . . . he dwelleth *with* you and shall be *in* you." Not until Pentecost was this fulfilled. In the Old Testament the Holy Spirit came *upon* men, but in the New Testament after Pentecost the Holy Spirit took up His abode in the body of each believer at the time of his new birth and regeneration. That is why Paul said to the sinful Christians in Corinth: ". . . ye are the temple of God, and that the Spirit of God dwelleth in you" (I Cor. 3:16).

The Holy Spirit indwells every born-again Christian and though He be grieved, He will never leave. He is God's seal and there is absolutely no one in the universe who can break that seal.

"Yes, But—"

You say: "I was saved by faith and I can lose my faith, and when I do I must certainly lose my salvation."

Who told you you can lose your faith? You can lose faith in your neighbors, in your country, even in your wife, but you cannot lose faith in Christ—if you have really been saved. Why so? Because you have a divine witness within you in the

person of the Holy Spirit. ". . . this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath this witness in himself . . ." (I John 5:1-10).

The indwelling Holy Spirit therefore furnishes whatever evidence the believer needs to "keep on believing." Such a Christian may stray far from God and may become an ungrateful backslider. Like Peter he may fall into sin (lying, denying, cursing), but he can never fall into hell. He himself may fail (and all of us do), but his faith *can never fail*. This is true because of Jesus' prayer to the Father. In Luke 22:32 Jesus says: "I have prayed for thee that thy faith fail not."

As Dr. McClain says: "Everything failed when Peter denied his Lord—but not his faith because Jesus prayed for him."

Peter had boasted: "Though I should die with thee, yet will I not deny thee." Even so, Peter failed but his faith failed not. Jesus' prayer was answered. He was the sinless Son who was always in the center of the Father's perfect will; therefore, every prayer He prayed must have been fully answered.

"Yes, But—"

"That was Peter," you say, "what about me?" Jesus prayed the same for you. John 17:11 says: "Holy Father, *keep* through thine own name those thou hast given me." Verse 20: "Neither pray I for thee alone, but for *them* also which shall believe on me." All Christians are included in the word "them." Think of it, Jesus prayed that God would *keep* you. God will.

No wonder then that Paul could say with such boldness: "For I know whom I have believed, and am persuaded that *he* is able to *keep* that which I have committed unto him against that day." Paul had committed the eternal destiny of his soul to Christ. So have I, and I too am persuaded that Christ can keep it until *that* day—the day of His appearing.

(To Be Continued)

Gloriously Triumphant

(I Corinthians 15:54-58)

History records many great victories. But the victory of God's people as revealed in this portion of Scripture will be the greatest victory of all the ages. Think of what is to be accomplished in this victory. Man's greatest enemies will have been vanquished. This will be the triumph over sin, death and the grave. In the previous verses of this chapter the fact of the resurrection of our Lord has been presented. Also based upon the fact of our Lord's resurrection, the saints will be raised from the dead, or if alive when He comes, they will be changed (I Cor. 15:51-52, I Thess. 4:16-17).

According to these Scriptures all who are saved will undergo a change that shall fit them for the blessed place our Lord is preparing for His own. This change is described in verses 53-54. This corruptible must put on incorruption and this mortal must put on immortality. We do not like to think about it, but nevertheless, it is a fact that we are mortal and corruptible. We see death and decay all about us. We are dying while we live. Death and the grave seem to be reaching out for everyone of us. It comes into our homes and takes loved ones. We know not where it will strike next. Death is no respecter of persons. We face what seems certain defeat. But there is to be a change that will give us victory. This corruptible will put on incorruption and this mortal will put on immortality. Then there will be no more failure, no more dying. As Dr. G. C. Morgan says: "We shall die no more. We shall be changed into that new order of life; our personalities continuing in those bodies that God will prepare for us, which are superearthly, supernatural." John tells us: "We shall be like him." Paul speaks of it in this manner in Philippians 3:21 ASV: "Who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory." When this change takes place, at the coming of our Lord for His saints,

when this mortal shall have put on immortality, *then* (and not till then) shall be brought to pass the saying: "Death is swallowed up in victory." In a moment the bonds of death will be broken and we will be free forever. Then we will be able to shout in triumph: "O death, where is thy sting? Where is your power to hurt us? O grave where is your power to hold us?" Christ will swallow it up so altogether victoriously that it shall never more regain its power. I Corinthians 15:26: "The last enemy that shall be destroyed is death." Also Revelation 21:4: "And God shall wipe away all tears from their eyes; and there shall be no more death."

The sting of death is sin. Death could not have entered into the world if sin had not entered first. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). It was sin that brought all the sorrow and suffering and the fear of death and even death itself. From all outward appearances death has conquered. But praise God our Lord has taken the sting out of sin and death by His sacrificial death on Calvary for us. He has made atonement for sin. He has met all the demands of the violated holiness of God. Unpardonable sin alone can keep anyone under the power of death.

The strength of sin is the law. The law of God forbids transgression and sentences those who break it to temporal and eternal death. Here again our Lord comes to our rescue and frees us from the curse of the broken law by becoming a curse for us. He has met and satisfied the demands of the law perfectly. By His death and resurrection He conquered death and the grave, and through faith in Christ we as believers share in His conquests. We shall rise, or be changed, victorious over sin, death and hell.

The apostle is filled with praise as He considers these great victories. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." We are here reminded that this victory is in no

By FRED Wm. WALTER

Pastor, North Buffalo
Brethren Church

Kittanning, Pa.

way due to ourselves. It is all of grace. We have forfeited all claims to life. "We have all sinned and come short of the glory of God." "The soul that sinneth, it shall die." "The wages of sin is death." We are dead in trespasses and sins. By nature we are children of wrath. "But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us . . . and made us sit together in heavenly places in Christ Jesus." He has provided this glorious victory for us all by His grace through Christ Jesus our Lord.

Surely the realization of the marvels of God's grace as revealed in these great truths that Christ died for our sins, was buried, and rose again and will one day come for us and change us into His glorious likeness victorious over sin, death and hell, ought to thrill our hearts and move us to *gladly abound* in the work of the Lord.

Our Lord has done wonders for us and promises even greater blessings. But while we await His coming He appeals to us to be abounding in His work. "Be ye steadfast, unmoveable, always abounding in the work of the Lord." Every believer has a part in the work of the Lord. "And all things are of God, who hath reconciled us to himself by Jesus Christ, and *hath given to us* the ministry of reconciliation; to wit that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and *hath committed unto us* the word of reconciliation" (II Cor. 5:18-19). "For the Son of man is come to seek and to save that which was lost." The work of the Lord is the salvation of the lost and the edification of His saints. "Let us hold

(Continued on Page 379)

Thou Shalt Teach



"In our English test today we had a choice of words for some sentences. One said: 'John can run faster than (he or him).' I put 'he.' That's correct, isn't it?"

"Yes, Sharon. Why is it correct?"

"Because the word 'can' could be used after 'he' and be proper. It couldn't be used after 'him.'" Mother's effervescent girl stopped scrubbing potatoes long enough to add: "I remembered from all you've taught me here at home. The teacher told me I should be thankful you have insisted we use correct English at home. And I am thankful, Mother."

"Thank you, Dear, for saying so. As you grow up and go through life you'll always be more than glad for every little thing your parents have taught you when you were under their roof. I often think of Bill in connection with being taught well at home. Several months ago he came home from school and told me the seniors had to take some unexpected aptitude tests. He came out with flying colors especially in the vocabulary section of the test. With a half-resentful, half-thankful expression in his voice Bill said to me, 'After all the emphasis on proper English, increasing our vocabulary, and learning to express ourselves intelligently around here, I ought to have been good in that subject!'"

"I guess all us kids want to make you and daddy proud of us. All I hope is that Grandpa Miller lives long enough to hear one of our boys preach because our three oldest boys are Grandpa's oldest grandsons, aren't they?"

"Yes; they are. And you are not alone in that wish. Have you finished the potatoes? I want to get them into the oven. You can go play for another half hour."

As Mother whipped up a batch of cookies she pondered the compliments she had received from the children. True, Bill's was a little back-handed, but it was there. Mother was grateful, way down deep

inside, that her efforts at teaching "took" at least along that line. The accomplishments of both these children had come over a period of time. There was nothing cataclysmic about the results. Daily use of proper words and grammar; daily learning of a new word, finally added up to fruit, to results which had been the goal in their parents' minds from the very beginning.

So says God regarding the Bible and our children. When God laid down some laws for the Israelites, He specifically told them: "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:6-7).

There is nothing in the Scriptures more specific or positive than these words. They are all inclusive and place the responsibility for the teaching of children squarely where it belongs—right on the shoulders of parents. Too often we leave the spiritual training of our children to the Sunday-school teacher and the pastor who get them no more than two hours per week, and this is a very generous estimate of time. Actually, the pastor and teacher should verify and enlarge on what we parents have taught the children at home.

You have noticed in those verses above that God's Word is commanded to be in the hearts of the parents first. We cannot teach anything we do not first know. Then we are to be diligent in our teaching, not haphazard or spasmodic. If we'd all honestly analyze and evaluate our conversations in the home, we'd have to own up to very little Scripture being talked about or discussed. In walking and lying down we should be preoccupied with what God has to say to us through His Word. In fact, all of life should be filled with the goodness and wonders of His Word if we and our children are to know the blessings of God on our homes and lives.

"And these words, which I command thee . . . shall be in thine heart: and thou shalt teach them diligently unto thy children."



ALLENTOWN, PA.

The song of the Lord surely broke out in Allentown at this revival time. To those who know this country and its relation to Christian work, know that Allentown is one of the most difficult fields for the Gospel. It was in such a place that God chose to glorify himself. From the very start of the campaign God started working miracles in the hearts and lives of professing Christians and those who were not saved.

God brought Brethren together who had been estranged, united families in Christ, brought Roman Catholics to faith in Christ, gave victory over habits to many, established many genuine family altars, increased the giving of the entire congregation, and set a note of joy in the life of the whole church. It is marvelous what the Lord can do in two weeks time. To Him be all the glory, for certain it is that no man could do such things.—R. Paul Miller, evangelist.

JENNERS, PA.

Rev. Homer Lingenfelter, pastor of the Grace Brethren Church of Everett, Pa., was our evangelist for a two-week meeting, April 9-22. These meetings were so successful that the church invited him to return for another week, May 6-13.

The crowds were good throughout the meetings, and there were new people attending every night. God moved in a great way in the hearts of the people. There were 29 first-time decisions and 15 re-dedications making a total of 44 in all. The greater percentage of those who made first-time decisions were adults. Among these were eight men. One of the men had not been in church, except for funerals, for over 20 years. He was gloriously saved and now is growing in the Lord. Another man who had been a church member and a regular attendant of his church for many years realized that his church membership was not enough and came to a saving knowledge of Christ.

Most of the adults were dealt with personally during the meetings either in their homes or at the church.—Victor S. Rogers, pastor.

(Continued From Page 377)

fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching" (Heb. 10:23-25). Our Lord appeals to us to be steadfast—we are to be faithful, dependable or as one man puts it: "We are to stick to it." How the pastor rejoices as he sees the "faithful few" faithful to the services of the church and to their duties! When they are asked to do some tedious task, they respond with a smile and say: "I'll be glad to do my best." How the Lord must rejoice as He sees and hears!

continent on earth and many islands"

As the roll was called and each senior filed up to receive his diploma, there were young people from China, Japan, Korea, Africa, Europe, South America, Canada, the islands, and the United States. As the solemnity of the occasion bore upon me, I was reminded of Revelation 5:9-10: "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth."

Many students had failed to complete the years of study toward a degree and diploma. Multitudes have rejected the qualifications for eternal life. To accept the Lord Jesus Christ is the only way. But how many fall by the way, preferring darkness to Light! How we need to multiply our prayers, our witnessing, that there be more representative people of the earth to stand before Him who gives out the rewards at the graduation of a Christian life from this world.

Will your diploma say: "Well done, thou good and faithful servant. Enter into thy reward"?

In the business world great importance is placed upon letters of recommendation. Yet how worthless such a letter would be if it were illegible! Have you ever seen an illegible letter of recommendation in the Christian life?

The Holy Spirit tells us in II Corinthians 3:3 that we are "epistles of Christ . . . written, not with ink, but with the spirit of the living God."

A speaker at America's Keswick in New Jersey said: "Some folks are illegible letters. You can't make out whether they are Christians or not. Their names are on the church record, but so much writing of the world is on them that you can't quite be sure of them."

It is a blessed thing in this day, when Christ is disowned by so many in the visible church, to have those who will let the Lord Jesus Christ cleanse their hearts from every stain and then permit Him to write plainly and clearly upon their lives that they belong to Him and serve Him.
—*"The Way"*

PRECIOUS IN HIS SIGHT

"This thing is from me" (I Kings 12:24).

"He that toucheth you, toucheth the apple of his eye" (Zech. 2:8).

My child, I have a message for you today: let me whisper it in your ear, that it may gild with glory any storm clouds which may arise, and smooth the rough places upon which you may have to tread . . . I would have you learn when temptations assail you, and the "enemy shall come in like a flood," that this thing is from Me, that your weakness needs My might, and your safety lies in letting Me fight for you.—*Laura Barter Snow*.

DRIVEN TO HIS KNEES

Abraham Lincoln once said to his friend, Judge Henry C. Whitney: "I have been driven many times upon my knees, by the overwhelming conviction that I had nowhere else to go. My own wisdom, and that of all about me, seemed insufficient for that day."



CHALK TALK
by
MRS. GRANT McDONALD

GRADUATION

Our son graduated today. He is the third son to receive a degree from college or university. But this is the first graduation the family was privileged to attend. He graduated with honors, being the outstanding senior in education.

Graduations are solemn affairs. Tears flow and a stricture possesses the throat. But this graduation multiplied emotions, for wasn't our son a participant? The "Pomp and Circumstance" processional was much more pompous than noted before. The procession was more impressive especially when our son walked down the unending aisle with dignity and manhood. The ceremony was much more selective than ever before.

It was an open-air service on a beautiful campus. The warm sun relaxed our tense manner, while Pacific breezes cooled the heat of our excitement. Mother-like, I looked up and down the row at my family dressed up, happy and proud. From them, my gaze was drawn up to the "stars and stripes" floating high in the soft winds above the beautiful administration building. My heart bowed in thankfulness to a great God who had allowed me to be born, live, marry, and rear a family in a land where Christ is preached; where we can know Christ as our Saviour: where we can, as yet, worship Him openly, and a land wherein we can prepare for all eternity. A happy graduation from any school can only come in a land blessed by a Heavenly Father.

The program proceeded on its journey into history. Words and music were solemnly stored away for digestion and memory. With the program over, the president arose to present the class for degrees with these words:

"This class is unique in that it has graduates from every major

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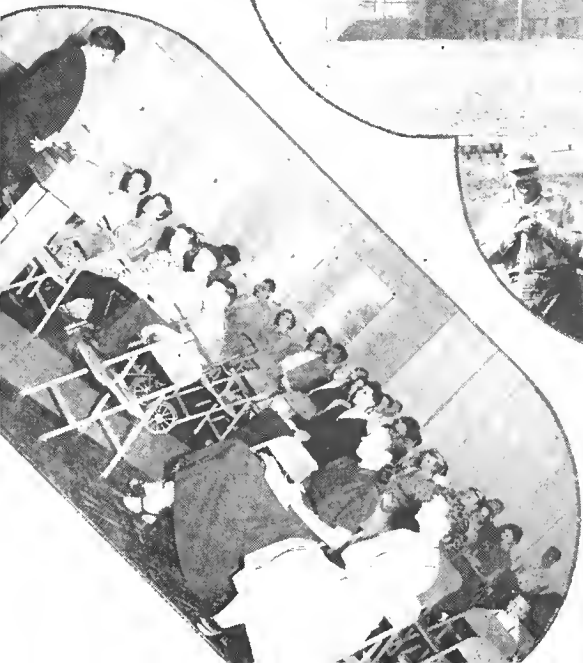
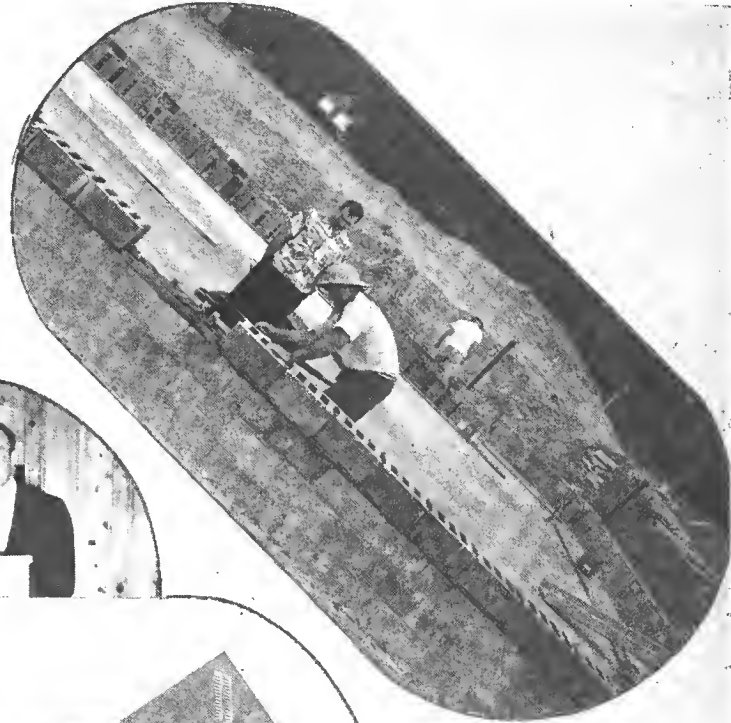
MISSIONARY



HOME MISSION NUMBER

JUNE 23, 1956

Grace Brethren Church Dedicated at Parkersburg, W. Va.



Rock 'N' Religion

Below the Mason-Dixon line it seems that a new and very strenuous, as well as a blasphemous, form of religion is threatening to outdo the movies and all other forms of entertainment in Saturday night popularity. The language of the church, especially the fundamental church, is being used. It is called gospel singing. However, don't get the idea that it is the good, old revival type that brings untold blessings to the souls of men, but it is a really slicked up version with modern rock and roll rhythm staged for a huge paying audience. People flock by the thousands to hear professional quartet sing the old favorites like *The Old Rugged Cross* which now has become a box-office hit. From this point the songs go into the jukeboxes of the nation. Of course new songs with the religious twist are constantly being produced. Here is an example entitled, *A Rusty Old Halo*.

"I know a man, rich as a king Still he just won't give his neighbors a thing. His day will come, I'll make a bet, He'll get to heaven and here's what he'll get: A rusty old halo—a skinny white cloud, Some second-hand wings full of patches: A rusty old halo—a skinny white cloud, a robe that's so woolly it scratches."

Children and young people are being taught to sing the old songs with the rock and roll rhythm and to go through such gyrations physically as might be reserved for cheap vaudeville or even burlesque.

Needless to say this is a lucrative business. The leaders are netting around \$20,000 per year in the process.

Several important facts should be noted here.

Christian people should shun and avoid such gatherings and, more than this, should point out the dangers involved.

It is Satan's primary aim to counterfeit the work of God and of our Lord Jesus Christ. He has done this very successfully through the modernistic church. Here he has changed into the realm of the fundamental church and uses our own language, the songs we love best, speaks of the cross and uses the name of Christ together with terms that refer to redemption, getting to heaven, the angels, etc.

All of this is placed strictly on an entertainment basis. It becomes a business. Christ becomes an entertainer instead of a Saviour. Instead of being sanely worshiped as the Holy Spirit leads men, His name is lost in the din of squalling, quirming crooners. The Devil has distinctly won a victory here and the South will not be the only section of our nation to respond. It seems that such songs as *This Ole House* and *The Man Upstairs*, regardless of the sincerity of their writers, have at least helped to prepare the way for this sudden effort in making the Gospel entertainment instead of the power of God.

It is not difficult to see that the whole relationship of man to God is pulled down to the mundane and cheapened to the point that the whole issue between

man and God; namely, sin, is either forgotten or so lost in the confusion that man begins to feel that somehow he has a saving relationship to God (whatever salvation means to these people) without even thinking of the matter of sin and definitely dealing with it. This also is a great victory for Satan.

Religion is a curse in America. If America is not the most religious nation on earth, it is certainly the best-churched nation on earth. With the rock and roll religious songs Satan is adding more religion. This simply means that the barrier to the personal work of the Spirit of God in hearts will be increased.

The Apostle Paul says in I Corinthians 14:40: "Let all things be done decently and in order." He also says in verse 33 of the same chapter: "For God is not the author of confusion, but of peace, as in all churches of the saints."

According to God's Word, it would be impossible for His blessing to be upon such gatherings and confusion. It is ridiculous to even try to think of the Holy Spirit working in conviction of sin and a man's guilt before a thrice-holy God under such circumstances. Would our Lord himself be out of place in such a gathering? Would He appreciate hearing *The Old Rugged Cross* jazzed up with rock and roll rhythm? Would a true saint of God with a heart full of love for the Saviour get any blessing out of such performances? Is there any even remote possibility that a soul may be saved under such conditions?

It is certainly apparent that this new form of entertainment is not of the Lord and is strongly condemned by His Word. Instead of helping a nation which even now is rapidly on its way to hell the rock and roll boys are *helping to speed up its destruction*.

Give to the Brethren Missionary Herald Company

In our Brethren offering calendar the months of June and July are set aside to receive a special offering for what we believe to be one of the best church magazines in all America. Not only is the offering needed for the Missionary Herald but for the new responsibilities now upon the company in the construction of a new building at Winona Lake, Ind. As we write these editorials we are comfortably situated in our new offices in this new building. We certainly praise the Lord for the additional space provided. There is a heavy responsibility for the Missionary Herald Company in this venture and we should help in a special way during this time of financial pressure.

The Brethren Missionary Herald is exactly what its name implies—a missionary. The magazine means much to our home-mission work in publicizing the various aspects of our work and also in bringing important facts before our people as to the missionary needs and challenges.

Let us give liberally to the Missionary Herald offering this year.

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

VOLUME 18, NUMBER 25

Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, \$2.00 a year; 100-percent churches, \$1.50; foreign, \$3.00. Board of Directors: Robert Cries, president; Herman A. Hoyt, vice president; William Schaffer, secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to Executive Committee; Walter Lepp, S. W. Link, Mark Malles, Robert E. A. Miller, True Hunt, Thomas Hammers; Arnold R. Kriegbaum, ex officio.

New Church Organized in Philadelphia

Shortly after they assumed their new pastorates in the city of Philadelphia in the summer of 1955, Pastor William Male of the First Brethren Church and Pastor Robert Crees of the Third Brethren Church were faced with a problem. Increasing numbers of both congregations were buying homes out of the city, and because of the distance would eventually be lost to The Brethren Church. To hold some of these isolated members together, on Jan. 12, 1956, a Bible class was started in the Willow Grove-Hatboro area, north of the city, where there was a concentration of Brethren people. The class has met every Thursday night since then, in homes, running from 16 to 18 adults in attendance. The two pastors have alternated in teaching, but both have been present at most of the sessions.

About 20 Brethren families have been located in the area, and of these, 12 families have been to the class. In addition about six non-Brethren families have attended because of our fundamental position. We have built up a weekly mailing list of 50 homes that are prospects for the work. The class sponsored two weekly Bible clubs for children in Third Brethren Church homes, with First Brethren Church teachers, closing with 65 in attendance and praising God for the salvation of about 30 children. The field is located just north of the Willow Grove exit of the Pennsylvania Turnpike. Hundreds of new homes have recently been constructed, with hundreds more slated to be built in the near future. New shopping centers are under construction, and the few churches in the area are overcrowded.

When Dr. L. L. Grubb visited the class on May 17, there were 35 adults and children present. On May 31 the group organized themselves into a Brethren church, elected officers, appointed a building committee to look for suitable locations for a church, and prayed that God would send them soon the right man to be their first pastor. The 12 that signed up that night represent eight families, with the charter membership to be open for several months. Studies in Brethren doctrine are now being given, and several non-Brethren families have expressed a desire to learn more of the church, preparatory to joining it.

The new church voted to subscribe 100 per cent to the Brethren Missionary Herald and to send it to prospect families.



Hatboro-Willow Grove Class

You can help this new church, first by much prayer; secondly, if you know of any Brethren people moving to within a radius of 25 miles of Philadelphia, please send their name and address to the secretary of this new church, Mrs. Howard Elder, 811 Easton Road, Willow Grove, Pa.

Monte Vista, California, Making Gains

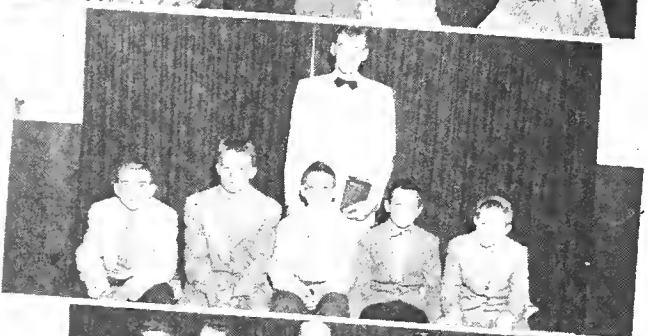
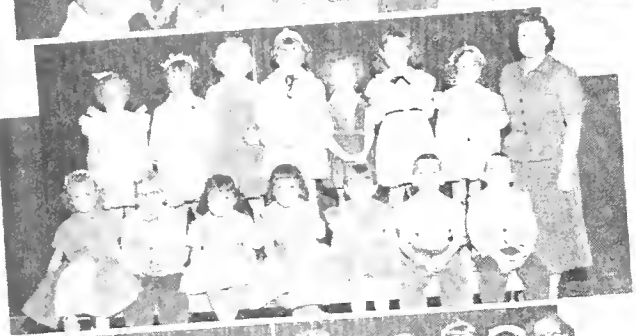
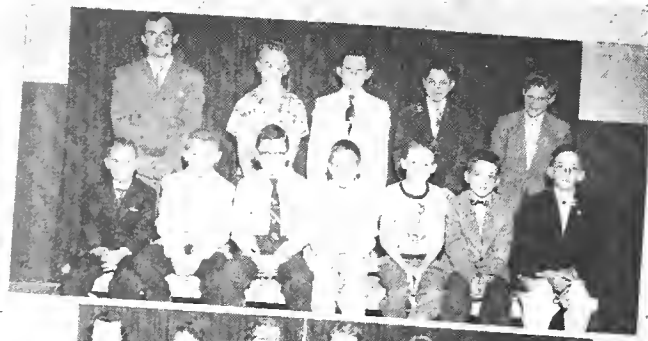


The group pictured above represents the attendance for the first service held at the present location in Monte Vista. The attendance has been gaining steadily since that time. The last report from the pastor, Victor Meyers, stated they had reached 82. Sunday evening and prayer services are now being held making a full schedule.

The meeting place is a residence on the property purchased for a church location. The group has assumed payments of \$70 per month on the property in addition to their other obligations. The pastor writes: "We are continuing to praise the Lord for His goodness to us and the manifestation of His blessing upon the work here."

New Record for Self-Supporting Churches

The year 1956 will be remembered in Brethren home missions for the number of home-mission churches becoming self-supporting. The first to make the announcement was Yakima, Wash. Then followed Albany, Oreg., Altoona (Juniata), Pa., and Chico, Calif. Other churches are considering the possibility, and we believe this is an answer to prayer and one way the Lord is helping us in the time of financial need. Every church that goes self-supporting takes a big step of faith and assumes a greater financial burden; therefore, each one needs your continued prayer. The Brethren Home Missions Council and the board of directors desire to express their appreciation to each of these new self-supporting churches for these decisions.



Death in Navajoland

By EVAN M. ADAMS

Death, the worst enemy of man, is the most feared and least understood event in the home of the Navajo Indian. When death comes into a hogan or camp the people move away to avoid the return of the spirit with all its potential maliciousness. Four days and nights of mourning express the sorrow and fear of the ones left on the earth. The spirit of the departed one has been released into the wind to come back and bring harm, terror, or even death to those still living on the earth. One's own mother, small child, or best friend, suddenly becomes a spirit with all the possibilities of evil and death lurking in the howl of the wind. We are reminded that Christ came to "deliver them who through fear of death were all their lifetime subject to bondage" (Heb. 2:15). And we have seen that it is true that only Christ makes the Navajo free from such bondage.

Let us give you a picture of the death in a Navajo home as we recently witnessed it and had opportunity to assist those in sorrow, fear, and desperation. A rider came into the mission compound with the message of sorrow and a plea for help. Two children had died in the family of one of the leading medicinemen. In final desperation they decided to call on the believers at the mission to come to their assistance. One boy, four years old, had dropped dead while playing on Sunday afternoon. The parents returned from a wagon trip to find the other brothers and sisters sitting in fear around the dead boy. The body was wrapped in a blanket, and a shallow grave hastily dug before the dark of night came. Sorrow descended on that camp with much weeping through the night and the day to follow.

On Tuesday morning the father hitched his wagon to make preparations for moving to another camp. He had only driven a half mile when he was overtaken by one of his wives with the message that his two-year-old boy had just fallen over dead also. He returned to his camp with much sorrow and fear. Both boys had been up and playing at the time of their death. They had "not been sick." Yes; they had been vomiting and had diarrhea for a couple days, but "they had not been sick." (To the Navajo a person is sick only when too weak to get up or to eat.)

The hogan was quickly emptied of all the belongings, including the oil-can stove. The body of the small boy was covered in a blanket at the west side of the hogan. An eagle feather was stuck in the logs over his head. An ear of Indian corn was placed over the doorway as a means of bringing blessing and repelling evil. A fire was built in the center of the floor and soon had the hogan full of smoke. The mother and her co-wife sat in stunned silence and fear, waiting until someone arrived to help them. Some neighboring men had ridden their horses over to the camp to talk to the bereaved father. The men were all assembled in another hogan, leaving the women to watch the body.

As the mission jeep drove into the campsite Grey-Haired-Man came out to greet us. "I don't know what is happening," he said, as we walked toward the hogan of death. "I am so glad that you have come to help me in my great sorrow, my brothers. We have been weeping so long that we have no strength left. We don't know what to do. We knew that you would come and help us care for the burial of our small boy that died this morning. In the last days our sheep have been scattered and lost. The lambs are being born with no one to watch them and keep them from the coyotes. We don't know why our children are dying, they have not been sick." In expression of his gratitude the man put his arms around the Navajo Christian man and the missionary and held them momentarily in an embrace. The two wives knelt beside the covered body with tears running from their eyes but making no sound.

While the distraught father told us the terror and sorrow of the days just past, the two wives began washing the body of the little boy, not yet rigid in his death. The body was covered with ashes and boiled herbs, administered in an attempt to bring the spirit back to the body. The mother was now washing away those things that failed to restore the life. Finally the little body was wrapped in a swath of new calico, that was to have been a skirt for the mother, and tied to keep it closed on the return trip in the jeep.

The opportunity came for talking with the old man. We sat outside to get out of the cloud of smoke, while the two women sat in the bare hogan staring at the calico bundle. Nearly an hour was spent trying to explain why death takes all men, what happens at death, where the soul goes, how God has made provision for everlasting life. The story went from Genesis to Revelation but was as simple as a child's storybook. Finally the father thanked us for the help and the time spent in comforting his heart. In oriental politeness he had nodded his assent to our story many times, though probably not comprehending anything told him.

The calico bundle with the dead child was put into the jeep and we drove off the mission compound wondering if the family will ever hear and understand. The little boy was buried alongside the graves of many other little children that had died with as little opportunity in life as he had had.

As the jeep drove along the wagon trail occasionally we saw a little boy or girl peeking over a sagebush as they cared for the flocks of sheep and goats. These are the ones we must reach before it is too late.



"PICTURE SUNDAY" OBSERVED BY DENVER SUNDAY SCHOOL

156 attended the special "Picture Sunday" at the Grace Brethren Sunday school, Denver, Colo. They are shown in the 12 group pictures as follows: Left down: Cradle Roll—Mrs. Jean Kerr, supt.; nursery—Miss Carol Briley, teacher; beginners—Mrs. Helen White, teacher; primary girls—Mrs. Bessie Shuler, teacher; primary boys—Mrs. Dorothy Hall, teacher; and junior girls—Mrs. Mary Davis, teacher. Right down: Junior boys—Carl Bates, teacher; junior-high girls—Mrs. Beverly Retalla, teacher; junior-high boys—Mr. Willis Hamn, teacher; high school—Mr. Russell West, teacher; junior adults and senior adults—Thomas Inman, pastor. All photographs on Picture Sunday were taken by Mr. Paul Preston, a member of the senior adult class.

Dedication Climaxes Parkersburg Revival

By LESTER E. SMITLEY, Pastor

The Grace Brethren Church of Parkersburg, W. Va., concluded their spring revival campaign on May 6, 1956, with the formal dedication of their newly constructed building at 3:00 p. m. on the same day.

The morning message was brought by William Smith, our revival speaker. The afternoon dedication speaker was Rev. Lester E. Pifer, assistant field secretary of the Brethren Home Missions Council. Rev. William H. Schaffer, pastor of the First Brethren Church, Kittanning, Pa., brought the evening message. Other visiting ministers of the district who also took part in the dedication service were Rev. Stanley Hauser of Conemaugh, Pa., Rev. R. Paul Miller, Jr. of Uniontown, Pa., and Rev. Lee Crist of Grafton, W. Va.

The Brethren Construction Company was represented by Mr. and Mrs. Vernon Latham, Mr. and Mrs. James Knepper and Mr. and Mrs. Ray Stergill. Mr. Latham supervised the construction of the church, which was the first one built by the second unit of the construction company. The Knepper family joined the crew just before the Parkersburg church was started, and this was their first church they helped build from start to finish. The Ray Stergill family joined the Brethren Construction Company at Fort Lauderdale, Fla., and are now working on the new Woodville Grace Brethren Church, Mansfield, Ohio.

The building was constructed at a considerable savings with the help of the Brethren Construction Company. It is concrete block with brick veneer structure 38 feet wide and 60 feet long. The main auditorium will seat 200. On either side of the mural baptistry are two classrooms that can be used for dressing rooms for baptismal services. The front of the auditorium is in knotty cedar and the floors are asphalt tile. The basement is mostly on the ground level and has a nursery, kitchen, pastor's study, restrooms, furnace room, and classrooms.

The church had its beginning about four years ago when a group of former Brethren people met with Rev. Stanley Hauser for Bible study in various homes. The Lord then moved the people to rent a community hall for church services each week and later to call a pastor for the flock. The congregation grew until cars outside of the building were used for classrooms.

How grateful we were when in October of 1955 we were able to move into the new building for the first service. During the next few months different persons in the church worked to complete the interior. The grounds and parking area were a spring project, a little

delayed because of rain, but now well on their way toward completion. There is yet much to do to complete the building to our satisfaction and the glory of God. However, as we labor together for Him we find much blessing.

Now with adequate facilities our attendance has shown much increase. There is unlimited opportunity in Parkersburg, for we realize each day that a great percentage of those whom we contact in our educated cities of America are lost without a saving knowledge of Christ. We appreciate the prayers and support that Brethren people have given to the Home Missions Council in support of the home-mission program. Each of you share in souls won for our Lord. We pray that in the years ahead the Lord will see in Parkersburg dedicated lives conscientiously giving forth the word of a saving Saviour to a lost world.

Personal Testimonies--

God is good to us. I thank Him time after time for His beloved Son, Jesus Christ our Saviour. I thank Him so much for the Grace Brethren Church here in Parkersburg in which I can do the things that He wants me to do. I am very thankful for the wonderful fellowship and our minister.—*Richard Runion, Sunday-school teacher.*

I thank the Lord for giving to us in Parkersburg the Grace Brethren Church and its ministry. I have been a member of the Grace Brethren Church for about five months. During this time I have been learning the Word of God through the guidance of the Holy Spirit and our pastor, Mr. Smitley. By prayer and Christian fellowship my life has been made more complete through Jesus Christ. My sincere desire and prayer is that others may find the wonderful joy and peace that comes from knowing and experiencing the love of God.—*Marlyn Curry, high-school senior.*

Matthew 22:29: "Ye do err, not knowing the scriptures, nor the power of God." How I do thank the Lord for sending me to the Grace Brethren Church where by His grace I learned of His power when He saved my soul. What a privilege it is to go there and worship on the Lord's Day after spending a week working in the world.—*Cecil Shields, glass fiber plant worker.*

When I first started to the Grace Brethren Church the meetings were being held at the community building. We started our young people's group there, and it has grown considerably since we moved into our new building. The Sunday school has also grown since moving into the new building. We are all thankful for the new church and for our pastor who is doing a very good job.—*Donald Evans, high-school junior.*

Romans 10:13: "For whosoever shall call upon the name of the Lord shall be saved." Thank God for the Scriptures and that God is so merciful to sinners. We err and fall, but God always picks us up. Thank God for the folks like Bro. and Mrs. Smitley who have

(Continued on Page 388)

OUR COVER PAGE

Top left: Sign on the location. Top right: Mr. James Knepper, Mr. Vernon Latham, and Pastor Smitley building the foundation. Center: The completed church, the pastor, Lester Smitley, with Mrs. Smitley, and Brethren construction crew members, James Knepper and Vernon Latham. Bottom left: Pastor Smitley teaching his Bible class. Bottom right: The Sunday-school members present on Dedication Day.

A MATTER FOR CHRISTIAN CONSIDERATION

By BRUCE L. BUTTON

(PART I)

This article is the first of a series of three articles. The body of material contained herein was compiled by me and used as a protest against the publication of an article which appeared in the March 24, 1956, issue of the Los Angeles Mirror-News newspaper. In that article, Religious Editor Omar Garrison published the "findings" of a "Lloyd Heth, brilliant Chicago lawyer and former assistant state's attorney" relative to the unjust trials of Jesus. Heth "found" that the Jewish rulers violated Jewish law in their trial of Jesus. This is undoubtedly true. But what Heth failed to do was this: He did not tell the true story of the position of the gentiles in the trial and death of the Lord. Heth says Jesus is found "Not Guilty under Roman law so there are no legal errors to consider" as far as the gentiles are concerned. Pilate's handwashing seems to satisfy Lawyer Heth in establishing this Roman ruler's innocence of any participation in the death of Jesus, the Messiah, even though Pilate, as judge and supreme authority in the land, failed to protect and release an innocent man.

Just such bigoted and corrupt reasoning as that of Lawyer Heth resulted in the persecution and death of countless Jewish people in Europe during the Middle Ages and even in our times, this enlightened 20th century. The name "Christ-killer" on the lips of supposed Christians has always heralded a Semitic pogrom. The soil of Europe has run red with Jewish blood because of such unwarranted assertions on the part of so-called religious leaders, both lay members and clergy. Thus it is not surprising that Mr. Garrison's article caused a great stir in the Los Angeles Jewish community. Many people were openly bitter and rightly so. An editorial appearing in one paper took Mr. Garrison to task for publishing anti-Semitic propaganda, and Mr. Waxman, the author of this editorial was justified in his stand.

Because of our relationship to the Jewish community I felt it necessary to set forth our position relative to the subject dealt with by Garrison and Heth. The results was the following letters to Mr. Al Waxman, editor-publisher, Wilshire-Reporter and to Mr. Virgil Pinkley, editor-publisher, Mirror-News.

In writing these letters it is not my purpose to try to

exonerate the Jews of their guilt in the handling of Jesus, the Messiah. The New Testament clearly sets forth Jewish participation in His death. But the account does not stop there. The New Testament also sets forth this fact, that the gentiles played an equally guilty part in the crucifixion of the Just One. He was delivered "to the gentiles to mock, and to scourge, and to crucify him" (Matt. 20:19). And they did not hesitate. They went right along with the plan.

The purpose of my letters and this series is to bring to light the gentile guilt in the crucifixion of Jesus, to point out this fact: "There is no difference between the Jew and the gentile" even in the matter of the crucifixion of the blessed Lord.

April 25, 1956

Mr. Virgil Pinkley, editor and publisher,
Mirror-News,
Los Angeles, California

Dear Sir:

An article entitled, "Unjust Trials of Jesus," appeared in the Saturday, March 24, 1956, issue of the Mirror-News. It was by-lined "Omar Garrison." This article has just come to my attention. As a Christian minister I feel it my duty to protest the manner in which this article was presented. Not only did you fail to present a complete story of the trials of Jesus, but you also did what so many gentiles do. You gave this article the rank slant of anti-Semitism. In this you surprised me, for due to your past record of championing those who are in the minority, I felt here, at last, was one newspaper with proper direction. But now I find in the "Trials" articles an indication of laxness or thoughtlessness on the part of those directing the policy of the paper, or perhaps (and I certainly hope this is not true) a deliberate attempt to spread anti-Semitism at that season of the year when non-Christian gentiles, under the name of Christianity, have always provoked atrocities against defenseless Jewish people. It was just such articles as the "Trials" article which caused the shedding of innocent Jewish blood for the past centuries in Europe. I protest the publication of such articles in the future by your organization, and I request that in some way you attempt to undo the damage which your article has caused in the minds of your readers.

If in the future you do present the trial and crucifixion of our blessed Lord Jesus, I would suggest you present the *whole* story and that you refuse to publish any article that does not present all the facts or presents material that fails to agree with the source of truth, i.e., the Old and New Testaments. May I direct your attention to the most complete account of the handling of Jesus during the time of which the "Trials" article speaks. The passage I have reference to is contained in Mark 14:53 through 15:47. (Of course, I do not set aside the accounts found in Matthew 26:47 through 27:66, Luke 22:47 through 23:56, and John 18:1 through 19:42, for these also must be studied. But the Mark account most clearly sets forth the comparative handling of Jesus by both Jewish and gentile people.)

Now, in the past, as well as at the present time, it

WEST COVINA BRETHREN SET DEDICATION DATE

The new educational unit will be dedicated at West Covina, Calif., on Sunday, June 24, 1956, at 3 o'clock p. m.

The dedication speaker will be Dr. Charles W. Mayes, pastor of the First Brethren Church, Long Beach, Calif.

The Grace Ambassadors of Winona Lake, Ind., will furnish special music for the dedication and present the entire evening program.

Everyone Welcome

has been everywhere taught and preached, and Christians generally believe this, that the Jews and the Jews alone tried, and condemned, and crucified Jesus, the Messiah. As the reverend doctors have preached this, Christians, and especially the children and young people have as they left the church said: "How horrible they should treat Him so." The reason this impression is left in young gentile minds is due to the misrepresentation of these revered doctors. They always stop at the end of the 14th chapter of Mark. They never go on into the 15th chapter. However, if they do go into the 15th chapter, they always gloss over the action of Pilate and the gentiles. But in the final analysis there is nothing that can be said of the treatment of Jesus by the Jews that cannot be also said of the treatment of Jesus by the gentiles. Both groups abused, beat, mocked, and spit upon Him that day. Both condemned Him to death. And masters sanctioned the actions of servants in that they did not restrain them from mistreating Him. And if knowledge means anything or bears any weight in evidence, the treatment accorded Him by the gentiles was far more base than that accorded Him by the Jewish people. Pilate knew Jesus was innocent of the charge laid against Him. He says so three times. And yet what does this gentile governor do? The record answers: "And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified." And the anti-Semite together with Lawyer Heth try to excuse Pilate by saying Pilate would have released Jesus had it not been for the demands of the Jews. And so "according to Heth, Jesus was found 'Not Guilty' under Roman law, so there are no legal errors to consider." No legal errors in the face of a weak and crooked judge? Surely Lawyer Heth and you cannot be serious. I wonder what would be the reaction of the just people in this nation if we would find a judge and a judicial system that would throw an innocent man to the wolves. Any judge or ruler who surrenders an innocent man to a mob is more guilty than the mob and is about as degraded as it is possible for a human to become. And any judicial or governmental enforcement system that fails to punish such a judge is as guilty as the judge. And all the handwashing that Pilate and Lawyer Heth and others like them choose to do will never wash away the stain of responsibility in shedding the blood of Messiah.

(To be Continued)

PERSONAL TESTIMONIES

(Continued From Page 386)

taught us the difference between Christianity and religion. My prayer is that I will be useful in the Lord's work.—Mrs. Ray Spiker, housewife.

I thank the Lord for leading me to the Grace Brethren Church. There under the teaching of the Word of God by Brother Lester Smitley I accepted Christ as my Saviour and have been receiving more blessings than I can ever count. I thank the Lord for His wonderful saving grace and that He saved a sinner like me. It has been through prayer and working together that our dream of a new church has become a reality. My prayer is that I may use any talent I have for the Lord, and I might serve Him more in winning others to Him. Pray for our church.—Mrs. John Walker, secretary.

SINKING SPRINGS GROUP ORGANIZE NEW CHURCH



Sinking Springs, Ohio, Group

"That ye should earnestly contend for the faith which was once delivered unto the saints" (Jude 3) has challenged another group of God's children. At Sinking Springs, Ohio, approximately 60 miles southeast of Dayton, Rev. Jacob Couser and a group of believers deeply concerned about the apostasy and political maneuvering of their denomination took their stand for the Gospel and organized a new Grace Brethren Church. Thirty-two people signed the organizational charter and began services in a local residence. Attendance at the first morning service was 62. This new church will be a member of the Southern Ohio District where they have already made application and have been accepted by the 1956 district conference.

The Brethren Home Missions Council was happy to assist this new group in their organization. We urge Brethren everywhere to pray that God will give wisdom in selecting a location and provide finances for erecting a suitable meeting place.

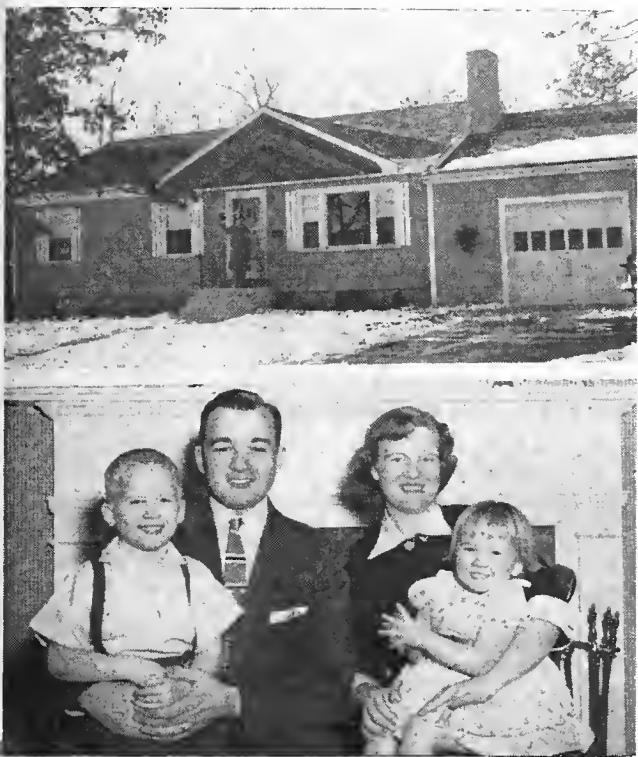
We congratulate this fine group on their faith and courage.

SEATTLE CHURCH DEDICATED JUNE 17, 1956



The View Ridge Brethren Church, Seattle, Wash., was dedicated on Sun., June 17, 1956. Dr. L. L. Grubb, Brethren Home Missions Council secretary, was the dedication speaker. The above picture was taken several weeks before the dedication, and of course the church was not dedicated when this copy went to press. The July issue will carry a complete coverage of the dedication.

Brethren Family Starts Sunday School in Boston



Top: The Dunlap home and meeting place of the Sunday school. Bottom: Mr. and Mrs. Russel H. Dunlap with Bradley and Beth Ann.

Mr. Dunlap, a laymen, is employed by the RCA radio-television company. He joined the Brethren church at Fremont, Ohio, and later was transferred to Cleveland, Ohio. From Cleveland he was transferred to Boston where there was no Brethren testimony, and this challenged him to the need for a Brethren church in that city. He immediately took steps to start a Sunday school in his own home and the following is a report of the work by Brother Dunlap:

"On April 8, 1956, the first Sunday-school session was held with seven present despite quite a severe snowstorm. There are two classes, one for the children and the second for the teen-agers and adults. The work has been undertaken as a result of encouragement and assistance received from the Brethren Home Missions Council and the National Sunday School Board. The Sunday school is currently being conducted in the home and basement of Russel and Phyllis Dunlap, 7 Ardmore Road, Needham Heights, Mass., a suburb of Boston. The largest attendance to date has been 17. The Lord has blessed by supplying sufficient song books, lesson material, chairs and a piano. The major need appears to be for a few consecrated Christian families to aid in the teaching and visitation work necessary. As summer approaches, many liberal churches in this area discontinue their Sunday schools which should give us an excellent opportunity of getting the children and possibly the parents to attend our classes. We need the faithful prayers of the Brethren in asking that the Lord will supply the needed workers, wisdom and knowledge to carry the work forward for the glory and honor of our Lord Jesus Christ."

Home Mission Field Reports

CHICO, CALIF., *Rev. Phillip J. Simmons, pastor—*

This work has shown some fine growth, and we have seen some real victories. On Sunday morning we have three groups besides a nursery using about eight people. These workers are reaching children and doing it effectively. Our Sunday school has grown from primary class to three. The junior and junior-high boys have been divided, and we now have two good classes. The Lord blessed in our teacher-training institute with 15, and we expect to hold another session this fall. The month of May has been called "Challenge Month," and some real challenges were presented to our people.

ALBANY, OREG., *Rev. Glen Welborn, pastor—*

At a special meeting on May 16 the church voted to go self-supporting July 1, 1956. We still are planning to go ahead with the addition to the building. We certainly thank the Brethren Home Missions Council for all it has done to help this mission point.

DRYHILL, KY., *Miss Evelyn Fuqua, missionary—*

A part of one Brethren construction crew will arrive here to start the new parsonage June 16. Already

together, and we will need more help than the crew will some of the local people have been getting materials be able to provide. If you can help in any way, we will be glad for it. We certainly praise the Lord that the WMC is making this project possible.

CLAYHOLE, KY., *Rev. Sewell S. Landrum, pastor—*

Our attendance jumped from around 95 to 154 last Sunday. The new bus has been a big factor in this increase. So far it has been a real blessing, and our records show we have raised a total of \$890 toward the purchase price. Our young people's class had 50 on Sunday. As soon as our camps are over we begin DVBS.

FORT LAUDERDALE, FLA., *Rev. Ralph J. Colburn, pastor—*

We had a good day Sunday (June 3) with 86 in Sunday school, 75 in the morning worship, and 36 in the evening service. Our foreign-mission offering is \$858. Praise the Lord! This past week I made a trip around the southern end of Florida, visiting the Brethren in that area. It was a successful trip, and I was able to contact 24 of the 29 known Brethren.



DANVILLE, OHIO. Rev. William Johnson resigned from the pastorate of the Danville Brethren Church May 27 to take effect three months from that date.

CRYSTAL LAKE, IND. At the picnic of the Indiana District laymen's fellowship on June 2 the following district officers were elected during the business session: Jesse B. Deloe, president; Paul Boyer, vice president; Eugene Schoettler, secretary-treasurer. The next quarterly meeting will be held at Sidney, Ind.

WINONA LAKE, IND. Dr. James L. Boyer was elected to be the interim pastor of the Winona Lake Brethren Church beginning July 1, at the called business meeting on June 7, to serve until such time as a full-time pastor is accepted.

HATBORO, PA. Mrs. Howard Elder, 811 Easton Rd., Willow Grove, Pa., is the secretary of the newly organized Brethren Church. Please add to Annual.

LONG BEACH, CALIF. Ward Miller, of Whittier Community Brethren Church, was elected the moderator of the California District Conference of Brethren Churches at the recent conference. Rev. J. Paul Miller, La Loma Grace Brethren, Modesto, was chosen to be vice moderator; Rev. George Richardson, secretary; Mr. Travis Rash, treasurer; and Mr. James Carey, statistician.

DENVER, COLO. The new address of Chaplain (Lt. Col.) Floyd

W. Shiery is now: Office of the Chaplain O-51146, Fitzsimmons Army Hosp., Denver, Colo. Please change Annual.

COVINGTON, VA. Mr. and Mrs. L. R. Hill, members of the First Brethren Church, celebrated their golden wedding anniversary on May 6 with an open house at their home.

FREMONT, OHIO. Rev. and Mrs. Gordon Bracker, of Grace Brethren Church, announce the marriage of their daughter, Amy Lou to Mr. Michael J. Volovski, Jr., on June 23. Both young people attend Grace College.

HAGERSTOWN, MD. Rev. and Mrs. Carson Rottler with their family arrived here June 9 for their furlough after serving their first term in the Lord's work in Argentina.

WINONA LAKE, IND. Dr. Orville Jobson, who with Mrs. Jobson, is living at the Missionary Residence, has since arrival on furlough had difficulty with returning attacks of fever. Prayer is requested that this difficulty may soon be cleared up.

WINONA LAKE, IND. Larry Poland, son of Mr. and Mrs. Frank Poland, business manager of the Brethren Home Missions Council, sailed for Bremerhaven, Germany, June 25, as an exchange student. He will return about September 10.

CLAYTON, OHIO. August 5 has been set as Note-Burning Day at the First Brethren Church, Clair Brickel, pastor.

SOUTH BEND, IND. Rev. Clarence V. Snyder has only recently united with the Sunnymede Brethren Church in South Bend, where his parents, Mr. and Mrs. Charles Snyder, have been members for the past six years. Rev. Snyder returned only recently from missionary work in Brazil where he was associated with the South American Indian Mission. He is a graduate of Moody Bible Institute of Chicago, and completed three additional years at Wheaton College, Wheaton, Ill. He is a brother of Mrs. Glen Welborn, wife of our pastor of the Grace Brethren Church, Albany Oreg. Brother Snyder has already appeared before the Indiana District ministerial examining board. His desire is to further serve the Lord in the Brethren ministry, should the Lord open one of our pulpits for him. If interested in contacting Brother Snyder, write in care of Pastor Rus-

The BRETHREN MISSIONARY HERALD

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Winona Lake, Ind.

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Winona Lake, Ind.

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WINCHESTER, VA. The concrete foundation was poured the week of June 4-8 for the new Sunday school unit of the First Brethren Church. The brick work is now being done. Paul Dick is pastor.

CAMP GRACE, VA. The dates for Camp Grace are July 16-22 (ages 9-12) and July 22-28 (ages 13 and up). Cost is \$13. See your pastor.

KAMP KEYSTONE, PA. June 24-30 are the dates for junior camp, and July 1-7 for senior camp.

KITTANNING, PA. The East Fellowship of Brethren Churches will convene here July 16-19. William Schaffer will be host pastor.



AKRON, OHIO. Richard Grant, pastor of the Grace Brethren Church of Cedar Rapids, Iowa, was ordained to the Christian ministry May 6 at the First Brethren Church (Ellet). Rev. Grant graduated from Grace Seminary in 1952.

CATASAUQUA, PA. John "Pete" Edgar, local druggist, has an unbroken Sunday school attendance record of more than 60 years. He has been attending the Presbyterian Church in Catasauqua since he was five years old. To keep his record unbroken "Pete" had to get permission from his doctor last summer to leave a hospital bed to attend Sunday school. Permission was granted on condition that he return to the hospital immediately afterward.

A New Vision of God

Moderator's Address—Northern Ohio District Conference—Canton, Ohio, Apr. 25-28, 1956—By Gordon W. Bracker

Years ago, it is said, in one long hard winter a well-to-do lady of a European village sent word that if the villagers would bring their vessels, they would get them filled with warm nourishing soup. When the people came, they made quite a procession to the great house. But one old woman, not content with a bowl had gone upstairs to her old-fashioned washstand and was seen carrying her large bedroom pitcher. She received the laughing scorn of the others in the line—but true to the promise, when she came away, her large pitcher was filled. What sort of a vessel have you and I brought to this conference? A little bowl or a pitcher? John's record in chapter 6 tells us that a great company of people were hungry and that Jesus took the lad's loaves and fishes and gave to all (vs. 11) "as much as they desired." He is limited today only by the size of our spiritual appetites!

Why do so many of us have such poor appetites? Perhaps it is because we have a lack of fresh air—the pure mountain air of prayer and therefore do not long for strong meat of the Word. Perhaps it is a laxity of good exercise—the exercise of vital Christian service. There may be a close connection between idleness and illness. Or our poor appetites may stem from a love of sickening substitutes—the sweets of the world, like candy between meals, spoils the palate for solid eating and royal dainties at the King's table. Or it may even be that in some of us there is lurking a real trouble—of some cancerous sin unmortified—remaining day by day in our life and robbing us of spiritual vitality and reducing our appetites to a minimum.

God's Old Testament invitation to spiritual feasting was expressed in Psalm 81 when He said: "I am the Lord thy God, which brought thee out . . . open thy mouth wide, and I will fill it." Perhaps, however, we need some fasting to precede our feasting!

Changing the figure now to our subject, let us ask the question in this way: "Why do we have such a limited vision of our great God?"

The front of our conference program records Jeremiah's Lamentation, (Chap. 2) "The Lord hath purposed to destroy the wall of the daughter of Zion . . . her gates are sunk into the ground . . . the law is no more; her prophets also find no vision from the Lord . . . mine eyes do fail with tears . . . because the children and the sucklings swoon in the streets of the city . . . thy prophets have seen vain and foolish things . . . and . . . have not discovered thine iniquity, to turn away thy captivity."

The warnings and instructions of Proverbs (29:18) sets it forth this way: "Where there is no vision, the people perish." Or more clearly from the American Standard Version: "Where there is no vision, the people cast off restraint."

Let us look at this phrase for a moment. We are immediately confronted with a question. Of whom does he speak as not having any vision? Is it the people themselves who because they lack a vision cast off restraint? Or is it as Fausset's Commentary indicates: "Where the prophets see no vision and therefore fail to declare God's truth, the people are deprived of moral restraint." "And the word of the Lord was precious [rare or scarce] in those days; there was no open vision" (I Sam. 3:1).

If this is true, and I think it is, then we are face to face with a very important principle which we might term a *serious sequence*; namely, that the prophet ultimately restrains the people. Or in other words, the declaration of the prophet determines the conduct of the people—what is preached in the pulpit and Sunday-school classes is be-

lieved in the pew and lived in the community.

This raises another question. Do we declare the exceeding sinfulness of sin and reveal its nature as high treason against God? Do we teach that sin will bring the sure judgment of God? Do we enunciate that there is a hell to be shunned and a heaven to be gained? Had I not believed in the doctrine of hell in my unsaved days, I might have flung off all restraint and gone into sin to the hilt. There was moral restraint upon me because I had heard it taught at home and in church that judgment was ahead.

About half a century ago there was a distinct change in emphasis in the teaching and preaching in churches. Sin became a less serious matter. Judgment became doubtful. Mercy appeared universal and the love of God dispensed with the justice of God. The pulpit taught it. The pew accepted it. The public has acted upon it.

However, in an appreciable degree it seems that many have gotten tired of that sort of religious menu and we praise God for a return of the pendulum. Just as there could have been no German Nazism without Higher Criticism nor Russian Communism without Carl Marx so there would not be a slump in spiritual standards and morals without a change in theological and ecclesiastical emphasis.

Therefore, let us consider together as leaders and pastors in this conference the fact that we must at least in some real degree accept the responsibility of the spiritual temperature of our day. The Scriptures say that "in those days every man did that which was right in his own eyes" (Judg. 21:25). The only explanation is found almost immediately following in the words already quoted above: "The word of the Lord was scarce in those days, there was no open vision." The prophets had no vision. The people did what was right in their own eyes. The connection and sequence is obvious.

We need a call for unction in the pulpit, conviction in the Sunday-school rooms and action in the pew.



First Brethren Church, Canton, Ohio

Without vision the people perish. Where there is no passion the church perishes even though it be full to the doors.

Perhaps our subject, "A New Vision of God," indicates more of a personal confession than a description of your general need. I hang my head in shame as I say it that too often, like Peter on the water, my eyes are on the billows rather than the blessings. Too often my heart is filled with sorrow instead of song. My hands are weak with fear instead of strong in faith. My mind is double visioned with doubt instead of *crystal* clear with devotion. Let us hear the word of James once again (4:7-8) "Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded."

But let us take a closer look at our subject: What do we mean by a new vision of God? The answer: Such a vivid awareness of the holiness, majesty, glory and power of God as will change character and conduct in the sinner and the saint. Perhaps it is best illustrated in the case of Isaiah in the 6th chapter which might have well been used as a basis or text for our subject. The heart of the people had been made fat and flabby, and their beautiful religion mere ritualism. Incense and oblations had become vain and an abomination unto God (Chap. 1). He had warned that "they that forsake the Lord shall be consumed" in verse 28. The land was full of silver and gold, he said in chapter 2.

In chapter 5 he cries: "Woe unto them that call evil good and good evil; that put darkness for light and light for darkness; that put bitter for sweet and sweet for bitter! . . . Wise in their eyes and prudent in their own sight." Then, in the midst of a nation that was rich but dying spiritually and very near to judgment he came himself to a crisis. He felt there were few who really cared about God. He went to the Temple. He must have been in prayer—how long we are not told—maybe all night. At least it is sure that there is no cheap and easy way to receive a vision such as he received. He saw Jesus—afar off—then he saw—and he saw clearly His glory, majesty, power and holiness—and said, "Woe is me!" and then later: "Here am I, send me." Vision brought conviction and confession.



Gordon W. Bracker

Confession brought cleansing, and cleansing brought consecration until he was ready to go even to this people: "A sinful nation, a people laden with iniquity" (1:3).

But let us look for a little while at what the opposite of "no vision" is. Suppose we do have a new vision of God—what then? Where there is vision, the people will accept restraint and sinners will be saved. Or to reverse the comment of Fausett: "Where Christians have a fresh vision and declare God's truth, then and there the people accept restraint and are filled with joy and fruitfulness for the Lord." They will do exploits for Him. In our high-school days we used to climb to the highest points possible to erect our colors—danger never deterred us! Just so today, there are two indispensable factors to successful Christian life and service—vision and passion. With these we can battle mountainous human peaks or carnal criticism. We can storm the flinty heights of devilish opposition to plant the cross of Christ amidst what now seems to be the Devil's own territory.

But we do not go in this direction long until someone warns us that we might become so heavenly minded that we become of no earthly use. Brethren, there is little danger that we have been afflicted with such a complex. If we were as good at soul cultivation (like John's friend Gaius III (John 2) as we are in developing business, we would be a real menace to the Devil! But if most of us were as poor in business matters as we are in soul, we would be going bankrupt!

What will a new vision of God do for us? A new vision of God will give us an enabling! Someone has said that a vision without a task makes a visionary. A task without a vision is drudgery. But a vision with a task makes a missionary. Isaiah had a vision when Uzziah died. Maybe there is some person or thing in

our way blotting out the full vision of the Lord. Spiritual expansion can become expensive and even hurt. Nevertheless, horizons of The Brethren Church are brighter and opportunities greater than ever before.

Our district churches can under God have the greatest year of spiritual purity and strength ever experienced. Let us trust and obey Him for an exceeding and abundant blessing in our churches. Let us trust Him for the greatest advance in district missions we have ever seen. We ought to praise and thank the Lord for our district-mission report recently given! Elyria, Findlay, Mansfield Woodville, Fremont Chapel have been blessed of the Lord and have only begun! Others are awaiting our faith and action! This vision will renew us as ministers of the Gospel, revive our Sunday schools, church services and prayer meetings, recover and restore our backsliders; it will restore our zeal for the Lord and the song of the Lord in our hearts. It will rekindle our whole message from the Lord.

Also, a new vision of God will give us an obedience to the task! Paul could say to King Agrippa: "I was not disobedient to the heavenly vision" (Acts 26:19). There was much to discourage and dissuade him, but he was not disobedient! He was betrayed and beaten, arrested and dragged into courts on false charges; he was slandered and misrepresented; he was finally killed for his obedience, but through it all he was never disobedient! That heavenly vision never grew dim. The Person of the vision inspired him, comforted him, guided him, strengthened him and at last supported him in the hour of death!

The Devil is attacking The Brethren Church from every angle, but we can glorify the Lord in every place as He strengthens and purifies us.

Finally, a new vision of God will give us a greater urgency in our missionary zeal at home and abroad. In Acts 16, Peter was content to confine his ministry to a select few but after the Lord gave him a vision of the task, he was ready "*immediately*" and "endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them." How many of us would follow the current call of

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Let Us Be Reasonable

(PART III)

The doctrine of the security of the believer is definitely taught in the Scripture in plain and simple language. This we showed in Part I and Part II. It is true, there are many obscure, difficult passages which some have cited to prove otherwise. Space does not permit an exposition of these passages here; suffice it to say, there is an explanation for each one. At any rate it is a safe rule of Scripture-inspiration to say: When some passages are clear and others are obscure, always take the clear passages and accept what is clearly taught leaving the difficult passages to the scholars; never interpret the difficult passages in such a way as to contradict the clear teachings. God cannot contradict himself.

Now let us look into the logic or reasonableness of the position of our critics—those who hold the Arminian position.

How Can I Lose My Salvation?

If this were possible, it would have to be through *sin*. There can be no other answer. Only sin can separate man from God. But I want to know how *much sin* does it take to cause me to lose my salvation? If it must be "big, bad sin," then who is going to list exactly and specifically by name those "mortal" sins?

This cannot be, because the Bible says: "For whosoever shall . . . offend in one point, he is guilty of *all*." Therefore the answer must be *any sin* no matter how big or how small. But this plunges us headlong into deep water where the difficulties become intolerable.

Now let us be reasonable. If one can lose his salvation for the "smallest" sin, then even the most godly Christians are in a condition where they are lost practically all the time.

In God's sight, sins of omission are just as much sins as sins of commission. Furthermore, one mean or unkind thought is a sin. In fact, failure in one's attempt to be perfect causes one to "fall short of the glory of God" even when the sin cannot be named. Thus every Christian is almost perpetually in sin and would therefore certainly be lost if death

came so suddenly and without warning as to prevent a deathbed confession. Even if such confession were made and one sin should be omitted by neglect or ignorance, that person would be lost. I do not believe it! If such a doctrine were true, those few lone souls who would get to heaven would find it an empty city.

If our salvation depended upon our own works, we could not be saved until we had attained absolute perfection. A perfectly holy God is not free to receive into His holy city anyone who is not in a position of perfect righteousness. Since "there is none righteous, no not one," it is impossible to be saved by our own works. We are saved alone through the work of Christ. Read Romans 3:20-28; it is *His righteousness* applied to us by faith that makes it possible for God to declare us justified (just as if I'd never sinned). Thus we are "saved by grace through faith . . . not of works" (Eph. 2:8-9), and we sing: "Saved by grace," and "Amazing grace! how sweet the sound, That saved a wretch like me! I once was lost, but now am found, Was blind, but now I see."

What About Sinless Perfection?

Nevertheless, some even dare to claim sinless perfection as their condition by works. They are guilty of sin, even in the thought. If this is your claim, let me ask your neighbors what they think about your sinfulness. My friend, you are fooling no one but yourself. God says to you: "If we say *we have no sin*, we deceive *ourselves*, and the truth is not in us" (I John 1:8). Furthermore verse 9 says you are calling God a liar.

Paul never claimed any such thing. He called himself the "chief of sinners." He said: "The things I would not, I do, and the things I would, I do not."

If you substitute the word "mistake" or "error" for "sin" you are doing what God never does. The Bible calls sin—*SIN*, never "mistake" or "error." This is Satan's device to hoodwink men. It is not Biblical, truthful or reasonable for anyone of us to insist on human perfection by our own works when each



By NATHAN M. MEYER

Pastor, Leesburg Brethren Church
Leesburg, Ind.

of us falls so far short of being as good as God is.

How Often Must I Be Saved to Be Saved?

The Arminian view produces a situation where in some churches the same people are "saved" over and over again. Some of these folks have therefore been "saved" dozens of times. That is too bad because they should have been "saved" far more often—once after each sin.

Let us be reasonable! Suppose you succeed in living such a Spirit-filled life that you sin only once each day, 30 times a month, 365 times a year—for 70 years. Do you realize that you would need to be born again 25,550 times. Had Christ called you home just before the last experience you would have been lost for eternity, even though you were "saved" 25,549 times. This is utterly ridiculous and almost sacrilegious. Nothing in Scripture gives license for such a mockery of God and His redeeming grace. Jesus said: "Ye must be born again"—not "again and again and again." Nowhere is any such doctrine taught. There is no provision made in the Bible for being saved a second time.

I was born once of earthly parents and I am forever their son. I needed to be born again, this time, not in the flesh but in the Spirit, and I am therefore forever the spiritual son of my Heavenly Father. I was not His

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The Sunday School Director Speaks--

60,000 MORE THAN A SLOGAN

For two years now we have been talking about "60,000 by 1960." In many churches it is already becoming more than a mere slogan.

On Mother's Day we had the joy of seeing 396 people in Sunday school in Waynesboro, Pa. in spite of a rainstorm that we are sure cut the crowd somewhat. The following Sunday our hearts were thrilled as we faced the members of the Sunday school of First Brethren Church, Inglewood, Calif. Already plans have been laid for their fall program in which they expect to set new highs in their onward movement to help us reach our goal of 60,000. In quick succession we saw the results of several other churches that are even now reaching new highs in spite of the fact that we are at the very beginning of the summer months. Norwalk and Bellflower, Calif. are in a private contest which has created new enthusiasm and brought many new folks into the Sunday school. Los Angeles (Calif.), Community Brethren Church which by the way is the latest comer to our Sunday-school contest, is likewise reaching all-time highs for their Sunday school. Both Long Beach churches are climbing into the new highs for recent years. For all of this we praise God.

We must prepare to reach 60,000 by 1960 through the cooperative effort of everyone of our churches. It must be the dominating factor in all of our planning right now. Make no mistake about this. Sixty thousand by 1960 must be an obsession with everyone of our Sunday-school leaders if we are to accomplish this great thing for our Lord. We will. We must. Too much is at stake to do anything less than this. Plan now for preparation week, the third and fourth weeks of September, and then begin the new Sunday-school year the first of October by setting new goals and reaching new highs in your Sunday school.

This goal cannot be attained if just a few go to work. It will take the cooperative efforts and real hard work on the part of everyone of us. If Sunday-school work seems to you to be a small task and you are not able to accomplish much in compari-

son with other great organizations of the church, just remember that the root of our organizations are down deep in this Sunday-school movement. Brethren Sunday schools must grow if we are to continue our growth as a denomination.

SUNDAY SCHOOL BOARD RECEIVES GIFT

We were invited to speak to the Junior Department of the First Brethren Church, Inglewood, Calif. on a recent Sunday and given specific instructions not to arrive until an exact moment in the program of that department. Hence, promptly at 9:40 we were ushered into the room presumably to speak to a splendid group of boys and girls. We were greeted by the efficient superintendent of the department, Mrs. Rowland, who presented a fine junior choir singing two beautiful numbers followed by a demonstration of junior singing—some of them memory hymns which they had learned. After we had finished a brief message to the junior boys and girls our hearts were stirred beyond measure as one of the junior boys came forward to make a presentation speech to the National Sunday School Board of a gift, the purchase of a new file for the office of the National Sunday School Board. This splendid junior department has taken this as its project and it will fill a need in the national office about which we have prayed for many days. I have been known to say "Amen" publicly, but I think never with more real meaning than when this presentation was made to your board. Thank you, juniors and Mrs. Rowland, for this very splendid gift to our office equipment. It will prove to be a blessing for many days to come.

ANOTHER GIFT FOR THE BOARD

The National Sunday School Board has been recipient of a very lovely gift of a secretary's desk for the use of our office secretary, the gift coming from the father and mother of Miss Alice Snider, our office secretary. It has been a real need for many days. We express publicly our appreciation for this splendid gift on the part of Dr. and Mrs. C. K. Snider, friends of our of-



Harold H. Etling

fice and parents of our very efficient office secretary.

CONVENTION

Make plans now to attend the National Sunday School Convention to be held at Winona Lake, Aug. 19 and 20 beginning with the Sunday-school hour at 9:30 a. m. on Aug. 19. Rev. Clate Risley, director of National Sunday School Association, will be the speaker for the morning hour, workshops will be conducted in the afternoon, an inspirational period on Sunday night and then a splendid program all day on Monday. Your superintendent, teachers, other officers, and pastor ought to make this a must on their program. Why not plan to send them, giving them some real financial assistance to get this very important meeting of Sunday schools across our nation? Winona Lake will be the center of attraction Aug. 19-20.

OUR NEWEST SUNDAY SCHOOL

Your national director had the joy of spending an entire evening recently in helping to properly establish the Sunday school of a brand new york in Anaheim, Calif. Meeting with a very enthusiastic group of workers we were privileged to share with them the latest in Sunday-school materials and methods which we believe will prove profitable to this school. Already plans are underway for enlarging their work through proper records, visitation, and proper curriculum for the school. These three major items are musts for every up and growing Sunday school. We will follow up with keen interest the growth of our newest Sunday school in Anaheim, Calif.

son before this experience (John 1:12), but I am now. I cannot be "un-born" and undo that spiritual birth and I can never die spiritually. Jesus said so in John 11:26.

What Happens Then When I Sin?

I lose my fellowship with God, not my sonship. After I accept Christ as Saviour, by faith, my salvation depends solely on Christ. That is why my salvation is secure. But my fellowship with Him depends upon my daily Christian walk (I John 1:6-7). Sin will break that fellowship and grieve the indwelling Holy Spirit, therefore;

I Have No License to Sin

I must not under any circumstance take license to sin. Indeed, since I have been born again, God says I am a new creature in Christ and the Holy Spirit within gives me a new nature. This new nature makes it impossible for me to continually, deliberately and wilfully practice sin. This is the meaning of I John 3:9. Therefore, if I am really saved, I will try to live a holy, righteous life for Christ's sake. Even so, as long as I am in the flesh I cannot live a perfect life; so in I John 2:1-2, as well as 1:9, God provides the remedy for sin in the life of a saved person; namely, confession.

Christ died in my stead, for my sin—all my sin. When I accepted Him as my substitute, my Saviour, the penalty for my sin was marked "cancelled—paid in full." God can never ask me for a second payment. Jesus paid it all! Therefore, my salvation is secure. Unless someone can pull down Christ from His throne in glory, I can never perish.

Therefore, I love Him and I want to please Him with all my mind and body and soul. Since I have come to the knowledge of this doctrine of blessed assurance, my love and devotion to Him have greatly increased. It has been my observation that as a general rule those who hold this doctrine live finer Christian lives, and live and give more sacrificially than those who do not.

This then is not a damnable doctrine out of the pit of hell as Satan wants you to believe; rather it is a divine doctrine out of the parlor of heaven. (END)



COVINGTON, VA.

The First Brethren Church is richer spiritually and numerically because William A. Steffler was with us for two weeks of revival-evangelistic services, May 14-27. We are deeply grateful to the Dayton (Ohio) brethren for permitting us to borrow their zealous, soul-loving pastor at a time when his responsibilities in his home field are so greatly multiplied in the church's building program.

There were 25 who publicly made decisions and a number of them were vital victories for our Lord. Five professed faith in Christ for salvation.

The campaign made a real impact on the community, building prestige for the church by acquainting many who came for the first time with our message of grace.

Services were well attended averaging 140 per meeting. On Friday night of the last week the "Dixie-aires" radio and TV gospel quartet from Roanoke, Va., had the musical part of the service and the church and annex were comfortably filled. And again on the last night the attendance swelled to overflowing into our annex.—*Paul L. Mohler, pastor.*

I would like to report a blessed time of revival at the First Brethren Church, May 14-27, inclusive.

It was evident from the very outset of the meeting that the Lord was going to work. A church prepared and a pastor who works and is deeply interested in souls is a combination that means revival.

Our faith was encouraged by the interest, attendance and decisions made.

It was a pleasure to work once again with Brother Paul Mohler, pastor of the church. We believe great things will be accomplished by the Lord in this part of His vineyard.—*William A. Steffler, evangelist.*

BUENA VISTA, VA.

The revival effort with the Brethren here was one of the spiritual highlights of my experience. From the first night to the close of the meetings the congregation supported

the meetings well with their attendance and interest. I have never been in a meeting where so many men, women and young people supported the pre-service prayer meetings. This was one of the secrets of the success of this revival.

It was a privilege and joy to work with Pastor Edward Lewis in this meeting. Much time and prayerful preparation under the pastor's leadership was made for the meeting. We never lacked in places to call. Our time was well organized, and every service was well planned with special music, etc. The Lord richly blessed our effort together with souls and many rededications that we feel will bring much blessing in the church in years to come.—*Lester E. Pifer, evangelist.*

ALLENTOWN, PA.

When one enters the Allentown area, he is impressed by neighboring towns with Biblical names—Bethlehem, Emmaus, Nazareth, and even Egypt. This does not mean, however, that this section is without need of an evangelistic message. Closed churches on Sunday night, and darkened churches on prayer meeting night vividly reveal the spiritual condition of many of the people and the need for such a message.

After the meetings with R. Paul Miller were arranged, it seemed that the burden of prayer was placed immediately on the hearts of many. In the weeks that followed some were saved and Christians came for cleansing. Some 24 decisions were made during this time. And then the burden for prayer increased—cottage prayer meetings were started, the Sunday school restored its pre-school prayer, and our men's chorus was constrained to follow the rehearsal each week with prayer. Other organizations likewise had definite prayer in the meetings. The throne of grace was literally bombarded with the tearful petitions of God's people.

And God answered! Forty-six decisions were made when the invitation, never lengthily or drawn out, were given. The Spirit of God had those, ready and there was no need for a lengthy invitation. Three made decisions to leave the Masonic order and its affiliates, others came for dedication and cleansing and for the establishment of family altars. At least 11 made decisions for salvation.—*John S. Neely, pastor.*

OUR AIM--

By ROBERT D. CREES

President, Board of Trustees
Brethren Missionary Herald

Sure, I do the same thing you do. I read the news columns first; then I read the rest of the Brethren Missionary Herald magazine! Perhaps we first read these "Headliners" just out of curiosity, but eventually the Lord uses these reports to inspire us to greater service for Him. We live in a "Do It Yourself" age. We are constantly urged to buy some materials and "do it yourself." When I read of how some new method has been used in a Brethren Sunday school, I get the desire to try it in my home church. The victories of others constantly inspire me to trust the Lord for victories in my own life and church. I figure the same Lord can perform the same miracle for my church. He performs for others. The same thing is true with most of the reports and articles in the Missionary Herald. I feel they inspire us to greater effort for our Lord and The Brethren Church. One of the aims of the Brethren Missionary Herald is *inspiration*.

Editorials are not just to be read by students. They live, and tell you how others live. It is good to know what is going on in the world of religion. It is necessary for us to be warned about false faiths and movements. It is good for us to know what others think; then let our minds be molded by the Word of God through the Spirit of God. It is right for convictions to be expressed, for that helps us to stand up for the truth. The Missionary Herald aims to give us *information*, not just cold facts, but also spiritual interpretations. The Bible messages in our magazine are evangelistic, devotional, expository, inspirational, doctrinal. They give us information that will help us to live better for Christ and the church.

Without a vision the people perish. The varied contributing editors of the Missionary Herald are helping to give us a world vision—foreign-missions, home-missions, evangelization everywhere. When Bible-believing Brethren know the facts, and realize the need, they will respond with their lives, their money, and their prayers. The growth of Grace Seminary and College is a testimony to our enlarged vision as a denomination. We are growing, and the Lord is blessing. The harvest is ready. Reapers are needed. The challenge of the needs of every field, as presented in the Missionary Herald, will be used of God to cause more young people to volunteer and prepare for service. One great aim of the Brethren Missionary Herald is to help give our people a greater *vision*.

"United we stand, divided we fall." All of our denominational interests are not an end unto themselves. Although we pride ourselves in congregational government, yet we do not want to stand nor work alone. We enjoy working together in districts and in national conference. We unite in supporting missions, summer camps, etc. Each agency of the church wants the other agencies to grow and prosper too. Although at certain seasons appeals for money are given for certain cooperative missionary enterprises, we are for them all. Even our boards have graciously backed the appeals of other boards. We are working together in love and fellowship. The Brethren Missionary Herald magazine helps further the cause of *union* and *cooperation*. It unites us together as a denomination.

A symbol of this union is our *new denominational office building* at Winona Lake, where the Missionary Herald is sharing office space with our great missionary boards. For this building we need your prayers and your money. We are praying that during the months of June and

July, loyal Brethren people from all over the country will give us an offering to help pay for this building.

The subscription price of the Missionary Herald by no means pays for the cost of producing this fine magazine. We do not want to raise the price, for we want to make it available to all. However, we need your gifts to help pay the balance. Yes; we do appreciate your prayers and love and loyalty and interest, but right now we sorely need a greatly increased financial boost. Will you help? God bless you.

A NEW VISION OF GOD

(Continued From Page 392)

our Foreign Missionary Society to the greatest ministry of prayer we have ever experienced if we had this vision? How many churches without pastors and pastors without churches would be drawn together? How many discouraged pastors and church officers would take a fresh hold of the task? How many would increase their missionary giving to these agencies and the seminary, the Missionary Herald and the Sunday-school Board, the Board of Evangelism, and the Youth Council. Our own Camp Buckeye will exert a power and influence over young people as never before! Every auxiliary of the church will feel a stronger pulse and greater spiritual pull.

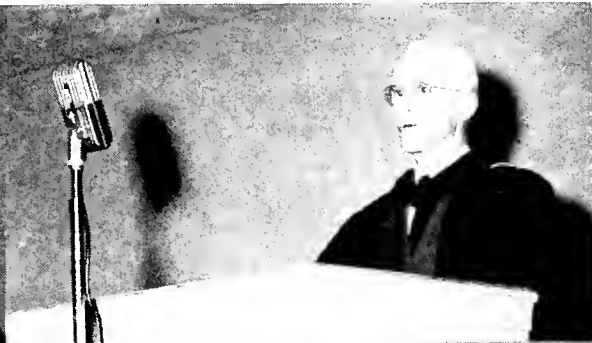
Let us, therefore, at the very opening of this conference agree together to bring a large pitcher—open our mouths wide and let Him feed us richly. Let us determine and pray together that every message from our speakers that follow may remove any lack of wisdom so that we may go back to our churches refreshed after this conference and see a glorious sequence! May we enunciate clearly the whole Bible and nothing but the Bible! We will see conviction and rejoice in consecration that says: "Here am I, send me." We will be invigorated with a vision of our wonderful Lord and be animated, not discouraged, by our task and thus be noble missionaries! We will know afresh His enabling. We will rejoice anew in obedience in the task. We will act with urgency, "assuredly gathering that the Lord has called us for to preach the gospel" in this district.

The BRETHREN MISSIONARY HERALD



EDUCATIONAL NUMBER

JUNE 30, 1956



EDITORIALS



By Paul R. Bauman, Vice President

Our Cover Picture

The composite picture on the front cover of the magazine this week portrays some of the highlights of the commencement program, held in the lower auditorium of the school on the evening of May 23. From left, top to bottom: the faculty in academic regalia; the seminary graduating class; the college graduating class; the capacity crowd at the graduation service. Right, top to bottom: President McClain officiates at the service; Rev. Horace F. Dean, director of Christ for America movement, of Chicago, addresses the graduating classes, Dr. Homer A. Kent, Sr., confers Th.D degree upon his son, Homer A. Kent, Jr.; Assistant Professor, Nathan Meyer, receives congratulations from Dr. McClain.

The graduation service was one of the most impressive ever held at the school. For a more complete report see Dr. Kent's article which appears on another page of the magazine.

The 1956 Graduation Program

All who attended any of the services which were a part of the graduation program of Grace Seminary and College will agree that in many ways they were the finest the school has ever experienced. The services themselves were rich in their spiritual tone, and it is always a thrill to see young men and women, who have spent long hard years of study, step across the threshold from the school to fields of service for the Lord. Many of the seminary graduates have already entered the work for which they prepared. Others are about to do so. There is genuine satisfaction in knowing that one has been given the privilege of having part in training the young men and women who are now reaching hundreds and even thousands for Christ. This sense of satisfaction, however, belongs not only to the faculty in whose classes they sat, but also in a very real respect to the great number of God's people all over the country whose prayers and gifts have made the work of Grace Theological Seminary possible. Those little monthly envelopes faithfully used are doing a vital work. Let us not forget them during the summer period.

The Auditorium Was Filled

It is always a thrill to see an auditorium filled to capacity. But overcrowded auditoriums also present a real problem. At both the baccalaureate and graduation services, the auditorium was crowded, with additional people in two adjoining rooms and the school's social lounge. Apparently in another year it will be impossible to care for the crowds on the school's special occasions. This is just one of the needs at Grace which would be met in a new multi-purpose building. Let's be praying about it.

Congratulations, Brethren Missionary Herald Company!

As their fine new building nears completion, the Brethren Missionary Herald Company deserves the congratulations of all Brethren people, for every church has benefited from their endless efforts to produce the very finest in Christian literature. Every one of our national interests owes the Missionary Herald Company a debt of gratitude. This is no less true of Grace Seminary and College than it is of home and foreign missions, the national Sunday school and youth organizations. The Missionary Herald Company is to be commended also for its foresight in so planning its building that quarters would be available to all these organizations, each of which has now moved from the school to a commodious suite of offices in the new building. Doing this has eased somewhat the crowded classroom and office situation at Grace, although it does not completely solve the problem. This is the Brethren Missionary Herald Company's special period, and they have a special need this year as they prepare to dedicate their new building. Respond liberally to their need.

Can We Witness Without Words?

Sometime ago a businessman said to me: "I don't think the Lord expects me to witness to my employees by word. Some people can do that, but I can't. I think if I live before my men as I should live, they'll get a more powerful testimony than I could ever give them by word of mouth."

Now certainly, it is not possible to over-estimate the necessity and importance of proper Christian living. The Bible says: "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10), and "Faith without works is dead" (Jas. 2:26). But, the question arises: "Can a person really witness for Christ by doing nothing more than living a changed and godly life? Can he witness without bearing his testimony in word?" According to the Bible: "It pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21). The Bible also says: "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Rom. 10:14).

Let us remember that the most a godly walk can possibly do toward witnessing is to show others that we have something which they lack and which they need. But, no matter how righteous the walk may be those whom we would lead to Christ will never know *what* it is that has changed our lives, and they will never know *who* it is that can change their lives, and they will never know *how* it is that salvation is received until we actually witness to them by word of mouth.

Do not permit Satan to defeat you in the most important job you have to do as a Christian.

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

VOLUME 18, NUMBER 26

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TIME TO BUILD

One year ago in the Brethren Missionary Herald a preliminary announcement was made concerning the intention of the Grace Seminary and College board of trustees to erect in the near future a multi-purpose building on the school's 35-acre campus. Although the need for such a building was great, it was not possible or wise at that time to make a general appeal to the church for funds. During the past year, however, it has become increasingly evident that in the immediate future the school must look forward to a construction program.

The matter was fully discussed at the spring meeting of the board of trustees, and the building committee was instructed to complete plans for the building and launch the program for funds. At graduation time representatives of the building committee met with members of the Committee on Council and Recommendation (composed of representatives from each of the deno-

minational boards). All present agreed that the school has no alternative but to build, and they unanimously approved the program presented to them.

It is not the school's plan to launch any general appeal to our churches for building funds until the special period in December and January. However, because of the size of such a project (the cost of the building will be approximately \$300,000), the general campaign for building funds will be launched in December and will continue through 1957. This work will be done in close cooperation with the various denominational boards.

During the past year the school has been seeking gifts for the building fund in substantial amounts from interested individuals. A number have already contributed gifts of \$1,000 or more, and others have indicated their intention to do so during the coming months.

The board of trustees has asked Dr. Hoyt to assist Dr. Bauman during the summer months in the task of conferring with such interested individuals. The work is being done only in cooperation with and upon the consent of pastors involved. Dr. Hoyt is now in the east, and Dr. Bauman is on the Pacific coast. Anyone desiring information should feel free to write to either of them in care of Grace Theological Seminary at Winona Lake, Ind. If anyone desires to make a substantial gift and a personal call is desired, one or the other of these men will be glad to see you while he is in your area. Information concerning the program is always available from the school itself.

Between now and the time of the general appeal in December it will be the purpose of the school through its educational number each month to acquaint our people with the reasons why such an expansion program is necessary and with the plans for the building itself. We shall do so in order that all may pray more intelligently for the entire project. Place this matter on your daily prayer list. Pray for these men as they travel about the country. It is time to build!



Dr. Herman A. Hoyt and Dr. Paul R. Bauman as they left for summer deputation work.

Grace Honors Graduating Classes

By DR. HOMER A. KENT, Registrar

The 19th annual commencement at Grace Theological Seminary and College came to a glorious conclusion on Wed. evening, May 23. At that time the graduation exercises were observed. A capacity crowd of about 800 filled the lower auditorium of the seminary building to witness the colorful ceremonies that climaxed the efforts of the splendid group of young people who composed the graduating classes of 1956. They had reached a golden milestone in their academic preparation and so it was fitting to honor them in a service of reflection and inspiration.

As the sun of a beautiful May day was sinking over Winona Lake, the academic procession formed on the main floor of the seminary building and marched to the scene of the service accompanied by strains of martial music played by Alva Steffler at the organ and Nancy Weber at the piano.

GRADUATION SERVICE

The invocation was offered by President Alva J. McClain, who presided at the service. The college choir, led by Professor Donald Ogden, followed by singing "Praise Ye the Lord," to the delight of the large audience. The Scripture lesson was read by Rev. Robert D. Crees, pastor of the Third Brethren Church of Philadelphia, and father of Dorothy, a member of the college graduating class. The college trio, composed of Anita Adams, Ruth Steffler, and Marlene Shoemaker, accompanied by Alva Steffler sang a number entitled: "I Am Not Worthy." This group will be touring many of our churches in the interest of the school during the summer months.

The annual announcements were made by Dr. W. A. Ogden, president of the board of trustees. While introducing him to the audience, President McClain announced that Dr. Ogden had been recently chosen as the executive vice president of the school and will assume his new duties the first of August. Dr. Ogden gave an optimistic note regarding the future of the school and in particular spoke of the new building which has been authorized by the board—a building sorely needed to care for our growing institution. He expressed the conviction that God will soon enable us to see the erection of this building. Dr. Herman Hoyt, dean of the school, presented the announcements relative to next year's teaching staff and other academic matters.

The evening prayer was offered by Dr. Russell D. Barnard, general secretary of the Foreign Missionary Society of the Brethren Church. After the college choir rendered a second number, Dr. McClain introduced Rev. Horace F. Dean, founder and director of Christ for America, who delivered the graduation address. His subject was, "Putting God First." Mr. Dean stressed the fact that commencement time should be only the beginning of ever-increasing zeal for study, faithfulness in devotional exercise, and enthusiasm for the service of God. He soberly urged each graduate to determine to put God first in every realm of life.

Immediately following the address, the president and vice president of the seminary and college graduating classes respectively, Bruce Baker and Roy Dice, presented class gifts to the school. The college class presented two gifts: a beautiful cabinet for displaying archeological material and a sum of money to be placed in the fund for the new building. This class had already in a previous year presented the school with a much needed tape recorder for use in the practical works department. The gift of the seminary class was in the form of \$500 as the initial amount toward the installation of a lighting system for the school campus. The alumni organization is assuming responsibility for the rest of the cost. Happily, the new lighting system was put into operation for the first time on the night of graduation. This gift has met a tremendous need. No longer will the school sit in darkness when night falls! The class of 1956 will always be remembered as the class that brought light to the campus of Grace Seminary and College. Professor John Rea offered fitting remarks on behalf of the faculty for these splendid gifts.

Dr. Hoyt then announced the names of those students who had achieved special honors as follows: among the college graduates William L. Powell was awarded the *cum laude*; and among the seminary graduates those awarded the *cum laude* were Alice Snider, Genevieve Miner, Barbara Hulse, and John Evans; and those receiving the *magna cum laude* were Grant Shattuck, Bruce Baker, and Nickolas Kurtaneck. Professor Herbert Bess spoke in recognition of these honors as the above named students remained standing.

GRANTING OF DIPLOMAS AND DEGREES

Then there was the presentation of the candidates for diplomas and degrees by Dean Hoyt. The conferring of these symbols with its attendant colorful ceremonies was administered by President McClain, assisted by Vice President Paul R. Bauman and Registrar Homer A. Kent. Receiving the Bachelor of Arts degree were 19 students of the college as follows: Edwin G. Blue, Frederick O. Burklin, Robert G. Clinton, Jacques Crapuchettes, Robert L. Dell, Roy M. Dice, H. Crosby Englizian, Donald H. Hazel, David P. Heydt, Dolores M. Jordan, Kenneth L. Kriedler, Robert J. Martin, Richard A. Pfaff, William E. Porter, William L. Powell, James R. Smals, James S. Stover, Claudia E. Stuck and Earl W. Witmer.

Three students received the degree of Bachelor of Science in Education: Dorothy L. Crees, Eva M. Crosby and Shirley Ann Meyers.

In the seminary division the graduates fell into eight different categories. Two students received the Bachelor of Christian Education degree: Barbara L. Hulse, R.N., *in absentia*, and Lois R. Lee. One student received the Master of Christian Education degree, Alice E. Snider. One received the Theological Diploma, John G. Stange; and four students received the Bachelor of Theology degree: William J. Frettinger, Nickolas Kurtaneck, Donald F. Locke and Genevieve J. Miner.

The largest of all the groups in either the college or seminary was composed of those receiving the Bachelor of Divinity degree, their being 22. They are: Richard L. Anderson, Bruce B. Baker, Roland C. Crosby, H. Crosby Englizian, John W. Evans, Charles R. Fetter, David P. Frettinger, Frederick T. Hall, Charles H. Koontz, Donald E. Matheny, Randall E. Maycumber, Richard G. Messner, Nathan M. Meyer, Charles Noffsinger, Richard A. Pfaff, Richard Placeway, Norman B. Rohrer, Grant D. Shattuck, Arnold C. Stover, Ralph A. Swedberg, George N. Triandiflou, and Robert G. Zimmer.

There were five students who received the Master of Theology degree: William W. Barndollar, Charles T. Butrin, George L. Lawlor, Ernest W. Lee and Nathan M. Meyer.

Two students received the Doctor of Theology degree; namely, William R. Foster and Homer A. Kent, Jr. In connection with the conferring of the latter degree President McClain granted the recipient's father, the writer of this article, the privilege of bestowing this degree.

Finally, the honorary degree, Doctor of Divinity, was bestowed upon the Reverend Horace Fergus Dean, who had delivered the commencement address. The citation was read by Dr. Kent in which a brief sketch of Mr. Dean was presented. The degree was conferred and the symbolic hood was invested in the usual manner.

The service concluded by the singing of the traditional hymn: "O Jesus, I Have Promised," and with prayer and a benediction by Dr. James L. Boyer, financial secretary of the school. The recessional then took place and the graduates assembled in the social lounge where they were greeted by their many relatives and friends.

DAYS PRECEDING GRADUATION

The days immediately preceding the experience of graduation were filled with many interesting events of a social and spiritual nature. There was the special chapel service on the morning of May 10 in which the seniors of the college were honored. Then came the college banquet, held at the Hobby Ranch House in Fort Wayne on the evening of Fri., May 18. *Sailing* was the theme of the evening which was cleverly MCed by Clifford Heffner, of Glendale, Calif. The featured speaker for the occasion was Evangelist Herbert Hoover.

The annual Seminary Class Day service was held in the lower auditorium at the seminary on Sun. morning, May 20. The president of the class, Bruce Baker, presided, and the entire program was cared for by members of the graduating class, who appeared in academic regalia. The message of the day was delivered by Donald Locke, the president of the student body during the past year and the choice of his classmates to bring the message upon this occasion. He clearly differentiated between the natural man, the carnal man, and the spiritual man and urged his hearers to be among those represented by the spiritual man.

The baccalaureate service was held on the evening of Class Day and in the same place with a large audience present. The sermon was delivered by Rev. Kenneth B. Ashman, pastor of the First Brethren Church of Wooster, Ohio. A member of the seminary graduating class, Randall Maycumber, comes from his church.

On Mon. evening (May 21) the annual communion service was held for the special blessing of the grad-

uates and their relatives. President McClain led the service, being assisted by other members of the faculty.

THE MIDDLEL-SENIOR BANQUET

The Middler-Senior banquet, a social event always looked forward to each year, was held on Tues. evening, May 22, in the Rainbow Room of the Westminster Hotel. The banquet hall was crowded to capacity and the attendants enjoyed a tasty roast tom turkey dinner followed by a carefully planned program of music and good humor led by the master of ceremonies, Robert Shackelford. The occasion was highlighted by a message by Mr. Jacob Stam, a Christian lawyer, of Paterson, N. J. The testimony of the speaker, the brother of John Stam, who, together with his wife Betty, was martyred for Christ in China, was an urgent plea for radiant Christian living.

Thus has come to a conclusion another year in the history of Grace Seminary and College. Another group of young people has stepped forth to enter varied fields of service and some to continue their preparation for the Lord's work. Let us pray that the victories connected with Commencement Day will be but the beginning of greater victories in the days that lie ahead, if our Lord tarries in His coming.

God Called Us From Alaska

By GERALD RAYBURN

From Anchorage, Alaska, south through snowcapped mountains stretching toward heaven, past the rolling hills and farming country of Canada, southeast through northern United States and finally to Winona Lake, Ind., my wife and three children and I had traveled 4,600 miles to Grace College. We came to prepare for full-time service in whatever field the Lord would have us enter. We are thankful for the opportunity that is ours to study here at Grace.

For a number of years we had been contemplating going to college to better fit ourselves for God's work, but business, prestige, and material gains held us back from obeying the call of God. We had a growing business in a land of hunting, fishing, and other material pleasures. Yet God had called, and we finally said with Isaiah: "Here am I, Lord, send me."

Now we had to select one from the large number of colleges. We knew that the Brethren had a college at Winona Lake, as we had belonged to a Brethren church in Los Angeles for two years. My wife sent letters to a number of colleges throughout the states, and when the different catalogs arrived and we began to look them over, God spoke to our hearts about Grace College.

The foremost thing about Grace was the faculty. We knew as past members of The Brethren Church that the school would be true to the Word of God and spiritual. The faculty was well educated, and many had traveled to different lands. I had seen the pictures Dr. Bauman and Dr. Talbot had taken on their travels, and had been reached by the message they brought.

After my first year of school I am truly thankful for this college and seminary. My wife and I have recently joined the Winona Lake Brethren Church, and I am now working with Professor Don Ogden in the organization of a greatly needed teen-age work.



Left—Colin Jutton directs the crew as they install upper section of campus lights. Right—Mr. Jutton completes the final assembly by installing the lamp. The drive lights are of the latest design and unique in that the high pole is hinged in the center (see pictures) to permit servicing of lights without the necessity of using a ladder.

New Lights Adorn Campus

The alumni have done it again! A dream of many months has at last become a reality, and the drives and parking lot of the Grace campus are now adorned with 12 attractive lights of modern design.

The campus lights were a project of the alumni association and the senior class of the seminary (now also numbered among the alumni). The equipment, including a time clock for turning them on and off at the proper hours were installed at a total cost of \$2,600, a figure which is considerably less than it would have been were it not for the presence of an engineer in the student body, Colin Jutton, who planned and supervised the installation, without added cost to the school.

Completion of the project was held up for several weeks by the weather, and it was feared that it would not be possible to have the lights ready for use on graduation night. Brother Jutton and his crew worked hard to prepare the trenches that carried the underground electric cable, and it was necessary to prepare the concrete bases before the standards could be erected. For the most part, even to the last day, the work had to be done "between the raindrops." It was not until sundown that the work was completed, but when the crowd assembled for the commencement service, the switch had been thrown, and the lights were on for the first time. By the time the program had ended darkness had fallen, and the departing crowd was thrilled to see the blaze of light on the parking area and on the drives.

Every student, faculty member, and visitor to the grace campus for years to come will have reason to appreciate what the alumni have done to help Grace Seminary and College be a light-giving institution in every sense of the word.

Always Good-- Ever Improving

By REV. J. PAUL DOWDY

Grace Theological Seminary, from its beginning, has always meant much to me. It is a truly good school, dedicated to the faithful preparation of young men and women for the service of the Lord. Also, it is a great satisfaction to realize that Grace Seminary belongs to our own Brethren Church. Every member of our denomination can and should have a very real interest and part in maintaining this very important ministry.

It has been to me a very happy privilege to keep in touch with Grace Seminary down through the years. On two previous furloughs from the Argentine-mission field, I have done graduate work in the school. Some of my most esteemed friends are on the faculty. Therefore, it is with keen personal interest that I have watched our school grow and improve. Today we have not only a fine seminary but also a good liberal arts college, both located in an up-to-date building adequately equipped.

Our Christian training institution, which we as parents found adequate in former years, is now more complete and better than ever for our children. It is very gratifying to us to have one son already in Grace College. Our second son, while not in the college, is deriving much spiritual and intellectual benefit from contacts with students and faculty in the various youth activities. In these times when so many young people are confused and without proper guidance, it gives us great peace of mind to have our boys under the influence of our own Brethren seminary and college.

Editor's note—It has become almost the usual occurrence to have in our college student body a son or daughter of one of our missionaries. This is not the first time that the son is a second generation student. Rev. J. Paul Dowdy (now home on furlough graduated from Grace Seminary in 1936. His son, J. Paul Dowdy, Jr., has just finished his first year at Grace College.



THE GENESIS FLOOD

By John C. Whitcomb, Jr.
Associate Professor in Old Testament

(PART VII—CONCLUSION)

Was the ark large enough to carry two of every kind of animal? How can we explain the distribution of animals in the world today, on the proposition that all land animals have reached their present localities after journeying from the region of Mount Ararat? How long ago did the Flood occur? What real evidence do we have for such a stupendous catastrophe, outside of the Biblical account? Such important questions would require a volume to answer, and all we can hope to do in this brief article is to suggest some possible answers and some helpful literature for further study.

The Ark

How large was the Ark? Genesis 6:15 tells us that it was 300x50x30 *cubits*, or 450x75x45 *feet* (a cubit being at least 18 inches). Many people are surprised to learn that this equals 1,500,000 *cubic feet* for the three decks of the Ark, or a carrying capacity equal to several thousand railroad cattle cars! Being a huge box or barge with a flat bottom, and not a ship, the Ark would have had a displacement of about 43,000 tons, nearly equal to that of the ill-fated *Titanic*! For Noah to have constructed such a stupendous vessel merely for the sake of preserving some domesticated animals from a local Mesopotamian flood is simply unthinkable. The size of the Ark as set forth in Genesis becomes one of the strongest arguments in favor of a universal deluge.

Animal Species and Distribution

It is very important to remember that our modern concept of "species" in the animal kingdom is not equivalent to the Biblical "kind." Modern studies in genetics, as seen in the Mendelian laws, show how it is possible for many *varieties* ("species") to develop within an original *kind*. The most obvious example of this is the variety of races within the human kind. Expert classifiers (taxonomists) claim that there are more than 200 "species" of dogs in the world today (poodles, terriers, etc.); but it is highly probable that all of these so-called "species" of dogs are merely *varieties* within the Genesis dog-kind, and have all descended from the one pair of dogs that came out of the Ark. Thus, it is utterly ridiculous to insist, as some have, that the Ark must have carried 500,000 "species" of animals! In his interesting volume on *The Flood*, Dr. Alfred Rehwinkel says: "It must also be remembered that the large species of animals are comparatively few, even including those that are now extinct. It has been estimated that land mammalia above the size of sheep at the present time number about 290; those from sheep to the rats, 757; and those smaller than rats, 1,359. The average size is about that of a cat, a pair of which would require less than two square feet of space." It must be remembered, of course, that the gathering and keeping of these animals was accomplished by the power of God (see Gen. 7:9, 15-16; 8:1).

The present-day distribution of animal life presents a more complex problem. For example, we find kangaroos and other marsupials only in Australia, while the tree sloth is found only in South America. But Dr. John W. Klotz, in his new 600-page volume, *Genes, Genesis, and Evolution*, shows that the evolutionist has equal, if not greater problems to explain, on the assumption of a gradual distribution over millions of years. In view of Genesis 8:17, where we read that God commanded *after the Flood* that animals "breed abundantly in the earth, and be fruitful, and multiply on the earth," we have a more than adequate explanation for the *rapid* distribution of animal life across the globe from the mountains of Ararat.

Traditions and Evidences of the Flood

Those who deny that the human race was once destroyed by a Flood are exceedingly embarrassed by the imposing array of Flood traditions. Even the radically liberal *Interpreters Bible* (Vol. I, p. 537) admits: "Legends of a universal flood are found in almost every part of the world (see Gunkel, *Genesis*, pp. 74-76; Skinner, *Genesis*, pp. 174, 175). There can be little doubt that where they have not been borrowed from alien traditions they go back to some natural event. . . ." The most remarkable of these is the Babylonian *Gilgamesh Epic*, which has some remarkable similarities to Genesis. Alexander Heidel and others have shown that Genesis could not have been derived from the *Gilgamesh Epic*. It is possible that the *Gilgamesh Epic* was derived at an early date from the true account of the Flood which was handed down by the postdiluvian patriarchs. The Flood itself may have occurred thousands of years before Abraham, and the postdiluvian genealogy of Genesis 11 may have many unrecorded gaps.

Those who question the geological evidences for a universal deluge will find much food for thought in a recent volume by Dr. Immanuel Velikovsky, *The Earth in Upheaval* (Doubleday, 1955). Although his purpose is not to find support for Genesis, he has gathered a wealth of factual and bibliographical material to show the absurdity of the popular uniformitarian approach to geology and paleontology. Other helpful volumes that deal with this question at length are George M. Price, *The New Geology*, Byron C. Nelson, *The Deluge Story in Stone*, Frank L. Marsh, *Evolution, Creation, and Science*, and Henry M. Morris, *The Bible and Modern Science*.

In conclusion, it is the writer's firm conviction that modern scholarship has largely disregarded the significance of the Genesis Flood, and that a vast amount of investigation needs to be undertaken in this difficult and controversial field. The truth of the Genesis account cannot suffer from our neglect, but our own understanding of the history of the earth and life upon it cannot be greatly advanced until the Flood be allowed to occupy its rightful place in all of our thinking.

**This Will Surprise You—
READ IT!**

Interviewing the Librarian

Editor's Note—Interviews can be interesting—even with librarians! If you doubt this, read Mr. Englizian's article. You will not only find it interesting, but you will also learn something about libraries—and particularly about the library at Grace—that you have never known. You will also begin to realize why our school must look forward to a building program which will include facilities for a new college library.—P.R.B.

By CROSBY ENGLIZIAN, '56

Mabel Hamilton, librarian at Grace Seminary and College, Winona Lake, Ind., is a very busy woman. In addition to her job as custodian of 15,000 books, this former missionary to Africa is also teacher, writer and housewife.

From her earliest childhood days in Ford View, Pa., and Whittier, Calif., Mrs. Hamilton showed a great interest in books, reading widely even through her student days at Biola and Ashland College. A parallel interest has been the study of languages, particularly Latin and French. This latter interest bore rich reward in her missionary career from 1932 to 1950, where her linguistic background aided appreciably in mastering three African languages and enabled her to participate in the translation of several New Testament portions. Furthermore, she is at present teaching three college courses in French. "Although I like teaching very much," she says, "my job as librarian holds my greatest interest and pleasure."

In 1951, when Mrs. Hamilton became full-time librarian at Grace, there were approximately 7,000 books in the library. Despite the handicap of cramped, overcrowded quarters, the number of volumes has more than doubled in the past four years. The seminary library now totals 11,000 volumes and the college library, 4,000.

Assisting Mrs. Hamilton in the reference department of the library is her husband, Ben, whom she married in 1943. An expert in locating teaching material for the many theological students who seek his help from day to day, Ben also teaches Spanish in the college and seminary course in the techniques of writing monographs.

Few students realize the amount of work that is required to process a new book and ready it for general use. There are at least nine separate operations from the time a book is first received until it is placed in a stack: (1) The school name is rubber-stamped every 100 pages beginning with page 69. (2) A nameplate is placed in the inside front cover. (3) An accession number is given. (4) After the contents and preface have been read to discover the main theme of the book, a classification number is given. (5) An author's number is added. (6) A subject heading card is made for the catalog file. (7) An individual card for the author, title,



Librarian and the Stacks

and shelf list is prepared for the file. (8) These numbers are then marked on the book's spine. (9) A book pocket and check-out card are made. This entire operation takes about half an hour and is used on approximately 2,000 books annually.

Mrs. Hamilton must also care for more than 100 different periodicals and magazines. This involves a close watch on the expiration dates on many of them so that the subscriptions do not run out. Besides all these thousands of volumes and magazines, the library has a large and valuable collection of maps, pamphlets and rare books. Among the latter is a complete set of McGuffey Readers, a commentary dated 1620, a Book of Common Prayer dated 1615, a Latin Bible dated 1596, and a copy of the Koran dated 1694.

The library budget for books alone has been about \$1,300 in recent years. When asked what was the percentage of books donated against those purchased by the school, Mrs. Hamilton replied: "About 60 per cent of our total books are donations, which is quite high. Another item which enters into this budget is the amount spent for book repair. The librarian stated that 500 volumes per year need repair, 100 of these for major repairs such as rebinding. She added with gratification: "Our students handle the books quite well."

Much of the repair work is done by the Hamiltons during the summer when they have more time and are not interrupted by students or by their teaching schedules. Most of the incoming books are cataloged during these summer months. An inventory taken at the

end of school, usually reveals the loss of about half a dozen books. This figure is fairly constant for each year, and according to the librarians is "a good percentage." Mrs. Hamilton's main task by no means slows down during the summer months as some might expect. In addition to all these duties, she expects to commence work this summer on her master's degree in library science.

The most enjoyable aspect of her work is the student contact, although there are some who cause Mrs. Hamilton much grief. "As in any job that involves meeting the public," she said, "a large amount of patience is necessary. There are plenty of occasions to get aggravated. For example, a few students who by their lack of consideration make it difficult for others to study. I also get aggravated over books that are kept overtime." In this connection, Mrs. Hamilton said that \$50.75 is received each semester in fees for overdue books. She further added with great emphasis: "What makes my blood boil is to see an open book turned upside down on the table. That's what breaks the binding."

Her job is not without its humorous side. She recalls an incident a few years ago when a seminary student came into the library one evening with a radio under his arm in order that he might listen to the ball game while reading his collateral.

Having observed the study habits of the students over the years, Mrs. Hamilton made a remarkable statement. She said: "Believe it or not, there are quite a number of students who go through this school and never check out a book from the desk. I don't know how they do it." She thought, too, that the college students were more studious and diligent than the seminarians: "Except when the seniors are working on their monographs," she hastily added.

Future plans include the establishment of a music library, a build-up of the periodical department, and the arrangement of an analytical card file which will direct the student to every book available on any given subject.

Grace Seminary Gift Report

Two Month Report Ending May 31, 1956

In this issue we are presenting the report for two months, since the nature of our last issue was such that we could not use the regular financial report. You will want to examine the record of your own church.

At the end of May our total general fund gift income stands at \$72,440.92, which shows a fine increase over the preceding year's figure of \$63,739.55. With June and July left in this fiscal year, we still need \$6,600 to reach our budget need as estimated last year. So far in June the gifts have been coming in very slowly. Also, some unforeseen expenses and some decreases in other income estimated in our budget add up to about \$10,000 more that we will need to close the year without a deficit.

Will you, and your church, help out? Regular use of the monthly envelope plan will accomplish it. Also, financial secretaries and church treasurers should see that any money received for the seminary and college is sent in to us promptly. Our books close July 31. Thank you.—James L. Boyer, financial secretary.

	April, 1956	May, 1956
Accident, Md.	\$ 1.00	\$ 2.00
Albany, Oreg.	10.00	10.00

Alexandria, Va.	38.50	23.50
Allentown, Pa.	28.95	18.85
Alto, Mich.	13.50	
Altoona, Pa. (First)	76.91	16.25
Altoona, Pa. (Grace)	7.00	
Artesia, Calif.	47.70	
Ashland, Ohio	7.00	17.81
Beaumont, Calif.	44.00	
Bell, Calif.	30.00	
Bellflower, Calif.	299.75	
Berne, Ind.	34.65	
Berrien Springs, Mich.	2.00	1.00
Camden, Ohio	22.01	
Canton, Ohio		752.28
Clay City, Ind.	9.00	5.00
Clayton, Ohio	52.76	
Cleveland, Ohio	56.14	123.22
Conemaugh, Pa. (Pike)	50.20	56.00
Covington, Ohio	40.76	28.50
Covington, Va.	134.75	
Dallas Center, Iowa	2.00	2.00
Danville, Ohio	10.00	10.00
Davenport, Iowa	12.00	
Dayton, Ohio (First)		336.00
Dayton, Ohio (No. Riverdale)	1.00	1.00
Dayton, Ohio (Patterson Park)	33.00	24.00
Denver, Colo.		11.00
Elkhart, Ind.		26.68
Englewood, Ohio	49.74	
Everett, Pa.	64.00	17.00
Flora, Ind.	34.00	58.00
Fort Lauderdale, Fla.		52.00
Fort Wayne, Ind.	1,162.78	
Fremont, Ohio	21.53	
Glendale, Calif.	309.74	
Hagerstown, Md.		197.00
Harrah, Wash.	20.25	
Harrisburg, Pa. (Melrose Gdns.)		317.51
Homerville, Ohio	15.00	
Huntington, Ind.	1.00	
Inglewood, Calif.	31.00	44.00
Johnstown, Pa. (First)	128.50	
Johnstown, Pa. (Riverside)	1.00	1.00
Kittanning, Pa. (First)	169.89	
Lake Odessa, Mich.	23.00	
LaVerne, Calif.	20.00	14.00
Leamersville, Pa.	28.00	
Leesburg, Ind.	121.85	
Limestone, Tenn.	4.00	3.00
Listie, Pa.	182.10	
Long Beach, Calif. (First)	4,485.83	355.00
Long Beach, Calif. (North)	415.25	
Mansfield, Ohio (Grace)	344.00	
Mansfield, Ohio (Woodville Grace)	4.00	6.00
Martinsburg, Pa.	71.25	
Martinsburg, W. Va.		125.38
Meyersdale, Pa.		93.00
Middlebranch, Ohio	150.16	
New Troy, Mich.	22.00	25.00
North English, Iowa		1.00
Norwalk, Calif.	169.15	
Ozark, Mich.		23.00
Paramount, Calif.	14.00	30.00
Peru, Ind.	1.00	1.00
Philadelphia, Pa. (First)	103.28	70.50
Philadelphia, Pa. (Third)	300.00	
Rittman, Ohio	42.00	25.50
Roanoke, Va. (Wash. Heights)	15.00	
Seal Beach, Calif.	41.75	
Seven Fountains, Va.		9.00
Sidney, Ind.	135.50	31.09
South Bend, Ind.	5.00	11.00
South Gate, Calif.		21.00
South Pasadena, Calif.	12.25	16.80
Sterling, Ohio	194.00	
Summit Mills, Pa.	14.00	8.00
Sunnyside, Wash.	267.69	
Temple City, Calif.	25.00	25.00
Tracy, Calif.		39.75
Washington, D. C.	74.90	36.00
Waterloo, Iowa	69.25	61.18
Waynesboro, Pa.	61.00	72.75
Wheaton, Ill.		20.00
Whittier, Calif. (First)	50.00	
Winchester, Va.		33.25
Wooster, Ohio	397.75	29.67
Yakima, Wash.		89.62
Yellow Creek, Pa.	6.00	3.00
Non-Brethren	130.00	114.96
Maintenance Gift (Foreign Miss.)		1,558.00
Not Designated by Church	291.50	143.48
Indiana Dist. WMC	31.96	

Total General Fund Gifts \$11,378.34 \$5,250.44

DESIGNATED GIFTS:

Ashland, Ohio	\$ 40.03	\$ 52.00
Canton, Ohio		3.96
Listie, Pa.	14.89	
Martinsburg, Pa.	40.00	
Waynesboro, Pa.		10.00
Winona Lake, Ind.	42.00	30.00
Non-Brethren	120.00	206.00
Alumni Association Project	400.00	
National WMC	1,873.03	16.65
College Senior Class Gift		75.00
Seminary Senior Class Gift		500.00
Graduation Offering		245.40
Building Fund	500.00	1,041.30

Total Designated Gifts \$3,029.92 \$2,180.31

Newspage



HARRISBURG, PA. The Northern Atlantic Fellowship of Brethren Churches is the newly organized conference which includes the Allentown, Harrisburg, Philadelphia (First and Third), and York, Pa. Two newly organized churches will soon be included: Palmyra and Hatboro, Pa. The next conference will be held at York, Pa., in May. Conference officers are: Conard Sandy, moderator; E. Wm. Male, vice moderator; Robert D. Crees, secretary; Rena Bauer, assistant secretary; John Kauffman, treasurer; John Neely, statistician; Conard Sandy, executive committee of the National Fellowship of Brethren Churches; E. Wm. Male, Wm. Hetrick, G. C. Saufley, credential committee; and John Neely, E. Wm. Male, youth committee.

FORT LAUDERDALE, FLA. Ralph Colburn, pastor of the Grace Brethren Church, Fort Lauderdale, Fla., appeared on WGBS-TV the local station each morning the week of June 4-8.

FORT WAYNE, IND. Rev. James Hammer is the new director of public relations for Sky Pilots of America, an international program working with boys. Rev. Elmer Sachs is director.

DAYTON, OHIO. The new building of the First Brethren Church will be dedicated Sept. 9. Wm. Steffler is the pastor.

NOTICE: All correspondence with the Brethren Evangelistic Crusade should be mailed to Rev. Scott Weaver, R.R. 2, Osceola, Ind., or Herman Schumacher, R.R. 3, Elkhart, Ind. Mail should not be sent to Winona Lake, Ind.

SOUTH GATE, CALIF. Alfred Dodds has resigned as pastor of the First Brethren Church.

LIMESTONE, TENN. Dr. Herman A. Hoyt was guest speaker at the Vernon Brethren Church on June 3. A. Harold Arrington is pastor.

CAMP CLEAR LAKE, WASH. The dates for summer camp for the Northwest Fellowship of Brethren Churches are: junior boys, July 9-14; junior girls, July 16-20; senior camp, July 23-28. Cost is \$10.50. See your pastor.

LIMA, OHIO (EP) Stanley Tam, owner of States Smelting and Refining Co., currently doing a \$200,000-a-year business, says he will turn all of its future profits over to missionary work. He has put himself on salary so that the company's entire profits can be devoted to helping meet "the great world need for Christian guidance." Mr. Tam, a member of the Christian and Missionary Alliance, says that in 1940 he "made God my senior partner" and since that time he has been giving 51 per cent of the profits of his business to evangelical work. His firm's business "took a pronounced upturn" after he made that covenant with God. Now, he reports, God has spoken to him again and asked for all of the profits. "God speaks through your conscience," he explained. "You know the feeling—at times there are things you feel you have to do because they are right. That's the way God spoke to me." (Tam's company reclaims silver from discarded photographs according to a process he developed after praying about the problems which had forced nine competitors into bankruptcy.)

CHANGE OF ADDRESS. The new address of Rev. Edward Clark is: Care of Mr. Eugene Miller, R.R. 3, Mechanicsburg, Pa. He is available for a pastoral call.

SPECIAL (EP) Paul C. Hartford, formerly of Winona Lake, Ind., and now director of Youth for Christ activities in the Carribean and also known as "The Flying Missionary," will lead an air armada to attend the Pan American Congress on

The BRETHREN MISSIONARY HERALD

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Winona Lake, Ind.

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Winona Lake, Ind.
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Winona Lake, Ind.

Youth Evangelism sponsored by YFCI next August.

DAYTON, TENN. (EP) Dr. Theodore C. Mercer, with 13 years experience in college administration, has been named president of Bryan University. He becomes (July 1) the fourth president of Bryan, succeeding Dr. Judson A. Rudd who resigned 18 months ago. Mercer, a former registrar and assistant to the president at Bob Jones University, has been a member of the administrative staff of Muskingum College, New Concord, Ohio, for the past three years.

WINONA LAKE, IND. Pastors are herewith notified the Brethren Missionary Herald have sold out on Brethren bulletins 7 through 11.

FARGO, N. D. (EP) Mrs. Garner H. Halvorsen, soloist at Plymouth Congregational Church, is not sure just what she should sing for the rest of the summer. A recent incident caused her confusion. A short time after singing "Bless These Walls So Firm and Stout," there was a crashing sound as the plaster fell off the walls and part of a ceiling of a basement room of the church.

In Memoriam

Mrs. Nettie Sanders went to be with the Lord on June 4. She had been a faithful member of the First Brethren Church, Inglewood, Calif., for many years.—Glenn O'Neal, pastor.

Mrs. Minnie R. Nelson, 88, was called to her heavenly home May 31. Mrs. Nelson became a member of the First Brethren Church of Long Beach, Calif., Aug. 4, 1940, and was a faithful attendant of the church services as long as health permitted.—Dr. C. W. Mayes, pastor.

Mrs. Sam Struckman, a deaconess in the First Brethren Church of Johnstown, Pa., died at her home in New Paris, Pa., on June 11.—Dr. W. A. Ogden, pastor.

PRAY FOR THESE MEETINGS

Church	Dates	Pastor	Speaker
Taos, N. Mex. . .	June 24-July 8..	Sam Horney	Dean Fetterhoff.
Hagerstown, Md. .	July 8-11	Russell Weber ..	O. E. Phillips.
Inglewood, Calif..	July 8-22	Glenn O'Neal ...	Pete Riggs.
Camden, Ohio ...	Aug. 5-19	Randall Rossman .	Bill Smith.

Qualifications of a Good Minister

By ARNOLD R. KRIEGBAUM

(Delivered at the ordination service of Thomas Craghead, May 29, 1956, at Riner, Va. and printed at the request of the ministers of the Southeast District).

(I Timothy 3:1-7)

In this Scripture we have set forth the qualifications of a minister. It is not our purpose to exegete this passage, but rather to suggest three practical qualifications of a good minister.

A GOOD MINISTER WILL BE CONSISTENT IN LIFE

The Word declares that he should be "blameless," "of good behaviour," "a good report." This consistent life is possible through spiritual and mental alertness.

Spiritual Alertness—It is absolutely essential that the minister who is to succeed for God must be on intimate terms with the Lord. This is accomplished as the minister seeks those mountaintop experiences in his own personal life. In addition to this he must guard carefully his own devotional life, lest the responsibilities of his position steal this precious blessing. The minister must study carefully and prayerfully the Word of God and its teaching of the life of Christ, the ministry of the disciples in the early church, and the working of the Holy Spirit. The minister should walk daily by faith with the Lord amid the pastoral scenes of Galilee. He should traverse with Christ to the rugged scene of Judea until he can say with the disciples of old: "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures" (Luke 24:32).

The quickest way to become "muscle bound" spiritually is to permit the affairs and duties of life to so absorb his time, that the minister grows cold in his personal life.

A good minister of the Gospel will be alert to his own spiritual need. Certainly he cannot admonish his people to tithe, if he refuses to do so. He cannot urge his people to have a family altar if he fails to have one in his own home. He cannot urge parents to discipline their children when his children resemble wild Indians. His congregation will not heed his admonition to do personal work when he shows so little in-

terest, nor can the minister demand reverence if he foolishly shows an irreverence.

Several years ago I was called to conduct a two-weeks meeting in a certain church. The pastor had been on the field for over eight years, and it was assumed that the church would have reached a rather stable degree of spirituality. The opposite was soon revealed. Not only so, but the reason was apparent.

The pastor of that church hunted out of season, after which he bragged about it to his congregation. Slang was used all too freely, and the congregation was only too much aware of it. Many times he demonstrated a ferocious temper, and this not infrequently in the

presence of his laymen. He drove his car like a maniac, and frequently had to pay fines for illegal driving. His family showed little, if any, interest in spiritual things. His credit in the community had been stretched to the breaking point, and yet in spite of all this he was egotistical as to his own attainments and abilities. The result was that his congregation lost all respect for him, and the community lost all respect for the church he pastored.

This pastor had not been alert to his own spiritual need, and as a result was powerless to lead his flock into the green pastures and beside the still waters.

Mental Alertness—The good minister who is to live a consistent life



Elders who assisted in the ordination of Thomas Craghead were: (left to right) Dean Risser, Paul Mohler, Vernon Harris, William Howard, Edward Lewis, George Donahue, Arnold Kriegbaum, and Robert E. A. Miller. Thomas Craghead, kneeling.

must not only be spiritually alert, but mentally alert also. One of the first things that a minister will learn is that it is impossible to bluff his way through the ministry. A good minister must not only keep his soul spiritually alert through intimate contact with the Lord, but he must keep abreast with the times in which he lives. He must be alert to the spiritual needs of the intellectuals of his congregation. He must be an accurate and logical thinker for the glory of the Lord. While the good minister strives to be mentally alert, he dare not become an intellectual drone. He must be willing to burn the midnight oil in his study, but he must also put shoes on his intellectualism and get out among his people to learn of their spiritual needs. A minister can sit in his study and dig out supersermons that astound the intellect, but if he fails to meet that needs of his congregation, he is a failure. Silver-tongued orations will not guarantee well-grounded saints.

A GOOD MINISTER MUST BE CONSTRUCTIVE IN LABOR

The Word declares that he should be "vigilant," "sober," "patient," and "apt to teach."

As a Good Shepherd—As a good shepherd of his flock the minister must be a pivot, a pilot, and a promoter. **AS A PIVOT** his people should have such confidence in his spiritual leadership, that he becomes the fulcrum of their spiritual growth. His parishoners must have such faith in his judgment, wisdom and guidance that they turn to him for counsel fully confident that all will be kept in confidence. The Apostle Paul was a pivot when he declared himself the chiefest of sinners, but assured his audience that God's grace was all-sufficient.

AS A PILOT the minister should seek to direct the course of life of his people to the Lord Jesus Christ, who holds the answer to every personal and social problem that confronts mankind.

The story is told of the old pilot of a river boat. An observer complimented the old skipper with regard to his skill of handling the boat. Said the passenger: "You must know where all the dangerous places are in this river." "No"; replied the old pilot, "I only know where the channel is." The good minister must know the spiritual channel to the victorious life, and that channel is Christ. Moses was a pilot, as he mar-

shalled the children of Israel around the tabernacle in tribes and families, which tabernacle was a symbol of the Lord Jesus Christ himself. Even so the good minister marshalls his flock around the person and work of Jesus Christ, God's Son.

AS A PROMOTER the minister should seek to encourage his people to perform their supreme responsibility to the Lord. As a promoter Nehemiah gave "to every man his work" in the rebuilding of the walls of Jerusalem. So, every saint must be given his job, under God, in order that constructive work might be done by every saint. An idle congregation is a dangerous one. The minister has not faithfully performed his task until his congregation is faithfully laboring in the Lord's vineyard.

Out in the far northwest there was a famous fruitgrower. He was an easterner with long banking experience. When he went into fruitgrowing, he applied his native and acquired experience to the many problems of his new business. He tested the soils, and scientifically distributed trees and vines to their proper locations. He sent everywhere for the best cuttings. He organized for packing, shipping and marketing. He lifted the value of the land. This man made general welfare for the community and a fortune for himself.

In New York a group of important businessmen were discussing the still unutilized opportunities in America and to prove a point, one man wired the fruitgrowers as follows: "How much can a man make yearly off of an acre of your best fruit land?" Back came the electric reply: "It all depends on the man."

It would not be fair to say that: "It all depends on the minister," but it can be said that the minister who faithfully serves as a pivot, a pilot, and a promoter will be a mighty factor in the hand of God.

As a Good Teacher—If a minister is to be constructive in his labor, he must be a good teacher. A good teacher dare not isolate himself in his little corner of superprofessionalism. While the minister will seek to feed the flock, making his pulpit his throne, yet it is proper to inquire as to the evidence or proof of a good sermon. The proof of a good sermon is the action stimulated in the hearts of the people who heard it. Every sermon should throb with love for the Lord and for the souls of lost men and women. The

chief aim of a sermon should not be to entertain, but rather to convict, instruct, challenge and incite to action.

There is a growing fear of emotionalism in the preaching of the Gospel, until there has been produced a state of paralysis. Today, in many circles, emotionalism is absolutely barred at the door, and cold formalism arm in arm with lifeless ritualism governs the services. The result is that the "isms" and "cults" are gaining converts by the thousands with their wildfire techniques. These cultists successfully stir the emotions of men and women but fail to teach the cardinal truths of the Word of God which is absolutely basic to any good teaching. People today are emotionally hungry for good teaching of the Word of God.

Years ago Bishop Edwin H. Hughes, senior bishop of the Methodist Church, told a class which was to be ordained that "Emotionalism has as much a place as logic in religion."

Bishop Hughes cited an instance when President Eliot of Harvard criticized Methodism as being too emotional. Bishop Hughes stated: "I told him that as far as my church was concerned, it did not have one-fourth enough emotionalism. The great center of over-emotionalism in America is not in the church but in the college. If people's emotions were stirred in the church as they are at a football game, Christianity would get somewhere."

Several weeks ago I went over to our local high school to see a track meet. After one of the races, I was walking along in front of the grandstand, and I saw a high-school girl crying to the extent that her entire body responded to her sobs. I conceived some tragedy had occurred. It had! Her boyfriend lost a race. No one seems to get excited of over-emotionalism in such a case, but if that girl stood in front of a church shedding a few tears of conviction for sin that could damn her soul to an eternal hell, some hyperscientific critic would decry it as "emotionalism."

So far as Bishop Hughes' statement is concerned, we would perhaps not go as far as he, but we do feel keenly the need for a proper use of emotionalism, which we should like to call logical teaching on fire.

(Continued on Page 411)

The Church's Commission

"WE ARE LITERALLY STANDING IN THE SHADOW OF THE HYDROGEN BOMB WITH THE GREAT HANFORD ATOMIC WORKS RIGHT AT OUR VERY DOORSTEP. HOW WE WILL RECEIVE AND ACCEPT THE CHURCH'S COMMISSION WILL DETERMINE THE HISTORY OF THE BRETHREN CHURCH IN THE NORTHWEST AS WE WILL HAVE A PART IN WRITING IT"

*Moderator's Address—Northwest Fellowship of Brethren Churches—
Spokane, Wash., May 1-4, 1956—By Harold Painter*



Rev. Harold Painter

I am deeply impressed with the greatness of this occasion of this our 35th annual conference of the Northwest Fellowship of Brethren Churches, and the importance of the work of every speaker on the program. No matter how well each one will do his part, there always is a time when he sees the imperfections more clearly than anyone else and wishes he could have done better.

I realize it is an honor and a favor to be selected as the moderator of such a conference, but I find it one difficult to appreciate just now, however good the intentions of you people at the conference at Portland last year. I am indeed grateful to have even a small part and I rejoice in the opportunities that have come to us as a people.

The theme of our conference this year is "The Church's Commission." The points that we expect to have emphasized are (1) Teaching, (2) Expansion, and (3) Evangelism. Our text is found in Matthew 28:19-20.

To say that we are living in the world's most critical hour is a platitude. The world is topsy-turvy and the forces of the adversary are organized into one mighty concentrated attack against the church and the things of God. Seemingly they have taken over high and low. Institutions, organizations, and principles that have been considered steady as the North Star, and steadfast as the mountains around us, have come to naught as though they were no more than dream castles or so much sculpturing in the sand.

However, in generations past The Brethren Church has faced times such as these. There have been other dark hours. Other generations have seen the winds and waves of iniquity and corruption. There have been others who have seemed to come to the end of all their resources. The Brethren Church has at other times, when faced with adversities, contended with obstacles that seemed to be insurmountable, and always, when the enemy came in like a flood, the Spirit of the Lord raised up a standard against him.

If there is a lesson to be learned, if history has any sort of a message, it is that the Holy Spirit has driven back the hosts of the adversary through sweeping revivals. The church's great commission then becomes the weapon in the hands of God and the people of God for a defensive, as well as an offensive, campaign against the forces of evil. It behooves us therefore, to clear the channels for the activities of the Holy Spirit.

The world is waiting to see what the Lord can do and will do, in this our day, with a church that is wholly dedicated to the task of carrying out the Great Commission, a church that is wholly surrendered to the work of teaching, with a group of churches banded together, contending for the faith once for all delivered unto the saints, bound together with the bonds of compassion, aiming toward one purpose—evangelism and expansion!

Read the newspapers, the magazines, listen to the radio and watch television; I need not stress the

seriousness of the time in which we live. Many feel it is the most crucial hour in the history of the church since Pentecost. We are literally standing in the shadow of the hydrogen bomb with the great Hanford Atomic works right at our very doorstep. How we will receive and accept the church's commission will determine the history of The Brethren Church in the Northwest as we will have a part in writing it. God has promised to bless His Word, not what I have to say, not my personal opinions, nor any other speaker in this conference (Ezek. 3:17-19).

Turning our thoughts backward, the history of the successes, as well as the failures, of The Brethren Church presses itself upon us. For our successes, whatever they are, we are indebted first and foremost of all to God, to His great love, to His abounding mercy and grace. For our failures, we can only look to ourselves.

The law of cause and effect is operative in spiritual matters, as well as in temporal things. The Pietistic movement of the 17th and 18th centuries was an effect of an antecedent cause. The masses set free from Romanism, not knowing what was expected of them, were thrown into confusion. They had no conception of positive duty, nor were they controlled in their lives by the high Christian principle of love. The effect of this cause was in part the founding of The Brethren Church at Schwarzenau, Germany, in 1703. As an infant congregation they grew in love, in knowledge, and in experience. Their peace was soon disturbed

as persecution was directed against them. This, along with a zeal for the cause, resulted in the Gospel being planted and churches formed in other places. They mutually agreed to lay aside all human creeds, confessions of faith and catechisms, and to give themselves to prayer and, with the help of the Holy Spirit, to the search of truth in God's Book, and having found it, to follow it wherever or however it might lead them. As a result of their earnest and devoted study they found a safe foundation on which to build.

It has been said that the church was born and baptized on Pentecost and with propriety we may add that it was reborn in Germany in 1708. That body whose Chief Shepherd preserved a succession of faithful representatives of its doctrine, faith, and love, through the long, dark period of the Middle Ages; and nourished it through the years of the great Reformation of Martin Luther and others; and until it resumed its ancient organic form, in 1708, of which Alexander Mack, Sr., wrote: "We have, indeed, no new church, nor any new laws; but in simplicity and true faith we desire to remain with the old church which Christ instituted through His blood, and to follow the commandment which was from the beginning" (Mack's Writings, p. 138). That body, which from that time on, has by regular succession expanded and developed into its present magnitude, as the National Fellowship of Brethren Churches.

The message, therefore, which the church of 1953 has heard from God, is the same message that her primitive ancestors heard from God, through His Son Jesus Christ, during His personal ministry and teaching among His disciples; and His ministry from His resurrection to His ascension; and through the inspiration of His chosen apostles.

It is a source of comfort to know that those early Brethren stood faithful, and that the church has reaffirmed those great doctrines of the Word many times since and will again, we trust, in this 35th annual conference in the Northwest.

Right at the turn of the century a group of Brethren people came to the Yakima Valley and settled in Sunnyside. As the rapidly growing community with its parallel number of church members made housing demands, so too plans were prepared to construct a suitable building of

sufficient size to meet the needs of the people for a house of worship. A Federation was formed with the Brethren, Methodist, Christian, Congregational, and Baptist people joining together in one organization. The new building was to cost \$3,800. It is an astonishing fact that the hard pressed settlers, sorely needing every penny they could scrape together for the development of farms and homes, raised over \$3,100 in cash before the building was started, and the remaining \$700 before it was completed.

The Federated Church was dedicated September 8, 1901, entirely free of debt. Within a year after its completion the building was crowded and additional space became an urgent need. On Feb. 22, 1903, the entire amount of \$2,700 was raised to complete an additional auditorium.

The constitution bound the six denominations together for a minimum period of five years and in the sixth year three groups withdrew from the Federation. On Oct. 25, 1910, an auction was held and the highest bid was made by W. S. McClain, representing The Brethren Church and the property was purchased for the amount of \$4,825.

There is no measurement that could gauge the accomplishments of Sunnyside's Federated Church. Neither can there be any factual comparisons made with the Sunnyside church that might have been without its influence, but it can be stated definitely that it did give the struggling community a unity of purpose and action, not only in the worship of God, but in every phase of its early life, and The Brethren Church was entrenched in the great Northwest.

With the organization of the Grandview church this last year, the Northwest District has expanded to eight churches and a Brethren Bible class in Toppenish.



First Brethren Church, Spokane, Wash.
Site of Conference

The church has accomplished much, and it is impossible to calculate what might be wrought if it were not for the unawakened souls in the church that are applying the brakes of indifference. If every member was spirit-filled and fully consecrated, our efficiency would be greater. Too many are laying up treasures at the wrong place. The voice of God, through the prophet Malachi, needs to be taught to our people until they get the application. Many are hoarding their blessings and through selfishness and stolid indifference are carrying on a system of wholesale robbery.

When the church was started, I thank God, The Brethren Church was born in a prayer meeting and in a Bible school. Those men and women in Germany gathered to pray God to lead them into His truth and light. They were willing to follow that Word as far as it would take them and wherever it would lead them.

That spirit has marked Brethren people down through history, and we have that spiritual life of a higher grade and type right here. There are many misconceptions of the higher spiritual life, and Brethren people have been misunderstood on this subject because we don't make a lot of noise, we don't get greatly excited, we don't make a fuss about it; but I tell you, the test of the higher spiritual life is not the noise, excitement, the fuss, but how much sacrifice you are willing to make, and how firmly you are willing to stand, when there is a cost demanded if you stand for the right! I just don't care about the shouting and loud profession of faith and so-called manifestations of the spirit. I used to like the sound of the loud roar of a straight pipe racing motor, but now I admire the smooth surge of power of a motor properly torque controlled, that puts its power where it belongs, and the emphasis in that ability to climb the grade. I don't blame people for shouting, but it is, too often, just unmuffled exhaust. Let's turn it into work. Now then, judge by that standard!

The type of spirituality in The Brethren Church has ever been the staunch, sterling type that has the "hallmark" of heaven upon it. It is the only type that is worthy of commending to intelligent and sober people. Brethren, I believe that our church is the most spiritual church in the world today, but I believe that it ought to be much better, far higher than it is.

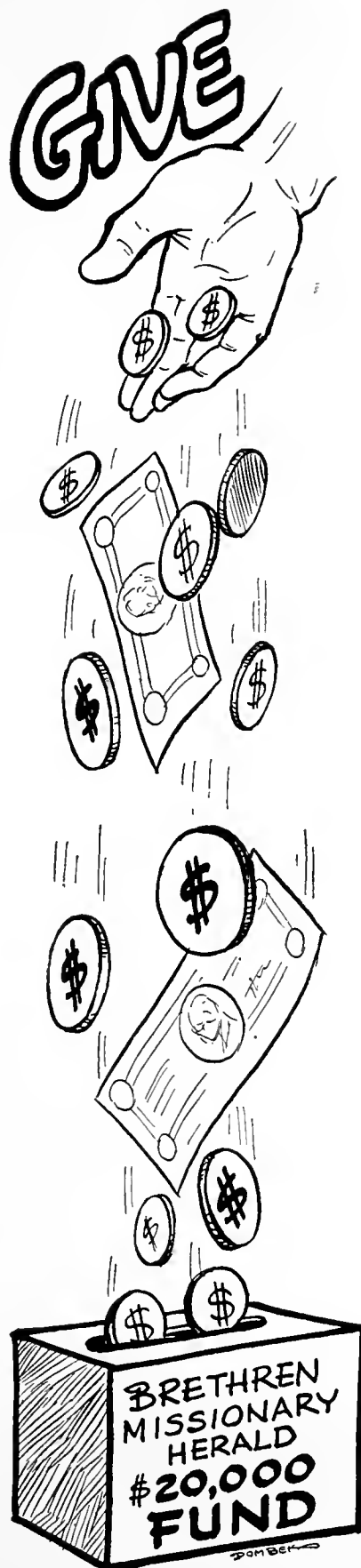
Oh, how backslidden so many of us have become; how cold, indifferent, how careless and calloused we have become, as servants of God, as preachers and teachers of the Gospel. We have gotten into a small-time rut and have become careless about the things that are most vital. There is very little concern about being filled with the Spirit so we can know God's will for us. We become content to go to church and listen; we are content to preach sermon after sermon until it becomes a natural thing. We know what to say, how and when to say it, and after the service is over we greet one another and fellowship together and then go home and thank God for the people and for the good time we have had, but we don't have a passion—we don't have a burden. We need to seek the face of God so that He will do something to our hearts and change this attitude in our churches. But we will not have a passion for the souls of men until we first have a burning passion for Jesus.

There is only one word in God's vocabulary known to man, that describes such a condition, such an attitude—sin. We read the result in Isaiah 59:1-2.

It is of special note that the psalmist cries out: "Hear me now! Don't wait until some other time." It seems to me that we are in need of some speedy answers if we are going to accomplish the commission of The Brethren Church in the Northwest.

At our district conference in Sunnyside two years ago we said we would endeavor to pinpoint 10 places to establish churches. Was that just idle dreaming? I tell you brethren, it's the serious task we ought to lay upon our hearts. Not that we may glory in mere numbers, but because human souls are of such priceless worth. Ten new testimonies! A mighty small percentage of our opportunities. Who would even dare to estimate, or even guess, the number of souls in this great Northwest by the end of this decade. Can we do this much? We can, because we must. We can? I mean with God we can do even more, much more, than we are able to ask or think, if only He can find the tools with which to work.

With praise to God for what He hath already wrought among us, and with hope and faith in what He will yet do, we will forget the things which are behind, and stretch forward to the things which are before.



QUALIFICATIONS OF A GOOD MINISTER

(Continued From Page 408)

I am firmly convinced that when the Holy Spirit convicts an individual of sin, the soul will be emotionally stirred, and personally I would rather see a few tears of conviction than to see a smirk or a smile at the time of a public confession.

A GOOD MINISTER MUST BE POSITIVE IN HIS LEADERSHIP

The Word demands that the minister should rule "well his own house," and not be a "novice."

In His House—Let us think of this word "house" in the double sense. First, he must rule well his *physical* house. Unless a man learns to control his own body, which is the house of the Holy Spirit, he will never have a positive leadership. Many a minister has failed in his calling, simply because he failed to guard and keep his own house clean and apart from sin.

Secondly, he must know how to govern his temporal house or home. If a minister has the respect of his own family, it is fair evidence that his influence in the home is positive. This does not mean that he rules as a dictator, but as a spiritual father, instructing his children in the ways of righteousness. If the minister is a positive leader in his home, his children will reflect it in public.

In the Lord's Work—The minister must be an example in word and deed. If he is to be a tool in the hand of God in the Lord's work, he must be a tower of spiritual strength among his people. To accomplish this the minister must confine his sphere to a spiritual realm. There is a place for a jovial, happy, jubilant spirit on the part of the minister. On the other hand, he must know when to be serious. These are days when men and women are faced with the complexity of problems—economic, social and marital. No individual desires to turn to a clown for spiritual counsel. The minister must be strong in the Lord, and in the power of His might, in order that he might faithfully perform his responsibility under God in the reaching of precious souls for Christ, and in helping the fallen to stand again with an eye single on the person of Jesus Christ.

Plan Now to Attend

SIXTY-SEVENTH ANNUAL CONFERENCE
NATIONAL FELLOWSHIP
OF
BRETHREN CHURCHES

CONFERENCE THEME:
"Good News For Our Day"



Auditorium, Winona Lake, Indiana

MODERATOR'S ADDRESS—MONDAY, AUGUST 21, 10:00 A. M.
REV. THOMAS HAMMERS

Winona Lake August 19-26

SUNDAY SCHOOL CONVENTION—AUGUST 19-20

The BRETHREN HERALD MISSIONARY



FOREIGN MISSION NUMBER

JULY 7, 1956

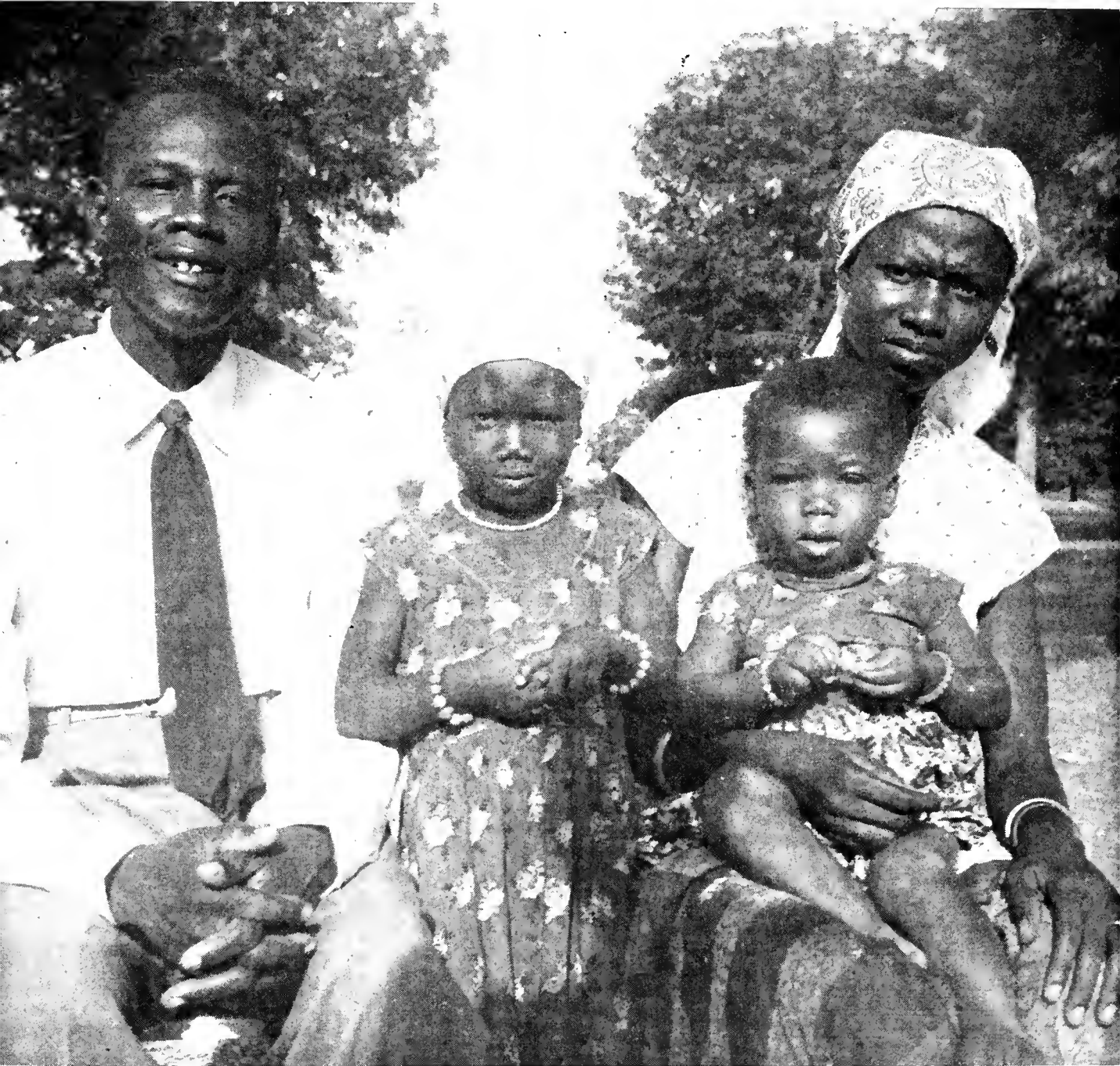


Photo By Robert Williams

The Gospel Makes a Difference!

We Thank You!

Our missionary rallies which continued for four months and just ended with the end of May were very well received. Rallies were held in all of our 11 districts and in almost all of the churches. In each church there was from one service to five or six services. All available missionaries took part. We want to thank the missionaries, the pastors, and all the churches for helping in this fine work. We are now planning for next year's rallies. Any constructive criticism and all helpful suggestions will be greatly appreciated.

Reports in Our August Issue—

As we did last year, our total report for all of the so-called Easter offering for foreign missions will be published in the August issue of the *Missionary Herald*. This will include the time from January 1, 1956, through June 30, 1956. Pastors, please check carefully to be sure that reports and offerings reach our office by July 15, 1956.

Not Willing to Give Up—

Just this week a pastor called and asked for another 150 foreign-mission dime folders. His church hasn't made the gain in foreign-mission offering he or they desire, so they are going to use the dime folders and are determined to complete their offering so they will be happy about it before the end of the current year.

The Calendar-Year Basis—

Total annual offerings for foreign missions are figured on the calendar-year basis, or from January 1 through December 31. Most of the offering will be sent in following the Easter season, but most churches will also stay on the job with the determination to complete the 30 percent increase in the annual offering until the very last day of 1956. Pastors who did this last year were pleasingly surprised at the results.

Supplies Are Arriving—

Our announcement of the need for food supplies at the Missionary Residence is already bearing fruit! Several others have written that they are gathering food and will send it later. It is not only needed at the Brethren Missionary Residence at Winona Lake, but by all the missionary families living in the other areas of the country. Any staple articles, as well as canned goods, will be appreciated.

Residences for Missionaries—

A month ago we mentioned the serious situation facing us with respect to residence living quarters for three of our missionary families—the Hoyts in Don Bosco, Argentina; the Maconaghys in Jose Marmol, Argentina; and the Fogles in Lyon, France. Our board of trustees has taken a step by faith, and has authorized

the building or purchase of property in each of these locations. Our prayer is that offerings will be sufficient to carry this added financial expenditure. The Lord is more interested that His servants shall have a place to live than we could possibly be. We look to Him to supply this added need.

Mob Plunders Evangelical Chapel—

A mob of people led by a Catholic priest, Padre Camilo Geraldo, broke into a Protestant chapel at La Galicia, Colombia, South America, and stole a number of articles that had been stored there. Reports indicate that they celebrated mass before leaving and that obscene writings and insults were left inscribed on the walls of the little chapel. Following the robbery a general threat against the lives of all Protestants in the area was made and more than 300 believers were forced to flee from that vicinity.

The stolen articles were reportedly sold at a public sale. Local officials made no attempt to restore public order, or to protect the Protestants and restore their property.—*EFMA Missionary News Service*.

Another Tribe to Hear the Gospel—

In Brazil the South America Indian Mission has been given exclusive permission to work among the wild Chavante Indians at the Batovi River. The permit includes the right to build a permanent mission station there. This permission was granted by the authorities of the Indian Department, who also urged the mission to enter and begin work among two other tribes of Indians.—*EFMA Missionary News Service*.

This river is located some 1,000 miles south and west of our mission at the mouth of the Amazon River.

Spain Withholds Passport—

Spanish officials have withheld the passport for Rev. Jose M. Martinez, the Spanish delegate to the World Evangelical Fellowship meeting in Providence, R. I., August 27-31, 1956. They also withheld passports for two Baptist pastors desiring to attend the World Baptist Alliance in London last June. Officials explain that they have been ordered to take this action with respect to all Protestant ministers. This is just another plan Satan has to make life difficult for born-again believers.

Two Minutes to Twelve—

For nine years the clock on the cover of the "Bulletin of the Atomic Scientists" stood at 11 o'clock, indicating that it is the 11th hour in world affairs. This year for the first time the cover has been changed: the hands on the clock are so arranged as to indicate that it is "two

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THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

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I Saw Africa Starving

By MRS. WILLIAM SAMARIN

Missionary to Africa

The morning was Africa in all its tropical beauty. The wide branches of the yellow bush outside the church were heavy with fragrant blooms. The village people filed to church between the flaming branches of two red flowering trees. Above me the cotton-ball clouds skipped quickly across God's Sunday sky, and yet my heart was sick. My head swam and I pushed my heavy helmet up to catch the refreshing breeze.

I had chosen this morning to come to church early to greet the black friends as they gathered in God's house. As they came my heart was warmed by their wide friendly smiles, smiles we'd grown to know and to love. Then, as if God had set a new pair of glasses on faulty eyes, I saw other things besides these smiles.

A Christian brother lifted a sore-infested hand in greeting. A group of grinning boys passed and the imperfection of their "itch"-pocked skin repelled me. A faithful Christian grandmother gripped my hand with her two withered hands as she tried to see my face with her one failing eye. A young mother waved a bright greeting but as she turned, the baby at her back gave no smile for his eyes were full of fever. A leper hobbled by on toeless feet, his daughter guiding him with her still clean strength. Next came a well-dressed friend; yet I could not take comfort in his strength for doubtless his body fought daily against unseen parasites that sap at his very life. I who had never had a vision for medical missions felt a small



Starving for Food

revelation of the compassion of Christ as He took time to heal the multitude. As I settled myself for the morning service I lifted a prayer for our nurses and doctors as they daily give themselves for these sick. I had suddenly seen Africa starving for good health.

With re-opened eyes I walked that evening about the mission grounds. My two sturdy children skipped before me. Their keen eyes saw strange flowers and curious birds. But no one walks alone in Africa. The black, dusty feet of the village children joined us in the evening trek. No sturdy legs carried them in dancing patterns. Each child carried like a badge of identification a thin body and a great, bloated abdomen. Their bright eyes were slowed by hunger. These who walked with us had not eaten properly since they had left their mother's milk. Again I saw Africa starving—starving for food.

But no sight has sickened these protected eyes like the sight of an earlier Sunday. I had heard weeping from a nearby village all morning. When the noontime tasks were done and the children were resting, I walked the village paths to see the cause of this sorrow. I followed my ear through green manioc gardens till I stood at the edge of a small village. There was a group of just five houses. On a mat in the center of the village lay a figure of a very sick native. The women were wandering about crying in pitiful helplessness. Before I could come near, one woman bent over the prostrate figure only to rise with a jerk and



Starving for Christ

(Continued on Page 418)

Bangui Needs a New Church Building

By DR. ORVILLE D. JOBSON

The Bangui church, organized in December 1954, now has 600 members and a Sunday attendance of well over 1,000 people. However, the people continue to worship in temporary quarters. The first unit of the temporary chapel was dedicated in April 1955, four months after the church was organized. Two additions have been erected to care for the increasing numbers. In the accompanying picture one can see only two of these units. There is a corresponding wing on the other side of the longer of these two sections. The three units cover approximately 3,000 square feet and we manage to seat some 1,200 people on the closely-spaced benches.

However, the present quarters are far from adequate. While the roof is of sheet aluminum, it is fastened on only temporarily—so it can be used again on the permanent church—and it leaks in several places leaving numerous mud holes in the dirt floor. There are no walls, and while the makeshift mat protection around the sides helps to keep out the early morning sun, it is no match for the horizontal tropical storms. On several occasions when a storm came up during the service, hundreds were drenched in the driving rain.

The need for a better and larger church home has stirred the members to action. In 15 months they gave a little over \$1,800 in the building fund. Some of this was used to erect the temporary chapel and purchase sheet roofing. But they are far from having enough to even talk about beginning a new building. According to the estimate now stated, it will cost at least \$5,000 to erect the building needed in Bangui. And this is not for a fancy or elaborate construction, but for a tabernacle-type building with sawdust floors!

The giving of the members and converts has really been commendable. Besides the amounts given in the building fund, they gave \$835 for the current expenses for the same period. But even with these real sacrifices it will be a long time before the Bangui congregation can have a church home. When they look at

their meager resources, they are likely to become discouraged, but when they look to the Lord, they are full of faith. Five thousand dollars is almost one million francs, and while one million francs is far from \$1,000,000, yet to these people that sum looks as big as one million dollars would to some of our prosperous congregations. We are concerned that the church does not lose much of what it has gained while waiting two or three years to have an adequate place to worship.

The location for the new church is the most ideal location in Bangui. It is in a new section of the city which is being surveyed to provide building lots for African homes. There is only one building in this section at present. It is the government medical clinic which can be seen in the accompanying picture. The location is just two miles from the commercial center of the city, and is in the hub of a semicircle which contains half of the African population of Bangui.

The Lord has blessed the work in Bangui beyond our fondest hopes. To doubt that He will provide for this major need would be folly. So we have encouraged our people to look to the Lord, and trust Him to meet their need as they go all out to give to the limit.

We share this need of a tabernacle for the Bangui congregation with our constituency, asking that you pray with us that the Lord will meet the need, and be glorified in the provision.



Lower—Present Temporary Quarters, Upper—First Meeting Place

THE CHILDREN'S PAGE

MARY MISSIONARY—



This picture shows some children from the Sunday-school class of Mrs. Gail Miller of the Pleasant Grove Brethren Church, North English, Iowa. These children are interested in helping the black boys and girls in Africa. Their little hut had \$19 in it. They desire that their offering go toward the printing press in Africa. We pray that some day these interested children may give their lives to the Lord to tell the way of salvation to the people in Africa traveling the downward way.

MISSIONARY HELPER OF THE MONTH

Boys and girls, we have another missionary helper for you this month. Do you know who he is? Well, his name is Douglas Haag. Dougie lives with his parents, Rev. and Mrs. Walter Haag, at San Ysidro, Calif. They work across the border into Mexico. Some people cross the border to attend the horse races, some to make money, and some to see the country. But Dougie and his parents, with his two sisters, Sharon and Sandra, cross over to try to win the people of Mexico to Christ. Pray for them that they may win many people to Christ.

Although Douglas is only six years old (his birthday is July 9), he has had some interesting experiences and he is a real "missionary helper." Do you remember the missionary story by Mrs. Haag entitled: "Out of the Fox Hole Into the Lion's Den"? Well, Douglas is the "missionary's boy" who tells that story. Maybe you should ask your Sunday-school teacher for a missionary storybook so that you may have that story along with the others!

GOD'S WAY WITH BANANAS

The banana is a fruit we have in Africa. The plant is an herb. Its trunk is a false stalk and grows in height about 10 to 40 feet. The leaves are large—a foot or two in width.

We can learn a lesson from God's way with the banana plant. When the plant is grown there appears a large flower bud. When it opens we see a cluster of little purple flowers. Each flower will make a banana. The flowers hang toward the earth, but as the bananas grow they turn upward. Children, when little, look toward the earth—to earthly things—but God's way for boys and girls is to look upward toward heavenly things. When we take Jesus in our hearts, we grow and produce the fruit of the Spirit and have a zeal for winning souls for Him. We want to see the little heathen children saved also.

The banana plant has only one life and dies when the banana bunch is taken off it. We also have one life. We want to give our life to Jesus and follow God's way for us and lay up treasures in heaven.

The banana has a peeling to protect it. Without it the banana is exposed to the world and contamination by flies and germs. Jesus is our protection from danger. Without Him we would be exposed to evil and be ruined and destroyed.

Often man turns God's way upside down. He even does this with the bunch of bananas when it is cut from the plant. God's way is for children to worship Him on Sunday, but man turns Sunday upside down and goes to games, picnics, and goes sight-seeing, fishing, or joy-riding. The Scripture says: "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:9).

Are you following God's way in going to church and learning about how children can know God's way for them to help the missionaries in telling the Good News to heathen children?—*Estella Myers.*

Bush Travel in Africa

By MRS. C. B. SHELDON

Missionary to Africa

If you could be transplanted to this village of Bowai for a day, I am sure you would be encouraged to go on with your support to take the Gospel to those in darkness. We are here for a district conference where some 25 chapel workers gather for three days of fellowship and inspiration. This is one of our more encouraging chapels and they haven't had the Gospel many years either. The leader is Geremali, a leper who has not had the privilege of going to Bible school but will go in another year because of a new ruling whereby they can take lepers under treatment.



Mrs. Sheldon

Let me introduce you to a few of the people here, for they are just like folks everywhere. I have just returned from gathering with the women. They like special meetings and, since they are more backward than the men, they need every encouragement. One young woman, Marie, is such a help. She reads the Word and helps teach the others. We praise the Lord for Marie, but it takes a lot of work to get the women that far. Another jewel is Semkomana, an old man who looks like a patriarch. He hasn't known the Lord many years and his eyes have not permitted him to learn to read, but he has a bright mind and, had he been with us in earlier years, could have been a great help in the work. However, we are happy that he has taken the Lord and witnesses for Him. I think we have told some of you how he brought another old man to us before we went home on furlough, and asked Mr. Sheldon to talk to him. When questioned about why he didn't accept the Lord, he said he had two wives and would wait till one died before taking the step! Well, one did die, and we asked him again why he didn't take the step. Well, after hesitating a bit, he said he liked his native beer too well so would wait awhile. Pray for him, for he is old. These two old men, one in Light and one in darkness, are on our prayer cards which many of you have received.

The chief of this village—Pandi—is very good to the Mission. He accepted the Lord some years ago, but when he was called to be chief he compromised and took a second wife. He could be a power for the Lord if he would just give up his riches!

The natives were telling us some of their folklore the other night. The moon, they say, has two wives—two of the stars. When the new moon appears all thin, it is because the star wife on that side doesn't feed him very well. As the moon travels across the heavens and gets fatter it is because the wife on that side feeds him well. They have even named these star wives Bountiful and Stingy!

Do you want to come and visit me in the little round

mudhouse the Christians made for us? The house is dark, and the mud floor is rather dusty in the dry season. Sometimes we wash up and then sprinkle the water on our dusty floor. (All water must be carried from the distant stream.) Outside the dust is so bad that it gets in my throat and makes it hard to teach the women. I have to be careful and save my voice for the message only.

Some of you said you would pray for the Banda people in the lower part of our district. They are so steeped in heathen worship and have been hard to reach. Some time ago we sent a couple to them who had gone through the Bible institute, and they witnessed faithfully without much response. But tragedy struck this family, for the wife died in childbirth, and the husband in his loneliness has returned with his two older children to his own family. Continue to pray for the breaking of Satan's power over them.

We do miss our family very much and it seems sometimes that Carolyn must return for vacations as she did last term. We miss all the good services and friends that we enjoyed so much while on furlough. But of course we do rejoice that we can be out on the firing line where the fields are ripe unto the harvest.

I SAW AFRICA STARVING

(Continued From Page 415)



Starving for Good Health

scream an unearthly scream. The aimless wanderings of the village women stopped as death entered, and they too screamed in such a manner that I turned as if to run from the awfulness of it. Grabbing ashes from the warm fire, one woman rubbed her body frantically till she looked like a ghost, as all the while the air was torn by her crying. After the first emotions of death passed, the village fell to weeping the chant I was soon to learn to know so well—the chant that all tribes in Africa weep together. From their lips in awful unity came this question: "Where have you gone—oh tell us, where have you gone?" Not for an hour or even a day, but for three days the awful question would ring through the tiny village. With slow step I turned homeward. I had seen Africa starving for Christ.

It is Sunday as I sit at my desk to write. But it is Sunday in America and I have been on furlough nine months. Good food, clean streets, and a multitude of meetings have dulled my memory. And so I write to remind myself. I dare not forget that Africa is starving and I have "the Bread of Life"!

Presenting the Pizzicari Family

By LYNN D. SCHROCK, Missionary to Argentina

Personal work can become pretty discouraging in this land, and for the institute boys it was just that. But one day the Lord had a heart prepared—a heart that had been seeking, a heart that was sad and lonely, a heart that felt the bottom had fallen out of things. This was Mrs. Pizzicari's condition.

When the boys arrived at her door, they gave her some literature and began to talk. She told them she had wanted to go to a meeting but was afraid to go alone (which, we are discovering, is the case so often in this land). They asked if she would like to talk to the pastor's wife and she expressed her desire to do so.

We arrived to find a heart open for the truth and for something to give her a hold on life. She mentioned having lost her parents within eight months—she had been so united to them and there was a real bond of love between them all, but now she was finding herself all alone. She began to cry, saying she and her husband were going farther and farther apart. The son is in a difficult age and she believed her husband wasn't handling the situation in a wise manner. How happy we were to be able to point her to Him who can save us and our loved ones and give wisdom which we lack for such situations. We told her the Saviour desires homes united in Him, and that once accepting Christ she could find a refuge in prayer which would change this situation.

After pointing out from the Word the claims of the Gospel, we parted, with the understanding that she would attend the meeting the following Sunday. One of the ladies accompanied her to the meeting, and Mrs. Pizzicari accepted Christ there.

At once she began to send her daughter to the meetings also. Christmastime came. The daughter was in the program. We urged her to invite her father. He did come.

Now we present Mr. Pizzicari. He's a businessman working for one of the cigarette companies. When we were talking with Mrs. Pizzicari, she said it was going to be easier to get her husband to the meetings than it would be the son. We were happy in a sense to hear this, as generally it's the very opposite. This lady knows her husband—for he did continue to come Sunday evenings and also to a Sunday-school class. The Sunday before the general conference he too raised his hand expressing his desire to accept the Lord. He attended every meeting of the conference. One night after one of the conference meetings Mr. and Mrs. Maconaghy were talking with them. Mrs. Pizzicari expressed their joy in the Lord and how their home life had changed and now there was unity between them. The Lord did this!

Mr. Pizzicari isn't just another Christian. We are finding him desirous to serve the Lord. Though just a babe in Christ, he is testifying. On a trip to Buenos Aires he told of how he was able to testify on the trip there and back; also that he's talked with his brother about Christ and believes he lacks little of making a decision. When volunteers were asked for among the



Mr. and Mrs. Pizzicari and daughter

men to pass out tracts before the evening service, the first one to offer was Mr. Pizzicari.

We can praise the Lord for these three decisions, but urge prayer for the son. He is in the Catholic Action where they attract the boys of his age with sports, cigarettes, and dances. We cannot help but feel that he too will accept Christ, that they may be a united family in the Lord.

MISSION OFFICE MEMOS

(Continued From Page 414)

minutes to twelve"—that time has almost run out. We do not know the times and seasons—those are in the Lord's hands—but we do know the need for world evangelization. Communism is taking advantage of the time regardless of the lateness of the hour. As bearers of the Precious Word, should we not rush to the world with the Gospel?

Because You Prayed—

From the "Bouca Beacon," edited by Rev. and Mrs. Roy Snyder in Africa, we quote the following:

"Because you prayed today

I found it was not hard to face the dawn,

Take up the work I laid away but yesterday,

And shoulder it and dare

To smile a bit

And find a blessing I'd not dreamed was there—

Because you prayed."

Prayer is such a privilege. It is such a joy. It carries such blessings for those who represent us in foreign lands. Are you availing yourself of the privilege and joy of praying for our missionaries?

The Last Lap of the Journey

By MISS ESTELLA MYERS

(This article is the eighth in a series on the early history of the Brethren Africa mission.)

"The Lord, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee" (Deut. 31:8).

At Bangui the Sedec Company had given us permission to live in one of their small empty houses near the river until we could make the trip to our station. Many of the porters who stayed on the grounds were sick with the grippe and it was necessary to treat them every day. We had tepoys made to carry us to Bassai. The baggage was prepared so that no piece would weigh more than 55 pounds, which was a load for a porter to carry on his head. After all the preparations for traveling were over, we gave each porter his load and started very early one morning on our journey toward Bozoum. We followed the auto road as far as it was made; then we took the narrow winding path through the jungle. We crossed the large rivers in canoes or overhanging bridges. Over the smaller streams we were carried in the tepoys, the natives wading in the water. The trip was a long, hot one, and at every river or stream the porters put down their loads on the ground and descended the bank and took baths.

In the forest country we saw the women carrying their loads on their backs, strapped across their foreheads. We saw very few animals; yet sometimes monkeys and apes could be seen in the trees or on the path. The natives living along the way wondered about these newcomers who were marching through their land with many loads, and they feared us and were not friendly to us. Each evening we arrived at the end of the day's journey tired and hungry. It was a hard trip for our porters, for many were not well and unable to carry their loads. Two of the number died on the way.

On December 24, 1921, we entered a deserted village to stay not only for the night but also the next day, for it would be Sunday and Christmas and I had fever. We were not in the village long until we noticed a fire all around us not far away. The owners of the village had left their homes that they might be away from the traveled path and from the eyes of the government.



Huts in Karreland

They did not intend that anyone should use their village, especially white people, so the owners intended to burn us out. As fast as the porters fought the fire the more places were seen in flames. We were losing the fight in the struggle. We sent Pondo, our servant, to find some of the people and tell them we were not government people but had some good news to tell them. We asked him to bring at least five men back with him that we might tell them this "Good News." Pondo returned with the men and brought them into my hut. I told them that we were in their land to tell them that there was a good place to go after one died and how to get to God's house. I told them we loved them and wanted them to love Jesus who was their Saviour. We requested them not to burn down the village, that we were going on in two days. They agreed and from then on we had peace.

Another day Sister Hillegas did not feel well and we decided to make the next day's journey that night to avoid the hot sun. We took our cots, duffle bags, lantern, and enough porters to carry us. Brother Jobson stayed back with the tired porters to come early in the morning. During the night our tepoys broke down. We left the broken pieces in the path and tied a blanket to a pole and Sister Hillegas was carried in the blanket. We arrived safely and were soon fast asleep in the rest house. Next day Brother Jobson rushed into the village and was so glad to see us, for he had seen the broken pieces of the tepoys along the way and feared we had encountered animals.

All along the way the women were interested in our long hair, and we let it hang for their enjoyment. On the path the natives carried spears for self-defense. Their diet was according to the season. During the season for white ants they ate white ants; in the season for worms on the trees they ate worms; when the grasshoppers were plentiful they caught and ate grasshoppers. In the dry season they burned the tall grass to hunt animals and had meat to eat. For fish they made a dam in the stream and many women pitched the water over the dam with a gourd and caught the fish as they backed up. They made traps and set them in the rivers for the fish that were large. Snakes were a delicacy. When our porters killed one on the path they carried it until evening to eat. They did have manioc gardens far away from the path.

Distance was measured by streams or brooks. If we should ask how far it was to the next village, they would answer, "Three waters," or as many streams as we were to cross before we arrived there.

As often as we could, we preached to the people along the way, using Pondo as our interpreter. We often came to a village where the people were drinking, gambling, and dancing. Sometimes in the village the people were mourning and wailing to the sound of a drum and the women were throwing themselves on the ground like they were mad, for some relative had died. Indeed we knew we were traveling on the Devil's camping ground.

We finally arrived at Bozoum December 31 and found Brother Gribble waiting for us. We all went to Bassai that evening by foot or bicycle. We crossed the swift river Ouham before dark in canoes and traveled the



Carrying Their Loads on Their Backs

snake-like trail through the Karre mountains until we reached Bassai.

Our first homes were tents until our mudhouses were finished. The people came to see us, curious to see our things. It seemed a small crowd was always near to watch us. Women wore leaves and the men wore bark of a certain tree, and the children wore sunshine. The children loved to peep under the sides of our tent. When it was too much, we would throw a cup of water in their faces to stop it. They understood that language.

To obtain food was a problem. The natives hid their chickens and goats on the other side of the mountain so we would not know that they had them. We lived on what we could buy of the native foods. We were so thankful for the dried fruit that was sent to us through the mail. As soon as supplies were permitted to come into the colony, the stores sent us flour and canned goods. One day four cans of cheese came with some other things. The two men each devoured a can of the cheese at one sitting, so hungry were they for something new. Truly in every way we leaned upon the Lord. There was an embargo act on at Matadi. The little railroad could not bring up all the supplies that were to come into the country, and this was hard on the white people. The Lord knew we were willing to endure that we might make disciples for Him out of those unlovely people. It mattered not what we might need, to suffer or be deprived of—just so the natives in that heathen land could hear about Jesus and accept Him as their Saviour. We knew that to advance must be on our knees. We had prayer meetings together every day.

The natives were eager to teach us their language that we might tell them the "Good News." A great deal of our time was spent with them, trying to speak what we knew of their language. We made some dreadful mistakes. One day I said to the boy: "Take this water out

to the goat (*hala*)," instead of "outside (*kala*)." He was gone a long time, then came back with the basin of dirty water, saying: "I cannot make the goat drink it." I then said: "Throw it outside (*kala*)." I saw I said *hala* instead of *kala*.

Soon after we arrived, Brother Jobson thought he would go hunting to get some guineas. He saw five guineas sitting on a limb. He shot one; it fell. He shot another; it fell—until he shot all five. They did not fly, for they did not know the noise of a gun. Perhaps they thought it thundered.

Things are changed now, for in the Congo things are changing rapidly. Even the hearts of the people are changing, old things are passing away, all things are becoming new. In the place of fear and sadness comes joy and freedom. May God hasten the day when all have the chance to hear the "Good News" and be saved.

In Enemy Territory

It's not for a vacation or a pleasure trip that missionaries go to the ends of the earth with the Gospel.

Missionaries serve in enemy territory where their enemy, the Devil, has for centuries been in undisputed control. The missionaries have challenged his supremacy and march on in Jesus' name. It is only to be expected that our adversary, the Devil, will challenge every step in their march of progress in the foreign field.

Missionaries are encouraged by the consciousness that thousands of God's children at home pray for them. But how much do we actually pray for them?

Old prayer warriors finish their course, complete their intercession, and we are called home. Are young prayer warriors taking their places? Our missionary personnel has tripled in the last decade or more. Has our army of intercessors increased proportionately?

In recent years we have had so much of illness—in polio, in surgery, in nervous disorders in addition to all the current illnesses, especially those of a tropical nature. There have been deflections from the faith on the part of native and national believers, with far too many returning to the old paths. In so many of our fields, as in the homeland, far too few young people are preparing for Christian service and for a greater ministry of usefulness in giving forth the Gospel.

We are sure that these difficulties we face in the work are a source of great glee to our adversary the Devil. We have been made to ask whether these difficulties, physical disorders, and deflections from the faith are in proportion to the number of prayer warriors in the army of our God.

Are you using the little prayer booklet as a guide to consistent missionary praying? Are you loyal in your attendance on the 15th of the month Day of Prayer in your local church? Do you mention the missionaries individually and personally in the various prayer groups in your regular church life?

Remember, we work in enemy territory, and our first line of defense is the fellowship of those prayer warriors who stand with us in this work of faith.—R.D.B.

Headliners



CHEYENNE, WYO. Plans for the new church building for the First Brethren Church have been approved by the Home Missions Council and work will begin as soon as possible after July 1. Russell Williams is pastor.

WAYNESBORO, PA. The address of Rev. William Gray has changed to 250 Philadelphia Ave., Waynesboro, Pa. Please change Annual. The Gray family moved into the new parsonage June 25. The dedication of the parsonage took place July 1. Dr. Herman W. Koontz, of Winona Lake, Ind., was the speaker. This is Brother Koontz's home church.

BERNE, IND. Miss Phyllis Anne Sprunger and Paul Gehman, son of Rev. and Mrs. Ord Gehman were united in marriage June 15. Rev. Ord Gehman officiated at the wedding. Paul is a student at Grace College.

GLENDALE, CALIF. Because the steamship line cancelled the stop at Belem, Brazil, the sailing date of Rev. and Mrs. J. Keith Altig and son, Steven, had to be changed. They have secured passage on another ship and plan to sail about August 12.

STOYSTOWN, PA. The Somerset County Brethren youth rally was held at the Reading Brethren Church June 30. John Burns is the pastor.

HAGERSTOWN, MD. The Calvary Brethren Church, newly organized church in the Atlantic District Fellowship, evidenced their missionary zeal by donating their evening offering, June 24, to the Brethren Missionary Herald. Jack K. Peters is pastor.

WOOSTER, OHIO. Arthur Johnson, 14, son of Mr. and Mrs. Al Johnson, is a member of the First Brethren Church. He accepted Christ at the age of five, joined the Brethren Boys Club in the fall of 1950, and completed his BBC training in May of this year. This makes him the first boy in this church to complete his work, according to Club Chief Ivan Amstutz. Kenneth Ashman is the pastor.

SPECIAL. The Atlantic District of Brethren Churches now includes the following established churches: Alexandria, Va.; Hagerstown, Md. (Grace and Calvary); Martinsburg, W. Va.; Chambersburg, Pa. (Pond Bank); Seven Fountains, Va.; Winchester, Va.; Washington, D. C.; and Waynesboro, Pa.

JOHNSTOWN, PA. With so many over the United States completing years of perfect attendance in Sunday school, Mr. Campbell Appel, of the First Brethren Church, seems to have entered the running. He just completed his 15th year with perfect attendance and says he is planning to make it a 30-year record.

GLENDALE, CALIF. Mr. and Mrs. Stigile of the First Brethren Church celebrated their golden wedding anniversary on June 27.

SPECIAL. Dawson Trotman, founder and director of The Navigators, drowned in a successful attempt to rescue a party that had fallen from a speedboat. Details are unknown, except that Jack Wyrzten was in the boat. Christian sympathies are extended to Mrs. Trotman and family.

ROANOKE, VA. Rev. Robert E. A. Miller will close his ministry at Ghent Brethren Church on August 31. Although a vote of 90 to 7 was given by the church against accepting the resignation, he feels the Lord's leading to conclude his ministry here. He will take up a pastoral-teaching ministry in the Grace Livingston Hill Memorial School, St. Petersburg, Fla.

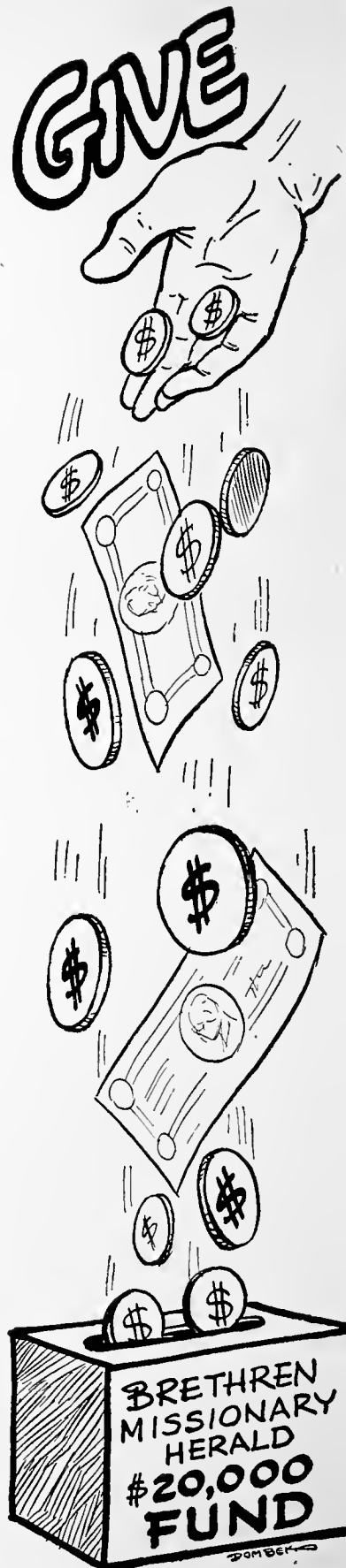
ASHLAND, OHIO. The Grace Brethren Church set a new record in VBS with 380 present on one day, and an average attendance of around 350. Miles Taber is pastor.

THE BRETHREN MISSIONARY HERALD

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The Bible Proves the TRINITY

By SCOTT L. WEAVER

Pastor, Bethel Brethren Church
Osceola, Ind.

(PART I)

We are living in a peculiar age in that men require proof for everything! Often the source of truth is not questioned. Many logical conclusions find no basic source of proof. There are not too many people who question God's existence or presence, but find it difficult to believe many of the facts concerning Him. Among these facts is the doctrine of the Trinity. The word *Trinity* is not a Biblical term, and therefore causes many to turn from the entire idea. There are many ways by which we can know of God's presence and existence: the material and animal creation, man's own nature and constitution, the miraculous and providential works of God, the experiences in the lives of God's people, and finally, the Holy Scriptures. The most authoritative source of information concerning God is that of His own Word. So if we want proof and information of this doctrine, we must search the Scriptures! Perhaps one of the reasons that so much objection is raised to the Trinity is that the word itself is not to be found in the Bible. Yet, it is certainly very clearly taught both in the Old Testament and the New Testament. Many of our cults and isms seem to thrive upon taking issue with the fundamental fact. It is to be agreed that the word *Trinity* does not fit the facts as well as that of the *Tri-unity* of God. For it is not that the Bible teaches that there are three Gods, but three persons in the one Godhead. As we discuss and seek God's help we would prefer to use the term "tri-unity."

This is not a new doctrine but one that has always existed. Even though the Old Testament does not emphasize it certainly it intimates and infers the idea over and over. Many of the older scholars discovered this intimation in the plural form of the divine name Elohim, and with the

occasional reference to God of the plural pronouns. Genesis 1:26: "Let us make man in our image." Also, the phenomenal appearance of the angel of Jehovah gave strong proof of the doctrine. Later such passages as Psalm 33:6: "By the word of the Lord were the heavens made: and all the host of them by the breath of his mouth [Spirit]." The prophets also gave strong evidence—Isaiah 7:14 and 9:6 point out the deity of the Messiah. In the New Testament there is clear emphatic teaching concerning the Tri-unity of God. Over and over the New Testament refers to the Father, the Son, and the Holy Spirit. One of the most excellent passages in the New Testament is that of the Great Commission found in Matthew 28:19: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." John 14:16 is also very clear: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." In the Old Testament the references made to Deity are not directed to the Father, the Son, nor the Holy Spirit; but rather to the three as one. The question might be immediately asked: "Why then, was the Tri-unity of God not fully revealed in the Old Testament?" By studying Israel and realizing her weakness and tendencies toward idolatry and polytheism, it is easy to understand why God emphasizes the *unity* of God! For even, in spite of God's strong emphasis, God's people still fell into idolatry.

Then too, the starting point for teaching the doctrine must always be that God is one. The unity of God is the fixed point of theology, for anything else would be heresy.

As the New Testament presents the three persons each appearing as God, it is clear then that "we are not witnessing the birth of a new conception of God" but simply mak-

ing clear what is to be found throughout the Scriptures. John 6:27 presents the Father as God, Hebrews 1:8 introduces the Son as God, and Acts 5:3-4 pictures the Holy Spirit as God. Each of these three persons is clearly described and distinguished from the others. Thus, we have three distinct persons in one Godhead.

Some would argue that there is just one person with three different names, but the Scriptures bring all three together in one verse, John 15:26: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." Also we must not forget the classic passage where all three Persons appear at the same time: "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him. And lo a voice from heaven, saying, this is my beloved Son, in whom I am well pleased" (Matt. 3:16-17). If men want proof of the Trinity, certainly here is a clear vivid picture.

No place in Scripture are they set before us as three Gods, but the three persons being one God. In John 10:30, the Father and the Son are one, and in I Corinthians 3:16 the Father and the Holy Spirit are one, and Romans 8:9 presents the Son and the Spirit as One. But the key verses making God the Father, and God the Son and God the Holy Spirit all one are John 14:6 (Holy Spirit), 18 (Jesus), 23 (Father): "And we will come unto him and make our abode with him."

To further understand the doctrine, we shall study next week the *equality* of the Godhead, the *work* of the Godhead, and the *practical values* related to the doctrine of the Tri-unity of God. (Next Issue)



THE CHURCH THAT NEEDED NOTHING

(Revelation 3:14-22)

By JOHN S. TEETER

Pastor, First Brethren Church,
Tracy, Calif.

The judgment of the "faithful and true witness," who will not judge after the sight of His eyes, or after the hearing of His ears (gossip), but who judges righteous judgment, will not be swayed by emotion, force, or any other means of pressure that might possibly be brought to bear upon Him. As the Head over the church, He has the right and authority to diagnose the spiritual condition of the church. It was because of the spiritual condition of the church at Laodicea that we find Christ outside the door, knocking for entrance (3:20). This church was, like many churches today, blind to her own spiritual needs, and thus she claimed that she "had need of nothing." But were there not, in reality, many things lacking in this self-sufficient self-complacent church?

I. *It Lacked Fervency.* "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot." The word "hot" is the same word used in Romans 12:11: "Fervent in spirit, serving the Lord." We see that instead of the church's being on fire for her Lord, He finds her works nauseating. John the Baptist is given as an example of one who was fervent in spirit. "He was a burning and a shining light" (John 5:35a). The Apostle Paul, who also was a man on fire for God, said: "The love of Christ constraineth us" (II Cor. 5:14); "Woe is unto me if I preach not the gospel" (I Cor. 9:16)! A lack of fire reveals the lack of the kind of love that demands our all, that will go through fire and water, thick or thin, for the one that is loved. (S. of Sol. 8:7). Jesus said: "If ye love me, keep my commandments." "Whoso keepeth his word, in him verily is the love of God perfected" (I John 2:5a).

The love of Christ is the driving force of the church. In this church there was neither love for Christ nor

love for souls. God loves souls, inasmuch that He sent His Son to save them. Christ loved souls. He was moved with compassion for the multitudes and was willing to be led as a sheep to the slaughter in order to redeem them. It is this passion or love for souls and for the Lord which drives us to our knees crying with tears for our unsaved loved ones, and sends us into the highways and hedges with the message of life and love. Paul's zeal knew no bounds, and he was willing even to lose his own soul in order to save his brethren (Rom. 9:2-3). The church at Laodicea had no zeal, no love for Christ, and consequently no interest in souls. It had the care-nothing, do-nothing, indifferent attitude. Probably, it was a busy church, but too busy to think about or care about souls going off into eternity without hope; too busy making "daisy chains" to care for dying souls. God forbid that our church should be judged as having "no fervency."

II. *It Lacked Humility.* Here was a proud, self-confident church in need of nothing. "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." These are words of pride: "I am rich," "I have all and abound," "I have need of nothing." Nebuchadnezzar, the King of Babylon, was dethroned and ate grass with the beasts of the field for seven years because of his pride (Dan. 4:30). The Devil, because of his great pride in attempting to exalt himself above the Lord, lost his high position, and his doom has been sealed (Isa. 14:13).

Beware of sinful pride. "Pride goeth before destruction, and an haughty spirit before a fall." Pride is one of the seven sins particularly designated as an abomination in the

sight of God. This church no doubt possessed a beautiful and costly building. She had all the money that she needed, and was proud of it. It is such pride which leads to being "God-forsaken," with "Ichabod" written over the door, "the glory of the Lord is departed." Because His presence was not wanted and He was crowded out, the Lord departed from this church.

III. *It Lacked Sight.* With all of this seeming outward prosperity, her true spiritual condition was unknown to her. Her sinful pride covered her eyes with scales so that she could not see. Jesus said: Thou "knowest not that thou art wretched, and miserable, and poor, and blind, and naked" (3:17b). She was "wise in her own eyes," but in the eyes of the Lord she was "wretched and blind." Notice that she thought she was rich, but in the eyes of God she was poor. She thought she was in need of nothing, but was actually a needy, destitute, wretched, God-forsaken church. The true church must exclaim: "Though some may bear their load alone; yet I need Jesus."

IV. *It Lacked True Riches.* This church was not lacking in the wealth of this world. She had all the filthy lucre that she needed and probably the rich bankers, the highest of society, the social elite attended there. She may have gained much by fraudulent means, she may have owned much property, but God said she was "miserable, wretched, poor, and naked." This church lacked "the treasure in earthen vessels" (II Cor. 4:7), even the Lord Jesus Christ. She lacked God's precious jewels sitting in her pews—the jewels that are being prepared for the adornment of our

(Continued on Page 427)



Christ for the World

*Moderator's Address—Atlantic Fellowship of Brethren Churches—
Harrisburg, Pa. May 8-11, 1956—By Russell H. Weber*

The theme of this conference, and of this message, is indeed of tremendous import—"Christ for the World." Believers of the 20th century are living in momentous days. We are living in a world that is continually becoming smaller, not in area but in scope. In recent years a book was written entitled, "One World." We are not here concerned with the thesis of that book but we are concerned with the implications of the title.

When the speaker was a boy living on a farm in eastern Pennsylvania, travel and communication was, by comparison with today's standards, extremely ineffective. One hundred miles was traveled only with difficulty, and great loss of time. Today, our world has so diminished in size from the standpoint of travel that every point on the globe is accessible within a 24-hour period. Communication is developed to such proportions that world events are relayed all over the globe within a few minutes after their occurrence. Church life of other days was characterized by a rather localized outlook. Today our thinking is no longer localized, we think in terms of a country, of a continent, of a hemisphere—yes; we think in terms of the world! The believer, however, must not think in terms of the world only, he must think in terms of "Christ for the World."

Your attention is called to the word of Paul: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief" (I Tim. 1:15). We see here the substance and heart of our conference theme. First, Christ came into the world! This is an historical fact, but as fact only, it carries with it no real significance. The full import of the fact becomes

apparent only when we understand who Jesus Christ is. One catechism gives this definition: "He is very God of very God." The force of Scripture seems to us to be adequate. "Thou shalt call His name Immanuel," which is "God with us."

Thus the text informs us that God came into the world. This He did in the person of His Son, the Lord Jesus Christ. Secondly, the purpose of the coming of Christ Jesus was to save sinners. Scripture concludes all men to be sinners, and as descendants of Adam, we are guilty, but Christ Jesus came in the world to save sinners—Christ for the World. We dare not overlook the personal application the apostle makes, for he says that he is the "chief of sinners." Doubtless, every one of us can lay claim to that title. The fact of our sin becomes extremely weighty as we meditate upon the holiness and righteousness of God. Truly, it must be, "Christ for the World," or the world perishes!

In this conference of the Atlantic Fellowship of Brethren Churches, we need to consider how we can best meet our responsibility in presenting "Christ for the World." There are three distinct areas in which we can accomplish this task. First, the individual believer's responsibility; second, the local church and her ministry, and, third, the district and its outreach. Let us consider, them—

I. THE RESPONSIBILITY OF INDIVIDUAL BELIEVERS

It is your moderator's conviction that believers, and particularly believers in Brethren churches, do not sense the urgency of the times in which we live. We are far too much concerned with the cares of this life.

We try to exalt ourselves when we should be abasing, or humbling, ourselves. We try to make a name for ourselves when we should be losing ourselves for Christ's sake, and the Gospel. We must remember that we believers are to be witnesses for Christ. "Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8) We find folk everywhere much interested in getting ahead, in making money, and in achieving financial security. This age is characterized by materialism; the spirit of materialism has pervaded the believer's life, as well as the life of the worldling. Believers need to awaken to the problems that confront us in these times.

I would like to urge all of you believers, especially members of Brethren churches, to assume your responsibility in presenting "Christ for the World." First, recognize that you are created in the image of God, and that it is your primary duty to reflect God's glory in your entire being. Secondly, every believer should have a regular season of communion with God; communion with God should be both on the individual and on the family basis. Family worship is an essential in every Christian home. We urge all Brethren families to practice family devotions. Thirdly, the believer is to live a life that is commendable before men and before God. If this were the desire of Christians we would have less church problems, there would be less of envy, strife, backbiting, and such like, in our churches. The carnality of believers keeps men from Christ, instead of presenting "Christ for the World." The trite phrase used by those in the world: "If that is Christianity, I want no part of it," is oftentimes

justified. *Christians*, let us do our part in presenting "Christ for the World." Let us, individually, be the kind of mirrors that will reflect the glory of the Lord. We are "conformed to the image of His Son," and "we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit" (II Cor. 3:18 ASV). We come now to our second thought—

II. THE LOCAL CHURCH AND HER MINISTRY

The local Church is a unit, an organization, designed to accomplish two distinct purposes. First, the fellowship and communion of believers is effected, and, secondly, the local church is God's agency to bring Christ to the community; yes, to present "Christ for the World."

In writing to the Philippian Church, Paul says: "I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day until now" (Phil. 1:3-5). Their "fellowship in the gospel" consisted of intercession by prayer and material aid to the apostle. The local church enables believers to be "knit together" in the faith that was once for all delivered to the saints. The Christian must lose his individuality, not his personality, in the church, and he must become a part of God's community of saints.

This is emphasized in I Corinthians 12:12-14: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many."

We read further in verses 23-27: "And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked; That there should be no schism in the body; but that the members should have the same care



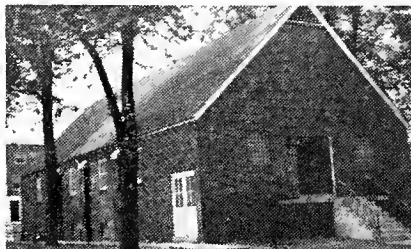
Russell H. Weber

one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular."

When we see our right relationship in the local church, it is then that we are able to "walk in the light as he is in the light, and have fellowship one with another."

But the local church is not only for the fellowship and communion of the believers, her ministry must extend to the community and to all the world. The Lord said: "I will build my church." And what is the church? The church is both an invisible organism, and a local organization! The local church, ideally, is a body of believers who have become united together with Christ as the Head, to carry on His work in the world until He returns in glory for His own. Speaking, now, of local Brethren churches, what is our ministry? It is to present "Christ for the World" by preaching the message of redemption in our communities, by supporting our district-missions program financially, by giving to Brethren home missions, and Brethren foreign missions. In this way we will be accomplishing the task at hand—presenting "Christ for the World."

Now some may object to this by saying that this sounds too sectarian, and denominationalistic. Please be reminded that God has His faithful ones in every place. We cannot, as



Melrose Gardens Brethren Church
Harrisburg, Pa.

The Brethren Church, reach all the world with the Gospel; we will do still less if we choose to spread ourselves out to the many worthy missionary endeavors that are preaching the Gospel today. Remember, we have only a limited amount of this world's goods with which to do the work that needs to be done; therefore, let Brethren pool their resources to present "Christ for the World." There is not a finer group of missionaries to be found anywhere, and there is not another group that preaches a more straightforward message than does The Brethren Church. We, therefore, urge all Brethren churches to strive for an increased ministry this year, by giving a larger offering to all our missionary organizations, in which are included district missions, home missions, foreign missions, college, and the Brethren Missionary Herald Company. We want to touch on one more area as we conclude this message. It is—

III. THE DISTRICT AND ITS OUTREACH

The one way by which we can enlarge our borders is by establishing more churches in new communities and cities. District activity is an example of cooperation among the several churches which are united together to more effectively present "Christ for the World."

Just nine years ago this city knew nothing of The Brethren Church; today the testimony of this church is well established, and in addition to this church, there are similar testimonies in near-by communities and cities. How did it come about? It came about through the cooperation of the churches in the district, and the cooperation and help of Brethren churches across the nation, and of course, the Lord's blessing was upon the work. But we dare not be satisfied with the results we have seen in the past few years; we must work harder, build more churches, recruit more workers, and the Lord will honor His Word in saving souls.

As the moderator of the Atlantic Fellowship of Brethren Churches this year, I want to make a few observations with respect to our district, and then make some recommendations pertinent thereto. My first observation is that our churches, and our auxiliaries, have been doing a splendid job. Our churches have been conscientiously

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supporting the missionary endeavors. The district WMC has been making great strides in various project activities. The district youth program has been an encouragement to all of us. Even the men's fellowship, which has had a great deal of difficulty in getting a start, has come into full bloom. It is my personal observation that the total district program of activities has had, in

this past year, greater cooperation from all the churches than at any other time during my few years in the district. Many miles have been driven by our people to attend the district activities. This has incurred not a little expense to those who shared in the activities. The willingness of our people to make personal sacrifices has been gratifying to us. The second observation is that we have new groups represented in our conference this year. This means that our district has been at work. The Lord has enabled us to accomplish something of lasting value for His glory. At least two new churches will be reported during this conference. We are growing! All of us should thank God for His evident blessing upon us.

I make one observation; it is with respect to the area covered by the Atlantic Fellowship of Brethren Churches. At present, our church in Allentown, Pa., must travel a distance of 165 miles to the other end of the district—the Washington, D. C., area. Philadelphia must travel 135 miles to Washington, and Winchester is still farther. It is evident then, that our people face quite a hardship in participating in the various district activities.

In the light of the foregoing observations, I would like to make the following recommendations: First,

that our churches continue to uphold the purity of the church in doctrine and in life, by a strict adherence to the Word of God. Secondly, that every church in our district be looking to the possibility of establishing new mission churches and Sunday schools. Thirdly, that this conference, in one of its earliest business sessions, consider the matter of dividing the district into two separate and distinct districts. This action would be following an oft-proved military strategy; namely, "divide to conquer." We must make the best use of every opportunity to present "Christ for the World." The time is not far distant when our Lord shall return in the clouds of the air for His own, until then: "let us work while it is yet day, for the night cometh, when no man can work."



**DURING JULY
TO
BRETHREN MISSIONARY HERALD**

THE CHURCH THAT NEEDED NOTHING

(Continued From Page 424)

Lord's crown. She lacked the preaching of the riches of God's grace in His kindness toward us through Christ Jesus. She was poor yes, poor indeed.

V. *She Lacked a Cloke for her Sins.* "Wretched, miserable, poor, and naked." Here we see the depths of her extreme poverty. Notice the gradual decline into the depths: lack of fire, lack of humility, lack of sight, lack of true riches, and at last the lack of even a garment to cover her nakedness. Jesus, in speaking to His disciples concerning the world, said: "If I had not come and spoken unto them, they had not had sin; but now they have no cloke for their sin" (John 15:22). It is before the piercing eyes of the Lord that the nakedness of this church is revealed. Undoubtedly, the people who attended the Laodicean church wore the finest of clothes, and even went there to show off their new outfits, as many do today. But, before the gaze of the Lord, spiritually they were naked. They had no cloke for their sin. This church was dressed in its own filthy rags of self-righteousness. They needed to put on Christ and be dressed in the robe of His righteousness. "Blessed is he whose transgression is forgiven, whose sin is covered" (Ps. 32:1). "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21). Blessed are the people who can say: "He shall be called, the Lord our Righteousness" (Jer. 23:6).

FOREIGN MISSIONS—

1. Pray for safety of travel for Mrs. Minnie Kennedy, Rev. and Mrs. Lester Kennedy and family, Rev. and Mrs. Charles Taber and family, and Rev. and Mrs. Martin Garber as they leave the field for the U.S.A. this month.

2. Pray for the J. Keith Altig family as they make preparations to return to Brazil about August 15.

3. Pray for Manuel Cuevas and his family as they serve as missionaries to their own people at San Ignacio, Mexico, and for the Tijuana church which supports them.

4. Pray for wisdom in selecting residence properties for missionaries in Lyon, France, and at two of our points in Argentina—Don Bosco and Jose Marmol.

5. Pray for a speedy recovery for Don Hocking. The plan was for surgery on his back by a surgeon in France.

6. Pray for the Don Miller family as they go to Tours, France, for language study for a few months, and as they carry on poster work, looking to the future establishment of a Brethren testimony in that city.

7. Continue to pray for the William Samarin family that health problems may be cleared up sufficiently to enable them to return to Africa soon.

8. Pray for wisdom in planning the work in Hawaii that many may be reached for Christ.

HOME MISSIONS—

1. Pray that the Lord will supply every need for Albany, Oreg.; Altoona, Pa.; and Yakima, Wash., which are going self-supporting, and also a number of other churches planning to do likewise.

2. Pray that funds will be available to finance new building programs in Mansfield, Ohio; San Diego, Calif.; Los Altos, Calif.; Cheyenne, Wyo.; and Grandview, Wash.

3. Pray for the health of Miss Celina Mares who has been unable to carry on her missionary schedule at Taos, N. Mex.

4. Praise the Lord for the fine response to the Minute-Man appeal for San Jose, Calif., and pray for

YOUR Prayer Pointers FOR JULY

By Mrs. Frank Lindower
Uniontown, Ohio

Bro. and Sister McKillen in the development of this new church.

5. Pray for the preparation and use of offering materials in connection with the Thanksgiving Home Mission offering.

6. Pray for the annual board meetings of the Brethren Home Missions Council prior to and during the conference of the National Fellowship of Brethren churches.

7. Pray for the conference of the National Fellowship of Brethren Churches.

MISSIONARY HERALD—

1. Pray definitely regarding the offering for the Brethren Missionary Herald that the tremendous needs this year might be supplied.

2. Pray for the executive editor in his deputation work among the churches.

3. Pray that mechanical difficulties, which are the result of moving of machinery, might soon be remedied.

WMC—

1. Pray for the national executive board as plans are made and the board meets at Winona Lake, that every decision will be Spirit led.

2. Pray for committees now working on reports which are to be submitted to the national board at conference.

3. Pray that in our local councils we may be able to draw in many women who are unsaved.

4. Pray that our WMC ladies may have a greater influence on the lives of the young people of our churches toward a life of separation and yieldedness.

SMM—

1. Pray for young people who are

out in gospel team work this summer.

2. Pray for the officers who have the task of compiling reports.

3. Pray for the SMM national officers as they meet to plan for the program next year.

4. Pray especially for our missionaries on all fields.

BYF—

1. Thank the Lord for the fine response being received from Brethren youth groups toward the newly printed programs and party plans being sent out by the National Brethren Youth Fellowship.

2. Thank the Lord for the response of a number of "key men" who will be district youth directors, representing the National Brethren Youth Council during the next conference year.

3. Thank the Lord for the fine cooperation existing between the National Sunday School Board and the National Youth Council, in sharing the same office space and same secretarial help.

4. Ask the Lord's blessing upon National Brethren Bethany Camp, August 19-26.

5. Ask the Lord's guidance as as decision is made regarding a national youth director. Several persons are now interested in the work.

6. Thank the Lord for the many wonderful Brethren young people who have responded favorably to the spiritual competition that is being promoted by the National Youth Council and the SMM.

SUNDAY SCHOOL BOARD—

1. Pray for our annual Sunday school convention to be held August 19 and 20, preceding national conference. Ask God to give us the largest delegation ever and that our Sunday-school workers may go home with new inspiration and vision to do a greater job.

2. Pray for increased vision on the part of all pastors, superintendents, teachers, workers and people, to see the vast opportunities facing us on every hand.

LAYMEN—

1. Pray that the laymen in each church will become *more* interested in spiritual things and be willing to assume spiritual leadership in their churches.

2. Pray that the Lord's will be done in the officers elected, and the business to be done at conference.

The BRETHREN MISSIONARY HERALD



WMC NUMBER

JULY 14, 1956

MEET ME AT WINONA LAKE AUGUST 19-26

(Armstrong Photo)





"AS UNTO THE LORD" Col. 3:23

AN OFFICE SECRETARY... "AS UNTO THE LORD"

By MRS. TED FRANCHINO

"And whatsoever ye do, do it heartily, as to the Lord, and not unto men" (Col. 3:23).

In high school I took a college preparatory course, although I would rather have been taking the secretarial course. Since I didn't particularly want to go to college but did want to be a secretary, and was only taking the college preparatory course because of my parents wishes, I would take a secretarial course subject whenever I could work it in so that I had two years of typing and one of bookkeeping by the time I finished high school.

Upon graduation from high school I secured a position with an insurance company in Los Angeles. I praise the Lord for the experience He gave me there and for the friends I made and the opportunities I had for witnessing.

Then, as most girls do, I got married. A short while later I quit work to await the arrival of the first new member of our family. I was then a mother and homemaker for almost three years. Then my husband and I felt led to come to Winona Lake where he could attend Grace College and prepare for definite Christian service. With years of schooling ahead of him we felt it necessary that I return to work.

We arrived in Indiana about a month later, having sold most of our furniture, but pulling a trailer with the necessities. Then the fun began! In a strange town I was to find a place of employment and also a baby sitter. We prayed about the situation and rested on a verse that has meant much to us: "Commit thy way unto the Lord, trust also in Him, and he shall bring it to pass" (Ps. 37:5). The Lord opened a nice home where Shelly could stay and about a week later I secured a position with a new insurance office in Warsaw. There had been three girls ahead of me to apply for the position, but for various reasons they were not hired. You see, the Lord was saving this position for me. Praise the Lord.

Can we work in an office "as unto the Lord"? Yes; I feel there are many ways in which we can work, "as unto the Lord" in our places of employment. We must ask the Lord's guidance each day and commit the day unto Him. Of great importance is our attitude toward our job. Honesty and promptness are two important fac-

tors. Do we arrive at work on time or are we always a minute or two late?

Our punctuality can be a real testimony to our employers as it shows them we are interested in our jobs and not lazy in our habits. I feel the Lord would not have us do our jobs halfway or sloppily but to the best of our ability. If we are tardy or absent regularly, I do not believe we can honor the Lord. We should remember that the Lord is watching over us at all times even if our employers are not. We are mocking the Lord when we do not work heartily, "as to the Lord."

Do we use our opportunities to witness to our unsaved employers and fellow workers? Several times I have had occasion to show my employer illustrations of Biblical truths. He has been impartial in his acceptance of them; nevertheless, I feel the truth has reached home.—"For the word of God is quick, and powerful, and sharper than any twoedged sword" (Heb. 4:12). Not only should our mouths be a witness, but also our lives. Are we grouchy and do things only when we are asked to do them, or do we always have a smile and do things voluntarily? Are we careful in our work, or do we do it hurriedly just to get it done? Our accuracy is an important part of our work.

Whether or not we realize it our employers will be watching our lives to see if we live true to what we profess. This past year I had an experience where my employer tested my honesty. We carry a business insurance policy with the company. There was an accident and a claim presented against us. My employer is the claims adjuster for this area and handled the case. One day he was out making a final settlement with the claimant and returned to the office. Upon rechecking his figures he discovered that he had made an error in addition in the amount of \$50. Our policy had a \$50 deductible provision and he suggested that if he left it this way and didn't tell the claimant that we wouldn't have to pay the \$50 we owed him. Had I not known the Lord I would have been tempted to agree, I imagine; however, I insisted that we owed the \$50 and would pay it. "Heartily, as to the Lord." I know he was testing me to see if I really meant what I had been saying.

In Ephesians 4:1 Paul beseeches us that we "walk worthy of the vocation wherewith [we] are called."

I want to thank the Lord for this position and for the opportunities He gives for testimony and service.

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

VOLUME 18, NUMBER 28

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Divide to Multiply

By MRS. HAROLD PAINTER

It is with real joy and praise to the Lord that I recommend that your WMC divide to multiply.

When our local executive committee met at the beginning of this year, we discovered that we were faced with a mathematical problem. Our statistical report showed that our average attendance was less than 50 percent of our enrollment. Our per capita giving had reached a new low, and there was very little real missionary enthusiasm.

We earnestly sought the Lord for a solution to our problem and we truly received an answer. The plan which we established that night has proved a blessing to all our women.

We first chose four women with leadership qualifications. Then from our alphabetically arranged roll, we numbered 1, 2, 3, 4, 1, 2, 3, 4, etc., thus dividing our council in four equal groups, with the first chosen woman as leaders. We have called these groups, "circles," indicating them as "Ruth," "Naomi," "Esther," and "Dorcas." Any names could be used.

These circles were then placed in competition, a point system established and each circle assigned three monthly programs. The point system recorded by circle leaders at each meeting is as follows:

- 10 points for each member in attendance.
- 10 points for each visitor.
- 100 points for 100 percent circle attendance.
- 100 points for each new member.
- 500 points for the best program, to be chosen at the end of the year.

Our program chairman has kept a scrapbook of the attractive program folders made each month, as well as other program reminders. This book will be used at our final meeting when the best program of the year is chosen. There has been no reward offered, just the satisfaction of a job well done.

Our work projects were not included in the competition. Each circle has met separately for work-day meetings and I am amazed at the amount of work (all missionary projects) these women have accomplished. Our prayer chairman assigned each circle a mission field to pray for, and these are remembered at each work day.

Other results have been—our average attendance has more than doubled, we have gained new members, and made active members of former names on our roll. We have had excellent well-prepared meetings (planned for three months and even rehearsed.) Besides the program-packet materials we have had skits, flannelgraph and object lessons, and much newly discovered musical talent. Each circle had to get all talent from their own group. Every woman in our church has been contacted for WMC and nearly all have attended at least one meeting as a visitor.

We have women from age 19 to 87 years working together without a complaint. One young woman was heard to remark: "I never knew how sweet our older

ladies were until I got acquainted with some of them at our work day."

I am sure our national treasurer has been grateful to see our major offerings increased from 100 percent to as much as 500 percent over last year.

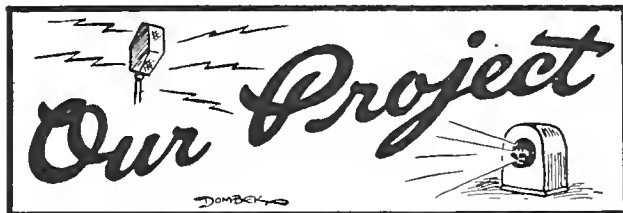
Best of all we believe that every woman in our church has grown spiritually, for every meeting has emphasized prayer and personal devotions. By taking an active part in our WMC, we have become better acquainted with our missionaries, both home and foreign, for we have helped meet some of their needs.

We had skeptics, those who said it would not work, and that "circles" were a sign of modernism, etc., but I believe without exception they have told me personally they are convinced that it will work, and that it has been a blessing to our church.

I am sure our women will vote to continue this plan next year, but we will play "fruit basket upset" choosing new leaders and dividing into four new groups, for this is a wonderful way to really get to know and love our local sisters in Christ.

We could recommend this plan to any council with 20 or more members, or a potential of that many.

(Editor's note: We present this account of what the Lord has done at Sunnyside, Wash., this month, at the very beginning of our new year, in belief that the newly elected officers of some other councils might like to try a similar plan for their new year.)



The offering reports as they have been coming in this year give us much for which to praise the Lord. We have gone over our goal on the first two offerings (see offering report elsewhere) and I'm certain that we will go over on our foreign offering which is now overdue. Your councils should now be concentrating on the general and publication offering. This is the fourth and last offering for which we set a definite goal of \$2,800 and it is also the offering that usually fails to reach the goal because it comes during the summer season. Out of this quarter's offering we pay the Brethren Missionary Herald Company for our issue each month of the Herald. We also pay for the mimeographing and mailing of all the program packets which are sent out to each council. We need every council to get behind this offering just as enthusiastically as the others and put it over the top. It may not have the glamorous appeal of the others, but it is vitally necessary for the growth and strengthening of our councils locally, by district, and nationally.

Every Council President Should Be at Conference

THE PRESIDENT'S CORNER

Presenting—

MRS. B. V. CRAGHEAD

President, Southeast District WMC

Greetings to members of our sister councils, and Christian women everywhere, from the WMC of the Southeast District.

We have enjoyed hearing from many of you through the medium of the "President's Corner."

The opportunities for service this year through the channels of WMC will soon be gone. We trust that when the reports are all in, they will show much has been accomplished through our combined efforts for His glory. How we praise Him for motivating us by His love to serve Him.

We have 15 councils in the Southeast District, and another group in the process of organizing. We expect to include them in our annual report.

Our money projects this year are cash gifts to our district-mission church at Riner, Va., and a home-missions church in our district, at Fort Lauderdale, Fla. We have stressed the spiritual goals, and urged all our members to become better acquainted with WMC and the avenues of service it offers the women of our churches. Each council has been faithfully helping the SMM girls to meet their goals.

Our fall rally held at Buena Vista, Va., followed what seems to have been the national pattern—reports from national conference, considering together the goals and recommendations for the year, a delicious meal, and a challenging message. The Roanoke (Washington Heights) senior council received the attendance banner.

We were privileged to have Miss Myers, Miss Kent, and Miss Mishler meet with the executive board in March at Radford, Va.

The Patterson Memorial Church at Hollins, Va., was the scene of our spring rally. We had a record attendance of 116 members present. The attendance banner was received again by the Washington Heights senior council. The program and fellowship at this rally were inspiring. Dr. Herman Koontz of Winona Lake, Ind., was our guest speaker using our theme verse, Colossians 3:23.

Before this is printed we will have met in Buena Vista, Va., for the Southeast District Conference. The business of electing officers and deciding on projects for the coming year, along with the reports of this year's work will be the main issues in the WMC sessions.

We are already looking forward to a good time of fellowship at national conference with many who will be representing the local council there, if the Lord tarries. It always thrills us to hear the reports as they are given and to meet and hear some of our missionaries, and other speakers during our WMC sessions. May all who attend be challenged anew to carry on the work of WMC "as unto Him."

"... be thou faithful unto death, and I will give thee a crown of life."



MISSIONARY BIRTHDAYS—SEPTEMBER

Africa—

- Miss Rosella Cochran September 1
Mission a Bekoro, Paoua via Bozoum via Bangui, French Equatorial Africa
- Miss Ruth Snyder September 3
Bozoum via Bangui, French Equatorial Africa
- Mrs. William J. Samarin September 19
Bellevue via Bossangoa via Bangui, French Equatorial Africa
- Mrs. Charles R. Sumey September 22
Bozoum via Bangui, French Equatorial Africa
- Mrs. George E. Cone, Jr. September 23
Mission a Bassai, Bozoum via Bangui, French Equatorial Africa

Argentina—

- Mrs. Loree Sickel September 10
Remedios de Escalada 74, Rio Tercero, F.C.B.M., Prov. Cordoba, Argentina, South America
- Miss Bertha Abel September 12
Rivadavia 433, Rio Cuarto, F.C.N.G.B.M., Prov. Cordoba, Argentina, South America
- Mark Stephen Schrock September 12, 1953
Rivadavia 433, Rio Cuarto, F.C.N.G.B.M., Prov. Cordoba, Argentina, South America
- Rev. Lynn D. Schrock September 23
Rivadavia 433, Rio Cuarto, F.C.N.G.B.M., Prov. Cordoba, Argentina, South America

Brazil—

- Ann Lenore Zielasko September 11, 1950
Caixa Postal 861, Belem, Para, Brazil
- Mrs. Edward D. Miller September 18
Macapa, Terr. Federal do Amapa, Brazil

France—

- Neal Lee Fogle September 1, 1951
86 Chemin de Vassieux, Caluire et Cuire, Rhone, France
- Mrs. Donald G. Hocking September 11
112 Avenue Berthelot, Lyon, France

Mexico—

- Mrs. Walter E. Haag September 11
439 Sunset Lane, San Ysidro, California, U. S. A.
- Sandra Rebecca Haag September 16, 1952
439 Sunset Lane, San Ysidro, California, U. S. A.
- Richard Marvin Edmiston September 22, 1949
Box 384, Laredo, Texas, U. S. A.

In the United States—

- Sylvia Fern Hill September 1, 1943
2125 E. 6th Street, Long Beach 12, California

WMC OFFICIARY

- President—Mrs. Kenneth Ashman, 205 Ihrig Ave., Wooster, Ohio.
- Vice President—Mrs. Miles Taber, 314 Dorchester St., Ashland, Ohio.
- Recording Secretary—Mrs. Lester Pifer, Box 195, Winona Lake, Ind.
- Assistant Secretary—Mrs. Adam Rager, 12403 E. Brittain St., Artesia, Calif.
- Financial Secretary-Treasurer—Mrs. Chester McCall, 4580 Don Felipe Dr., Los Angeles, Calif.
- Literature Secretary—Mrs. Jesse Deloe, 203 W. Woodland, Fort Wayne, Ind.
- Editor—Mrs. Ben Hamilton, Box 701, Winona Lake, Ind.
- Prayer Chairman—Mrs. Frank Lindower, R.R. 1, Uniontown, Ohio.
- Patroness of SMM—Mrs. H. Leslie Moore, 112 Beachley St., Meyersdale, Pa.

Send Your Local President to National Conference

Christian Home and Marriage Forum

By ALTHEA S. MILLER

FIRST LOVE (Continued)

We came to the studied conclusion in last month's column that understanding is to be the basis of our dealings with little girls suddenly grown up and in the throes of their first love. Granted that such a state can be at once disconcerting and confusing, some parents put on the "brakes" in a vain attempt to bring the unwanted situation to a screeching halt. But any thoughtful parent must admit he might as well tell Niagara Falls to dry up as to quench the growing emotions of the teen-ager. The God-fearing parent will lay the entire matter before the Lord and claim His promise which says: "If any man lack wisdom, let him ask of God, that giveth to all men *liberally*, and upbraideth not" (Jas. 1:5). Then with that new wisdom which is not of this earth she (and he) get to work.

Women are great reformers, and their mantle falls upon every daughter of Eve. By nature we are challenged by seemingly hopeless situations; we delight in making over or improving something or some one. In a girl of noble Christian character, this desire can become quite a driving force. I have recently dealt with a sweet young girl in this matter. She has been of unusual help in the life of a young fellow who, until he met her, did not have an enviable record, although he had made a profession of Christ. The girl's forceful witness and sweetness of life were used of the Lord to give the boy some spiritual starch in his spine.

One day this young friend of mine mentioned how the boy had grown up in many ways since she had known him. She was rightly grateful for all God had done for her friend through her testimony. She was rather startled, therefore when I asked her: "What has he done for you?" Of course, she hadn't thought of that angle of a relationship which might well blossom into a marriage partnership. But she's thinking about it now. And it is important that you help your daughter think about it. This matter of helping the other one of a twosome up onto a higher plane of Christian living is a mutual thing. If such a situation exists on into the marriage (and it likely will if the other shows no inclination to step up higher by his own volition), the one who must constantly pull, and urge, and challenge, sooner or later is worn out, loses heart, and becomes prey to an inertia inspired by Satan.

Be glad your daughter wants to help that "wonderful" boy. But make her aware of something you know full well—no woman can honestly respect a man she has "reformed," or whom she must be always pulling up and along by her side. Love depends a great deal on mutual respect. God help you to pray that daughter of your's into the heart and life of a sweet boy who is always inching ahead of her in spiritual things. If he does, and she loves him, they'll be an unbeatable combination, going on to spiritual manhood (maturity).

As this first love rises and wanes, teach your girl by suggestion, by stories interestingly told, of your own

WMC Members

Plan Now to Attend

National Conference

August 19-26

GROUP PRAYER MEETING AT 8 A.M.

Attend the Business

Sessions Daily at

8:30 a.m. and 2:00 p.m.

MEETING PLACES TO BE ANNOUNCED

girlhood loves. Never fail to teach from God's Word because it alone is quick and powerful. With your understanding love and guidance over these difficult days, she'll be the wiser and better able to recognize "Mr. Right" when he does come along.

The mother who assumes that her daughter doesn't want to find a love, or the mother who deliberately tries to keep her daughter from marriage just because she (the mother) made an unwise choice, is foolish indeed. Nothing will send a teen-age girl into the tragedy of a mismatched alliance quicker than your trying to put an end to the affair by criticisms and forbidding. If you learned too late the admonition of the Scriptures: "Train up a child in the way he should go: and when he is old, he will not depart from it"; then as God's child you simply must now ask for His wisdom, and when it comes act upon it. Don't treat your daughter's first love (or second love, or how ever many "loves" she'll have before the real one arrives), as a tragedy. Relive your own youth with her and LOVE her with all your heart.

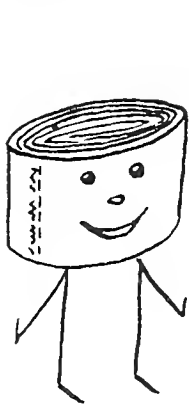
Start today to teach your daughter: "teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, *keepers at home*, good, obedient to their own husbands, that the word of God be not blasphemed" (Titus 2:4-5).

AFRICA VIA SMM

By MRS. ESTHER CALE

(Continued From June Issue)

Africa, here we come! First by car or truck to the train. Then by boat to the station in Africa where we are needed most. Finally, by pickup we arrive at the mission compound. Believe me, you have never really had a ride until you ride in a pickup! In and out of ruts, up and down over bumps—but it is fun. Once I thought I was actually going right out! I declare our driver is ready to pass his pilot's test. I thought we were in a B27 just flying low until I heard the driver talking with a native. Then, of course, I knew we had to be on good old terra firma. It has been a long trip, but we are so happy; as we travel we sing this little chorus. Pretend you are one of us and sing with us. Help make these big metal drums hum! We sing it to the tune of "Rolled Away."



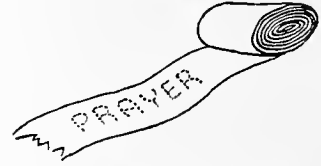
Chorus: Roll Along
(Tune, "Rolled Away")
"Roll along, roll along,
roll along,
To Africa we're rolling
right along.
Roll along, roll along,
roll along,
To bind the wounds of
those without a song;
We can help as hearts are
won
To Christ, God's Son,
Hallelujah!
Roll along, roll along,
roll along.

To Africa we're rolling right along!"

We are still singing as we reach the mission compound. As the busy missionary nurse looks into the metal drums and sees us, tears of joy fill her eyes. We are needed so badly.

Methinks I see a native coming to the dispensary. Oh, the ugly sore on his arm. It looks simply awful. The missionary greets him and asks him how long he has had this sore. He answers: "For a long time." The missionary wonders why he hasn't come sooner but prays that God will help as preparation is made to treat him. She knows the prognosis is not good, and the love in her heart for this native sees beyond the black skin a soul that needs the Saviour. All the while medical treatment is given and the sore is being dressed with one of the bandages the Sisterhood girls rolled, the missionary is very simply telling the native of the plan of salvation. He hears of Jesus, the Son of God, who loved him so much that He willingly died on Calvary's cross so that he might have forgiveness of sin, that he might be happy and finally have a home in heaven. The native

wants to know more about this great One who loves him. The missionary shows him the Bible and tells him God is speaking to him through it. After reading several selected portions, the native believes that Jesus did die for his sins and confession is made. Christ belongs to him and he belongs to Christ. The prayers that were rolled into the bandages by the Sisterhood girls are being answered as, coupled with the love of the missionary, the native is won for Jesus. God does answer prayer, hallelujah! What a glorious opportunity! Although I am only a bandage, I can be an instrument through which the missionary can reach souls for whom Christ died. Then, too, the girls will share the blessing because, as they rolled the bandages, they prayed that God would use the medical treatment as a means of salvation.



The native promises to return for frequent dressings and to attend Bible classes to learn more about the wonderful Jesus who has made this great change in his life.

MISSION ACCOMPLISHED! We feel so good to see the prayers of the SMM girls answered. We are justly rewarded as the missionary looks into the big metal drum and thinks of the Sisterhood girls and the great work they are doing for missions. As she watches the native wend his way to his village, she thinks: "How fine it is to know that the SMM girls have been of some service to these precious souls in Africa."

NATIONAL WMC

OFFERING PROJECTS

(1955-1956)

Home Missions Offering	\$3,353.16
Christian Education Offering	2,339.74
Foreign Missions Offering	968.59
Thank Offering (Penny-a-day)	686.04
Birthday Offering	Due July 10
Missionary Residence Upkeep	Due July 10
General and Publication Offering ..	Due September 10

(Editor's note: This chart above is introduced as a new feature to keep you informed as to how the offerings are coming in and also as a reminder of dates when offerings are due. Although some money has already come in for the last three offerings this will not be reported until the date due has been passed. These figures will be revised upward from month to month as reports are received from your financial secretary.)

We Need YOU to Reach Our Goal of 500


 TREASURES
OF THE
WORLD

HIS DESIRE OUR DELIGHT

PSALM 37:4

DORNEY

The Beautiful and Wise Abigail

By MRS. ARNOLD R. KRIEGBAUM

The old saying "beautiful but dumb" does not apply to the Abigail portrayed by God in I Samuel 25. The third verse reads: ". . . and she was a woman of good understanding, and of a beautiful countenance." Because of her good understanding she was a peace-maker, and certainly one of the wisest women in the Old Testament.

Abigail was married to a wealthy drunkard, but she did not take part in the base revelry of his "churlish and evil ways." One of his niggardly acts was directed at David who was hiding from Saul in the wilderness of Paran (an extended tract of land along the southern border of Canaan adjoining the Sinaitic desert). Six hundred men had gathered around David to protect him. Voluntarily these men had protected the flocks of many herdsmen from prowling thieves. David had sent 10 of his men up to the hills to ask for a little food, for his own provisions were running low. His request was polite and just.

David and his men had helped Nabal's shepherds protect their master's huge herds of sheep and goats. Because of their kind deed it was natural that David's shepherds would be welcome at feasting time. But Nabal was stingy in his drunken stupor and cried out contemptuously: "Who is David? and who is the son of Jesse? there be many servants now a days that break away every man from his master" (I Sam. 25:10).

Word soon reached Abigail that her husband had railed at David's messengers. The young man who related the incident had confidence in his mistress' sagacity, and he reminded her how David's men had been a wall of protection to Nabal's herdsmen and flocks. Abigail must have possessed an innate dignity and must have won the respect of the workers in her household because they turned to her to rectify her husband's misdemeanors.

Wise woman that she was, she knew what might happen when a strong-minded man like David was justly angry. She wasted no time trying to discuss the matter with her drunken husband. Neither did she murmur nor lament against the threatened danger in which her husband had placed her and the whole household.

Hastily she prepared special foods for David's hungry men. She needed no advice, but went to work efficiently and judiciously. After supervising the baking and packing of 200 loaves of bread, she had five sheep dressed and five measures of grain parched. Along with

this she packed two skins of wine, 100 clusters of raisins, and 200 cakes of figs (I Sam. 25:18). She told her servants to go on before her with the food.

As Abigail came down under the cover of the mountain David and his men were hasting up the mountain. She overheard David remonstrating about Nabal's ingratitude, and predicted that by morning all that Nabal possessed would be destroyed.

Abigail hastened when she saw David and came and bowed herself to the ground. She admitted that Nabal had done wrong. She asked forgiveness. She praised David for his high and noble character, and predicted that the Lord would appoint him ruler over Israel.

She made direct appeal for her life and those of her house. David accepted her humble petition, and thanked her for keeping him from avenging the wrong with his own hands. When her mission was complete, she did not loiter but "mounted" and wended her way up the hill. Perhaps he watched her before turning to thank the Lord for the good provisions she had brought.

Just 10 days later, God smote Nabal, and he died.

David had been impressed with this beautiful woman of good understanding and good works. When he learned of Nabal's death, he sent his messengers telling Abigail he wanted her to be his wife. Even though now she was the sought-after-one, she showed true poise and grace, and asked to wash the feet of the "servants of my lord."

As David's wife, she felt the fangs of the pursuer, Saul, as he sought her husband's life, but she was a great influence for good and helped David to remember that God trusted him in keeping the kingdom of Israel.

If you desire the supreme joy of a peaceable life and a quiet conscience before God, learn early in life to trust in the Lord with a faith serene no matter what trouble comes—huge or small. Before you succumb to those thoughts of complaint, look to the Lord for the blessing He would bring you through each trial. Our God is a jealous God and loves you so much He wants to keep you close to Him where He can bless you. Everything the Lord permits in your life as one of His children is to bring you close to Him. Abigail trusted God. Unquestioning faith motivated her actions and words. She typifies woman in some of her highest and noblest attainments.

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen (Jude 24 and 25).

RUTH CROKER SNYDER

By ALTHEA S. MILLER

When this individual begins to think and write about Mrs. Roy Snyder, a strange, yet understandable nostalgia sweeps over her. We were youngsters together in Philadelphia (although I reluctantly add I have a few years on her) and many pleasant memories are ours in relation to the First Brethren Church in that city.



Mrs. Snyder

Ruth Croker was always lean and rather long as she grew up in godly surroundings as a child. Parents and church formed an unbeatable combination which channelled Ruth's life into the ways of the Lord. At nine years of age, during a decision service at vacation Bible school our missionary accepted Christ as her Saviour. After that she always felt she wanted to be a missionary, and talked much about it. But getting down to brass tacks on the matter was another matter. It was not until seminary days that Ruth recognized God's prior claim on her life, and that His Word says no one is worthy of Him if they put parents or homeland ahead of Him.

After graduation in 1944 from Philadelphia School of the Bible our missionary went to Grace Seminary for further study. While there she met her "Waterloo" in the person of Roy Snyder who was definitely interested in missionary work. He was not in The Brethren Church at that time which rather complicated matters for a while because Ruth wanted to serve the Lord through The Brethren Church. Mrs. Snyder's interests lay in Africa, but she never asked this young man to consider that field. But one glad day he suddenly said: "How about writing to your board and applying to go to Africa?" Ruth's heart skipped a couple of beats but she managed to regain enough composure to answer him positively in the affirmative. Says Mrs. Snyder: "The Lord answered prayer then and has all along the way; step by step; opening doors, closing others." He'll do the same for you if you put yourself in His hands without any personal reservations.

The Snyders left the USA in September of 1949 for France and language study; then on to French Equatorial Africa. As she set sail I'm sure Ruth remembered the days as a child she'd accompany a group of folk from the Philadelphia church to New York to see missionaries off for their respective fields. Ruth, with any other youngster available would roam all over shipboard, going in places marked "No Admittance." In general, these youngsters gave the crew members a hard time and loved every minute of it!

On the field Mrs. Snyder teaches in the junior Bible schools, and then teaches boys and girls in those "odd" moments. One of the most difficult parts of the missionary work is traveling on those awful roads! Add to such roads some "nice," oppressive heat and you have a great situation to stay away from. But God always gives grace to do the unpleasant things (He does for us who love Him in this country, too), and the Snyders rejoice in the opportunity which is theirs to be co-laborers in the African portion of God's vineyard.

Mrs. Snyder urges all Sisterhood girls to seek God's will in everything because He has a plan for their lives.



1. **PAST DUE**—All offerings are past due. If you haven't gotten them in, you'd better hurry.

2. **NATIONAL SMM BOARD MEETING**—We'll be expecting all district presidents and patronesses and national officers for our national board meetings on August 18 and 20. *We need each one of you!*

3. **ALL PATRONESSES**—National, district, and local—there will be a special patroness meeting during the week of national conference at Winona Lake. Plan now to attend. There will be lots of helpful suggestions and ideas.

4. **NEW GROUPS**—If you didn't get a statistical blank, please send the following information to the national general secretary, Sandra Talbot:

A list of names and addresses of officers
Age group (Junior, Middler, Senior, Combined)
Number of girls on roll
Name and address of church

SUGGESTED PROGRAM FOR AUGUST

OPEN meeting with a word of prayer.

TESTIMONIES: Some of the girls might desire to tell about some of the blessings they've received this past year in SMM.

SCRIPTURE READING:

MISSIONARY BIOGRAPHY: Ruth Croker Snyder and Mrs. Rose A. Foster.

PRAYER CIRCLE: "Ask and we shall receive . . ." Remember the requests in the prayer corner.

DEVOTIONAL STUDY: The Seniors and Middlers study "The Beautiful and Wise Abigail." The Juniors study, "Salome Danced."

SPECIAL MUSIC: Have an instrumental number by one of your girls.

ANNOUNCEMENTS: Don't forget to announce the items in the "Reminder," and the other attractions on the other SMM pages.

BUSINESS MEETING:

SMM BENEDICTION:

We cannot always see His design now, but as we faithfully follow where He leads we will someday see the beautiful pattern He has woven. Pray every day, for such fellowship with your Lord is more necessary than your daily food. Also, *write* to the missionaries. They are delighted to get mail from those of us who are at home. "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23).

And Then We Moved to Bouca

By MRS. ROSE A. FOSTER

"I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye" (Ps. 32:8). "In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:6).

When we moved to Bouca, we found a one-room mudhouse that the natives had built for us. This structure would have been quite a curiosity to you. There were the mud walls, grass roof, two holes in the walls for doorways, three holes in the walls 15 inches by 15 inches for windows; but no doors and no windows!

During storms we had mats which were supposed to function as doors and windows should, but they didn't! We had had primitive living quarters before, but never anything like this.

In this one room the bedroom was in one corner, our clothes hung in another corner, the table and typewriter constituted our office alongside the door, the dining room was along part of the other wall, and the bathroom was nearest the beds. The latter so-called room consisted of a small table, two enamel basins and a big enamel pitcher. The living room was right in the middle of the two big posts that held up the roof. This was beautifully furnished with a settee and two home-made dining chairs. Small palm mats were scattered on the floor; and during the weekly cleaning spree, it was not unusual to find a fair-sized snake, centipedes, and scorpions under them.

We had a pet cat that acted as a watchdog. It killed many an unwelcome invader and kept others out. We always knelt for our devotions, and the cat usually snuggled up close to my husband and lay there until we had finished. One night he felt something go up his pants leg. Thinking it was the cat, he paid no attention. When he stood up, a big rat fell to the floor.

We had many unpleasant experiences during the nearly three years we lived in that house. But God was with us. He never permitted any harm to befall us. Has He not said: "Let your [manner of life] be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee" (Heb. 13:5). God is faithful. He always keeps His promise.

There is another glorious side to the 13 years we spent in that field. God had a people prepared to receive His Word.

Mr. Sheldon had visited Bouca and Batangafo and had placed a Christian worker at each place. These workers had held classes morning and evening for men, women and children.

When we arrived at Bouca early in 1938, we found 19 ready for baptism at Bouca and nine at Batangafo. These were the nucleus of a fast-growing church at each place. Every week there were confessions of faith in the Lord Jesus as Saviour. In the classes for new converts there were many who were taught the difference between heathenism and a Christian life.

Our first baptismal service was held one Sunday after the morning service and lasted until noon. (In our African churches the services begin early in the morning.) Then in the afternoon about 4 o'clock we had our

first communion service. For the Love Feast the natives made their own food which was divided and placed on enamel plates. Some brought chicken which was forbidden food for the women. When the plates were passed to the women, and they saw chicken, they refused it.

My husband stopped in the middle of the service and gave them a lesson on the new life in Christ, how it is a life of faith and not of fear. Heathenism has many taboos. One is, if a woman eats chicken, she will surely die. So that day, for the first time, those women ate chicken and not one of them died. It was a thrill to see women come out of heathen darkness and dare to trust the Lord to keep them.

We continued classes for the believers because there were so many old things to put away and so many new ones to put on, according to Colossians 3:5. In these classes we urged men and women to give themselves to the Lord for service. We urged them to learn God's Word and especially to be able to take the message of salvation to their own people.

One evening, during the class, Yalengue Abraham got up and said: "It is two years since I gave myself to the Lord to cleanse my heart. Tonight I want to give body to Him to serve Him." From that time on until we left the field, as far as we know, he faithfully served the Lord.

From that night on, one after another of the believers gave themselves to the Lord for Christian service, until we had 32 chapels throughout the Bouca area. This was also true at Batangafo.

They were years of great spiritual blessings. Some of the villagers walked great distances to attend the Sunday-morning services at Bouca. From one village in particular the natives walked nine miles every Sunday morning. But one time during class, one of their men, who was working for us, said: "I want to return and live in my village and teach my people the way of God." Isaac went and remained in his village. Years later, he was called by the Bouca church to be their assistant pastor.

And now, girls, we come to the end of this series of missionary stories. It has been a pleasure to relate some of the experiences of two of your missionaries. We trust they have accomplished our purpose. We pray as you read your Bible and see how zealous our Saviour is to get the Gospel to the uttermost parts of the earth, you will give yourselves to the Lord Jesus so He can make you a vessel of honor. Nothing in this world can compare to the joy and peace that comes from living surrendered to our Creator and Saviour.

May the blessing of the Lord be the daily portion of each of you Sisterhood girls is my prayer.

SISTERHOOD OFFICIARY

President—Myra Joy Conner, 4131 Vermont Ave. N. W., Roanoke 17, Va.

Vice President—Amy Lou Bracker, Winona Lake, Ind.

General Secretary—Sandra Talbot, 1337 Lee Ave., Long Beach 4, Calif.

Treasurer—Mary Hooks, Winona Lake, Ind.

Literature Secretary—Jean Pittman, R. R. 1, Wapato, Wash.

Bandage Secretary—Marie Sackett, 1010 Randolph St., Waterloo, Iowa.

Patroness—Mrs. H. Leslie Moore, 112 Beachley St., Meyersdale, Pa.

Assistant Patroness—Mrs. Russell Weber, 835 Spruce St., Hagerstown, Md.

Salome Danced...

God's Prophet Was Killed

By MRS. R. PAUL MILLER

Salome was a beautiful young girl: her parents were Phillip and Herodias. Her mother, Herodias, was a sinful woman. She coveted (sin) Salome's uncle because he was a king and she wanted to be queen. She was selfish (sin) and wanted fame. It didn't matter to Herodias how she acquired her desires. She divorced (sin) Salome's father and married her brother-in-law (sin).

King Herod became acquainted with John the Baptist who told him it was unlawful for him to have his brother's wife. This made Herodias angry and she set herself against John and desired to kill (sin) him. But Herod feared John knowing he was a righteous and holy man and kept him in prison where he thought he would be safe.

King Herod gave a birthday supper, not being a Christian, he served liquor which was the custom. Herodias knew the king's weakness, so she sent Salome in to dance for him and his guests. Her beauty and dancing thrilled and pleased the king so much, he promised her anything (sin) even to the half of his kingdom.

Salome's mother had told her ahead of time what to ask for, so she said: "Give me here John the Baptist's head in a charger." King Herod lost all his merry spirit and was sorry for his hasty promise made in such a moment of weakness. But because he did not want to "lose face" in front of his guests at the table, he sent a soldier who went to the prison and beheaded John. What an awful deed! Salome had to present this platter to her mother.

Getting rid of John didn't get rid of sin, it just added murder to the other sins of selfishness, covetousness and adultery. One sin leads to another. Dancing got Salome into trouble, and she became a partner in the crime of murder.

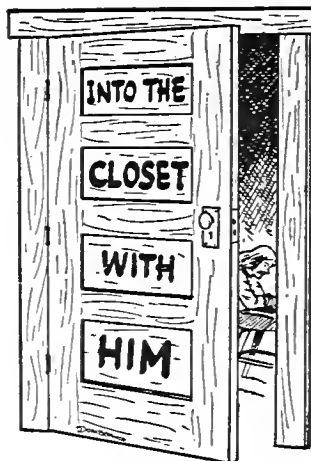
The disciples buried John's body; then went and told Jesus what had happened. Jesus got into a boat and went to a desert place to be alone—He loved John very much.

It is told that Herod and Herodias lost the kingdom and lived in poverty and exile. God's Word is sure—as you sow, so shall you reap.

Salome didn't go to Sunday school, or church, or Sisterhood. She had no Christian home. She followed her mother's advice which brought her sorrow.

Thank God each day if you have Christian parents. If you have to stand alone for the Lord, remember it is better to obey God than man. See how important it is to be a Christian mother, and some day when you are a mother, be the best Christian mother.

I sincerely hope and pray that I shall see everyone of you on the resurrection morning happy with Jesus our Saviour!



Give thanks unto the Lord for His help in SMM this past year.

Ask the Lord to bless the SMM meetings at national conference that they will be a blessing and a challenge to those who attend.

Ask the Lord to direct in the election of national officers for the new year, that the ones chosen might be according to His will.

Remember the national conference, as a whole, that the meetings might be to the praise of His glory.

Remember the mission-

ary families who will be preparing to leave for their fields of service.

Ask the Lord to bless the new year in Sisterhood that more SMM girls might be developed and trained to serve Him.

SPECIAL NEWS ITEM!



We surely should give praise unto the Lord for the work He has enabled us to do this year. He has blessed SMM abundantly. This special news item is to acquaint you with a new SMM group which has recently organized. This group is in Nuevo Laredo, Mexico, and is a combined Junior-Middler group.

This group organized March 7, after several of the junior-high girls asked if they could have a group similar to the WMC. The young girls are pictured for you. Since they organized, they have been embroidering quilt squares for a baby quilt to be given to an expectant WMC lady. They have also been memorizing II Timothy and are happy to report that Linda and Leandra Edmiston have completed the entire book. The young girls have been working on their goals also.

We can see that this group is truly going to be an asset to SMM, and we would like to welcome them into the national family of Sisterhood. Welcome Nuevo Laredo combined SMM! We shall be watching you progress and shall be asking the Lord to bless you.

GIRLS! ATTEND NATIONAL CONFERENCE
WINONA LAKE, IND. **AUGUST 19-26**

Newspage



FLORA, IND. Jeffrey Verne, weighing 6 lbs. 2 oz. was welcomed into the family circle of Rev. and Mrs. John Evans, of the Grace Brethren Church, on June 27. Jeffrey was born on his maternal grandfather's birthday—Verne Runyon, of the First Brethren Church, Dayton, Ohio.

SEATTLE, WASH. Dedication day blessings exceeded expectations at View Ridge Brethren Church on June 17, according to Thomas Hammers, the pastor. Dr. L. L. Grubb, secretary of the Brethren Home Missions Council, of Winona Lake, gave the dedicatory sermon; Rev. Don Farner, of Harrah, Wash., the invocation; Rev. Henry Dalke, of Yakima, read the Scripture; Rev. Thomas Hammers, the pastor, led in the act of dedication, and Rev. E. A. Ballis led in the dedicatory prayer.

CEDAR RAPIDS, IOWA. The newly elected officers of the Iowa District Conference of Brethren Churches are: Ronald Robinson, moderator; A. D. Cashman, vice moderator; Cleve G. Miller, secretary; Richard Grant, treasurer, and Mrs. Wilma Myers, statistician. The conference was held here June 28-30.

The BRETHREN MISSIONARY HERALD

Executive Editor Arnold R. Kriegbaum
Winona Lake, Ind.

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WMC Mrs. Benjamin Hamilton
Winona Lake, Ind.
Home Missions Luther L. Grubb
Winona Lake, Ind.
Grace Seminary Paul R. Bauman
Winona Lake, Ind.

HAGERSTOWN, MD. The thorough address of Rev. and Mrs. Carson Rottler is 1701 Sherman Ave., Hagerstown, Md., or in care of the Foreign Missionary Society of the Brethren Church, Box 588, Winona Lake, Ind.

LONG BEACH, CALIF. Rev. Nelson Hall has resigned as teacher and business manager of the Brethren day schools here and is looking for a pastorate as the Lord leads. At present he is serving as interim pastor of the First Brethren Church, of LaVerne, Calif.

GLENDAL, CALIF. The new address of Rev. Gerald Polman is 517 Glenwood Rd., Glendale 3, Calif. Please change Annual.

SPECIAL. Christian friends around the world have been shocked and saddened with us by the sudden homegoing of our beloved Founder-Director Dawson Trotman, who was drowned in Schroom Lake, New York, Monday, June 18.

During the Navigators East Coast Conference at Schroom Lake, Dawson Trotman was with Jack Wyrten, director of Word of Life Camp, and a group of young people in a speedboat when the boat struck a wave and he and Allene Beck, 21, were thrown out. The girl could not swim, but he held her above the surface of the water while the boat circled back to them. Just as she was pulled to safety he sank beneath the waters. His body was found two days later by a skin diver, Alfred Popp, at a depth of fifty feet.

Mr. Trotman's intimate friend and associate Billy Graham spoke at both the private funeral and public memorial service in Colorado Springs on Wednesday, June 27. In a letter to friends of The Navigators the evangelist said: "I can think of no one with whom I have had closer fellowship and to whom I am more deeply indebted spiritually than this man of God. . . . There could not have been a more dramatic and characteristic way to die. He who spent all of his life in bringing salvation and upbuilding to others . . . spending his last moments in saving the life of one who could not swim."

The last 30 of Dawson's 50 years had been spent in vigorous discipleship for his Lord. Converted at the age of 20 through some Scripture passages he had memorized, he immediately began to reach others with the Gospel of Christ and help them grow in the Christian life through Bible study and prayer. This dual purpose continued throughout his ministry as he imparted to thousands of Christian and missionary leaders the vision of follow-up and training of laymen to win and teach others.



NEW TROY, MICH. The New Troy Brethren Youth Ensemble, directed by Pastor Richard Jackson, Jr., just recently completed a 1,300 mile tour singing in the Upper Peninsula of the State of Michigan three times during the week end. This group, composed of teen-aged young people, have been used in a number of Youth for Christ rallies, independent youth rallies, sacred concerts and church services in Michigan and Indiana, and are looking forward to the engagements already booked for the future. In the group as pictured are, front row left to right: Richard Jackson, pastor, Jeannine Clark, Patricia Gancer, Carol Mensinger, Darlene Simpson, and Elizabeth Mollencott. In the back row left to right are: Dale Hauch, John Clark and Dale Taylor.

Among their other engagements in the future the ensemble is to sing at a chapel service at Grace College this fall. Four of the young people are thinking about entering Grace when finished with high school.

The group is available for Friday night rallies anywhere within a reasonable distance. If interested contact Rev. Richard Jackson, Jr., Box 67, New Troy, Mich.

Christ and the Field

Moderator's Address—46th Annual California District Conference of Brethren Churches—Long Beach, Calif., May 28-June 2, 1956—By Lewis C. Hohenstein



In the providence of God we are permitted to meet here in the 46th annual Bible Conference of the California Brethren churches. Our presence is an evident token of God's blessing upon us, for except by His watchcare and keeping of us we had been consumed of the adversary.

Unbelief stalks abroad today. Not only in the world but in the church, the defeat of each of us as individuals and the destruction of our joint testimony is the chief aim of Satan and his host of cohorts. Paraphrasing Paul: "A great door and effectual is opened unto us, and there are many adversaries." Because distractions to spiritual victory are at every hand, the call of our district conference theme to look unto "Christ and the Field" is most appropriate.

In many ways I feel this conference should be of significance to each of us. It is my heartfelt prayer that we will each at this moment solemnly and prayerfully commit ourselves to know Christ in a fuller and more perfect way and to understand His purpose for our lives as we lift up our eyes to the field. Each program of this conference will be dedicated to this cause.

THE STATE OF OUR DISTRICT CONFERENCE OF BRETHREN CHURCHES

As our statistician reports to this conference we will undoubtedly be impressed by the smallness of our growth. As I looked over the figures furnished me, my first reaction was to try and rationalize the situation and to answer the question why we have seemingly grown so little in numbers when every religious group around us seems to be having a "hey day." Our membership grew a little less than 2 percent last year and our attendance was less than 1 percent greater than a year ago. It is true that numerically and financially those of liberalism

and the cults have more wherewithal to work than we have, but I remind you that "greater is he that is in you, than he that is in the world."

I have purposed not to dwell on these things, for statistics do not tell all the story; but they are significant factors in the framing of our minds to a determined consecrated devotion to Christ and the ministry that He has for each of us.

There are some things that are of a more encouraging note.

1. There has been great growth numerically in some of our Sunday schools. True, some have shown losses, but one of the encouraging things in our over-all picture is a renewed interest in Sunday-school activity.

2. In giving this past year there was a 15½ percent increase in all giving over the previous year. This is significant in that this increase was with a less than 1 percent increase in attendance.

3. There will be three new churches asking to seat delegates at this conference; Monte Vista, under the leadership of Rev. Victor Meyers; Rialto; led by Rev. Arthur Carey; and Anaheim being pastored by Rev. Harold Dunning.

4. There are innumerable spiritual victories which we can all claim and for which we ought jointly to praise God.

5. Not least of the things of victory is the increase in outreach and effectiveness of our Christian day schools.

A SUGGESTED BASE OF OPERATION

Since 1952 there has been a 16½ percent increase in the population of the State of California. The population now stands at 13,200,000 and according to the estimates of our state planning board, the population by 1975 will be 17,500,000. The State and industry are now in the process of planning and pre-

paring for this increase. They look ahead with a purpose. Are we, the churches of California, going to be able to take advantage spiritually of this great missionary opportunity that is laid at our door? Not unless we now begin to plan for it. Unless we think big and truly act in faith we will not.

May I suggest some things which might help:

1. A PLANNED PROGRAM FROM THE GRASS ROOTS UP.

Last year our moderator suggested that an immediate need of our conference was a district secretary to coordinate the work of our district working with the now existing national boards. There has been nothing done constructively to inaugurate such a work. The idea was considered and discarded for lack of interest.

I believe that the number one need of our district, if we are to adequately meet the contingency of increased numerical growth in our area, is the establishment of such an office, and the seeking out from among the Brethren a person, spirit filled, to do such a work of coordination.

I suppose I should show adequate argument for such a statement. My chief argument is that the now existing machinery of evangelical operation among us is not sufficient for the task. I speak of the combined efforts of our local churches, the district mission board, our Brethren Home Missions Council, and the National Sunday School Board. Each of the above are doing a fine job in their respective fields, but they are not reaching into the new unchurched areas of California as rapidly as these areas are developing. Such a coordinator as suggested could spend three or four nights of the week in the establishing and teaching of Bible classes in these areas which, under God, we should be reaching with a testimony. His

days could be spent in canvassing some of these areas, and our churches could use him on Sundays in our pulpits where he could promote the over-all work of our district.

2. PROMOTION.

Definite steps should be taken among us to make the name Brethren to be known in this area. Promotion and propaganda through the newspaper, radio, and television ought to be taken advantage of as often as possible. Joint ads to help the smaller and newer churches should be begun and an increased interest in our district ministerium should be promoted and encouraged that exchange of ideas and workable programs of promotion could be made.

3. THE DEVELOPMENT OF STRONG LEADERSHIP.

I am convinced that an honest evaluation of our need will show that it is men not money. I would suggest some things which might be helpful in such development. (Criticism will never do it.)

(a) Each of us do all that we can by prayer and encouragement of young men that the Lord will thrust them into the over-ripened harvest fields.

(b) That laymen and pastors work together to make the ministry wholesome and attractive to young men.

(c) Use the young men now in training to assist in the summer programs of our churches, and where it is possible use them part time during the school year. I think that the larger of our churches ought to encourage our seminary students by offering them a year of practical training after they have finished their training in school.

(d) Each church set up a student-aid and scholarship program to aid and encourage our young people as they turn their eyes to the training needed for them to become pastors and missionaries.

(e) Let our churches, district and national fellowship give encouragement to young men of outstanding academic qualifications. This could be done in helping him to reach the highest possible position in his chosen field, by financially and prayerfully aiding him.

A strengthening of our leadership is of paramount importance, and the place to begin is to instigate in

every one of our churches a leadership training program, and as our leaders are developed use them in the establishment of new testimonies for Christ in this needy area. "Divide and grow" is still the best formula known in getting the work of evangelism done.

Also among our youth, rather than present a program that will appeal to the mass of our youth, we should be seeking out from among the young people those who show spiritual leadership ability and spend time in spiritual retreats and training programs to prepare the few to lead the masses in their own local church and community.

4. EVALUATE THE TRUE RELATIONSHIP THAT SHOULD EXIST BETWEEN PASTOR AND PEOPLE.

Recently, I read an interesting article by Evangelist Vance Havner. In it he stated one of his famous quips: "The pulpit should be filled by the pastor and the pews should be filled by the people." Every so often the idea that we are a preachers' denomination is whispered about. If this is so, to any degree, it is probably because the laity of our church has forced it to be so. When Christians will not accept their responsibility in the work of the ministry, they lend more and more power to the man who occupies the pulpit.

We have been talking about strong leadership; this never implies dictatorship as has been developed by the Roman hierarchy and the various denominational groups and is seen today in operation in the great worldwide ecclesiastical movements, such as the World Council of Churches. The local church is to be a fellowship of believers, a called-out people for Christ's name. As such, all are equal and we should defend one another's rights. On the other hand, we should equally defend, and show by example and teaching that the pastor is called to the position of leadership to shepherd the flock and to lead them.

In Ephesians the fourth chapter, verses 11-13 we have related for us by Paul the work of those called to a special ministry and those called the saints or the laity in the community church. "And he gave some apostles; and some prophets; and some, evangelists; and some, pastors and teachers [or pastor teachers]; for the perfecting of the saints

(these are the membership of the local church, those who are born-again believers). (The comma is arbitrary and should be omitted) (the word *for*, in our English translation is from the Greek word *eis* and it is a preposition which expresses motion toward and should properly be translated *unto*.) Unto the work of the ministry (again omit the comma) unto the edifying of the body of Christ: till we all come (pastors and people alike) in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." This is not an isolated idea, it is expressed throughout the epistles, the relationship of the elder to the church is that of a working leadership, and his most important task is the leading of the saint by teaching and example to do "the work of the ministry." This involves the pastor in the presenting to his people the person of Christ that they might "know him." To know Him is to love Him, to love Him is to serve Him.

We have a motto: "Use them or lose them." A complete harmony among us should be our aim and every evidence of ecclesiasticism, politics, and personal ambition should be detected and removed. There is a ministry for us all, and when the pastor is out doing the work of his people, then the job of filling the pulpit will be neglected.

5. WARNINGS WE ALL NEED TO HEED.

The above leads me to several warning notes which need to be sounded as we approach the end of the age. The first warning is against the sensualism that is moving in and controlling much of the fundamental testimony among us today.

None of our churches are free from this influence of Arminianism. This so-called holiness movement, substitutes a sensual experience for the truth of the Word of God. They come to us, posing as our friends, and then in a subtleness that reminds us of a certain serpent in a certain garden they lure the people, by a promise that is false, into fleshly sensuality which is a substitute for the reality of the truth of God's Word. They remove the props of security and destroy the peace of assurance and in the end leave our people bankrupt of spiritual truth.

A second warning is to beware of

the vast number of men in the ranks of conservative evangelistic circles who are seemingly selling their souls for a mess of pottage—intellectualism. I am the last person in the world to depreciate scholarship, but there is a school among us today, represented by many recent articles in America's most popular Christian periodical, that are at every turn trying to make the things of *eternal* truth fit a contemporary and changing science. It is a great temptation to be popular, but it is more profitable to have a red face now than when science has caught up with the eternal truth of God's Word.

A third warning of an enemy that is within is that we beware of the influence that Barthianism and neo-orthodoxy is having upon the thinking of many who are walking approved among us as true evangelical scholars today. The strange treatment of the Word and the complete abandonment of logic is indeed "strange fire" among us.

A fourth warning is that we be cautious that the dread disease of legalism does not entwine and circle its yellow fingers of spiritual death around us and defeat the real purposeful testimony of the church. In every age where the purity of grace has been declared from the flaming pulpits of the world, the first enemy to get its stranglehold upon those pulpits was the binding, choking effects of the law. We are not immune among the churches of our fellowship.

A fifth warning against an internal foe is almost an opposite of the above and that is a lawlessness which can appear and against which the Holy Spirit speaks: A "doing despite unto the grace of God."

A sixth warning of an enemy within is that of substituting churchianity for Christianity. The church, ordained of God, exists as an instrument to be used by the in-

dividual Christian to serve Christ. We do not serve a church, but we use the church to serve. When the church or its respective organizations exist to be served, or when they become an end in themselves, then we should take care, we are close to *spiritual* death.

There are many more things which we should be warned of probably as to the enemy within, but these will serve to show that the price of spiritual victory is "eternal vigilance." The purpose of the church is not accomplished by wishful thinking, nor by promises, nor by meaningless vows but by constant, continual, consciousness of the purpose of our being. The Holy Spirit of God, who dwells in every child of God will lead us if we but daily present ourselves to Him.

In presenting the field and the problems that are faced by us in reaching it I undoubtedly have given, what might seem to many, an over emphasis on the local or California field. I am convinced that we are in the midst of the great mission field in the world today, and that our reaching the "unreached areas" is contingent upon our reaching the immediate environs. We cannot continue to attempt to give 20 and 30 percent in our national offerings if our growth numerically is less than 1 percent. And our numerical growth will continue to be of such paucity until we begin to take advantage of the immense possibilities that are immediately at our disposal.

Probably the greatest deterrent to foreign-mission activity is the present-day knowledge among the people that are being reached on the field that our missionaries are coming from a pagan, sin-ridden, vice-infected America. Certainly we ought to do all that is with the realm of possibility to increase our mission outreach, but to do that alone is not answering the need. We

cannot excuse ourselves for our own lack of spiritual enthusiasm for our next door neighbor by paying obeisance to some homey platitudinous philosophy, such as "Does any man have a right to hear the Gospel twice as long as there are those in the world who have never heard it once." Brethren, we need a spiritual revival among us, and every spiritual revival that has appeared in history has been the result of turning the eyes and hearts of men, to "look unto Him." A returning to the understanding of and the proclamation of the grace that is resident only in Him: "And of his fullness have we all received and grace for grace."

Any evangelistic activity that is not the result of being in love with Jesus Christ our Lord is spurious and eternally ineffective. It is the desire and prayerful plea of the executive committee of this conference that there will be first of all, a renewing and deepening of the desire of every member and friend of our churches to "look unto him," and secondly, to see through the eyes of our Saviour, the multitudes that are around us "as sheep having no shepherd," and that we will be led by His love to "have compassion on them."

This is no new concept, we have the means at our disposal to see the theme of this conference in operation to the glory of our Saviour. Our motto: "The Bible, the whole Bible and nothing but the Bible," is indeed a noble statement and I believe that all the men in our pulpits subscribe to it wholeheartedly. Also our ordinances and their mode are equally subscribed to, and we believe that they are the symbolic representations of the entire, effective ministry of Christ. But have we and are we failing in not allowing the Holy Spirit, the resident member of the Godhead, to make these truths thus represented the daily portion of our lives? His purpose is to make Christ known to us and through us, and a return to the emphasis of this truth is essential if we are to see "Him and the field."

When this spiritual emphasis is being given, then I believe that we will begin to broaden our base of activity; we will see that planning here in California for an increased church and evangelical effort is essential.



First Brethren Church, Long Beach, Calif., Conference Site

(Continued on Page 444)

The Bible Proves the Trinity

(PART II)

Although the Bible teaches that there are three Persons, it also is careful to teach that they are each one equal in all of their attributes. The attributes that we find in the Father—self-existence, truth, holiness, eternity, omnipresence, omniscience, and omnipotence—are all to be found in God the Son and God the Holy Spirit. It is not that they are alike but rather that they are the same that makes this true. And, because of this equality there is no fixed order by which we must associate them.

The only distinctions that exist among the three Persons concerns their *work* and that of *priority*. In other words they differ only in "what they do, not in what they are." This would lead to a solution of the problem passage in John 14:28: "Ye have heard how I said unto you, I go away, and come again unto you. If ye love me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I." The Father is only greater because of His *work* and not by any attribute or the whole doctrine would be utterly destroyed. If we consider their respective work momentarily, it will help us to realize the significance of this fact.

The difference in the work is indicated in the original language by the various prepositions used. The work of the Father is considered as the source or origin and is spoken of as the work "*of the Father*"; while the work of the Son is said to be the channel, thus the work is "through the Son"; and finally, the work of the Holy Spirit becomes the agent or completing power indicated "by the Spirit." Romans 11:36 helps to illustrate this wonderful truth: "For of him, and through him, and to him are all things: to whom be glory for ever, Amen." Another verse which pictures this idea is that of I Peter 1:2: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ."

In the work of the Godhead, the Son is subordinate to the Father, and the Spirit to the Father and Son. The Father sends the Son (I John 4:10); the Father sends the Spirit

(John 14:26); and in John 15:26 the Son sends the Spirit. In each case the subordination is on a voluntary basis.

How can God be one and three at the same time? He is not one and three in the same sense, but One as to His *being* and three as to His *personality*. The basic problem here lies in the fact that there is no analogy in the world in our sense of experience. All of our illustrations break down and add peril to the doctrine. Our best information and examples must come from the Word of God.

Finally, however, by considering the practical values of the doctrine to the Christian life we have personal proof of the Tri-unity of God.

One of the most important factors in the Christian life is to know God and to have Him revealed in a personal way. The only one that could possibly reveal God was God himself. Therefore, Jesus Christ had to be God in order to reveal Him. If we want to know what God is like, we simply must look at Jesus for "in him all the fulness of the Godhead dwells." Jesus came into a sin-cursed world that men might behold "His glory, the glory as of the only begotten of the Father."

Our salvation depends entirely upon the doctrine. God alone could make an atonement for sin. It is very difficult to see how God could leave His throne and die for men, but Jesus being God, certainly helps us to understand. Only because Jesus was God could He bear the penalty of the guilt of our sin. To prove away the doctrine of the Tri-unity is to take away our God-given salvation.



By SCOTT WEAVER

Pastor, Bethel Brethren Church
Osceola, Ind.

It is not more proof that men need today, but rather to read God's Word and accept what we already have. I Corinthians 2:14: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."



*Churches
IN THE
News*

SPOKANE, WASH.

"Not by might, nor by power, but by my spirit, saith the Lord of hosts." This verse was particularly true of our experience with Brother Dean Fetterhoff and Brother Truymond Haddix of Crusade Team Two during the six days of their evangelistic effort with us here at the First Brethren Church. God was with us in a very precious way in each of the seven services. The Holy Spirit faithfully used the Word in our hearts and each service witnessed the response of our people. There were six first-time confessions of Christ, and 27 others came for cleansing from sin, and one for full-time service. Attendance was above normal with an average of 67 for the weeknight meetings.—*Jesse Hall*, pastor.

We certainly do rejoice and desire to give God the glory for what He did in the First Brethren Church, during the six days we were there. Before arriving we inwardly had the question: "What can be accomplished for God in only six days?" But God certainly had the answer to that question! God had prepared the hearts of the people for revival, and the people were hungry for the blessing of God in their own lives and upon their church. For this reason many people came publicly to acknowledge and confess bitterness.

I believe that God's blessings upon the meeting was in a great measure due to the faithfulness of brother Jesse Hall who has faithfully labored and persisted in the face of some very difficult circumstances.—*Dean Fetterhoff*, evangelist.

TESTS

Activities were in high gear as the school year worked to a screeching halt. Dorotheann and David engaged in a round of rehearsals for the school choir's closing concert. Term papers had to be completed and handed in without delay. Bill was busy with rehearsals for commencement exercises. The entire family was interested in the sale of tickets for the semiformal banquet put on each spring by the city Youth for Christ. A sort of hushed and excited expectancy pervaded the entire household.

The only flaw in this lovely picture of spring stretching into a schoolless summer was those horrid final exams. Why teachers insist on the pupils' proving they've learned anything throughout the school year is beyond the ken of the average child. Without exams, school wouldn't be half bad, and all the activities could be thoroughly enjoyed.

"I wish I were you," David moaned to Mother as she labored over a very dirty floor.

"You do? C'mon, then, and use your elbow grease on this floor. My knees ache from kneeling and my arms from rubbing. Hardwood floors are not the easiest things in the world to keep looking nice."

"Oh, no; I'm not after that job. I mean I wish I didn't have to take exams. You never have any tests."

"I don't? I have them every day of my life. The school of life is a hard one and demands a proof of my worth daily."

With a look of intense doubt the boy went back to his studies. The next day after school David headed straight for the kitchen and Mother. "I thought of you today and wished I could have been taking your kind of exam rather than Latin."

"Do I detect a bit of sarcasm in that statement?" Mother asked as she poured a glass of milk for son number three.

"Perish the thought, Mama! But that Latin test was tough."

"I know some exams can be very exacting and take a good deal out of you. But the experience of arising to the occasion and accepting the challenge is of inestimable value to you. Such experiences help to stiffen your backbone. The process of getting starch in your spine must be started early in youth if you are to hurdle the stern realities of adult responsibilities."

"Great day in the morning! I didn't expect to get a sermon while I ate these cookies and drank the milk. You really know how to pin a fellow down. But I suppose you're correct about tests in school and how they relate to tests of life. The grass in another field always looks greener. Anyway, I'm glad we'll be out of school for a couple months. I reckon I'll never be considered a 'brain.'"

"Don't worry about that, Son. Just always do the very best you can with the faculties God has given you and meet all tests, both in school and life, with the strength which comes alone from His presence and



Word. God will always deal with you on the basis of your personal capacities only. Oh, I just heard the paper truck. Guess it's time for you to get going."

"S'long, Mrs. Preacher. See you at supper time. Have a lot that's good; I'll be starved."

As Mother worked to prepare a "lot that's good" for her brood to eat she remembered with vividness some of her own schooldays and a few of the tests which challenged every fibre of her being. She didn't fully realize then, any more than David could now, how much those challenges meant to her moral and spiritual development. In retrospect they seem rather insignificant especially in face of the spirit-to-spirit

conflict with the adversary of her soul in those years of the rearing of her family. But each accepted challenge and every battle won have gone into the warp and woof of a pattern designed by the Master Designer. How satisfying to know that He *never* makes a mistake.

Does not the Word of God exhort men to "examine yourselves, whether ye be in the faith; prove your own selves" (II Cor. 13:5)? "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (I Pet. 1:7). "Beloved, think it not strange concerning the fiery trial which is to try [prove] you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when His glory shall be revealed, ye may be glad also with exceeding joy" (I Pet. 4:12-13). Rejoice then, O my soul, in all those tests and trials. They are not "strange things" happening unto you, but rather for the purpose of making you a partaker of Christ's sufferings for your ultimate *exceeding* joy.

CHRIST AND THE FIELD

(Continued From Page 442)

Brotherhood, and Boy's Club activity has shown no numerical gain at all. In studying this problem I have been led to believe that this activity will have to be stimulated in the local church by the local pastor and the lay leaders. A district organization might be of value, but an emphasis of activity on the local level will produce results.

We wish to again commend our ladies and girls for their wonderful work in WMC and Sisterhood.

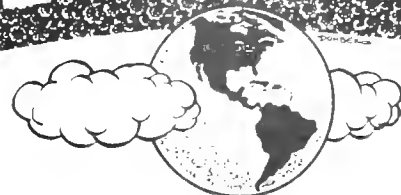
Also we would urge upon you the need of prayerfully supporting the national organizations of our fellowship. The increased activity of the National Sunday School Board among our California churches certainly commends that comparatively new organization to us.

Look unto Him and consider the field. And remember that the essence of the Christian living is "loving" and the essence of Christian loving is "giving."

May God grant us, in view of His imminent return to continually occupy while waiting for His return.

The BRETHREN HERALD

MISSIONARY

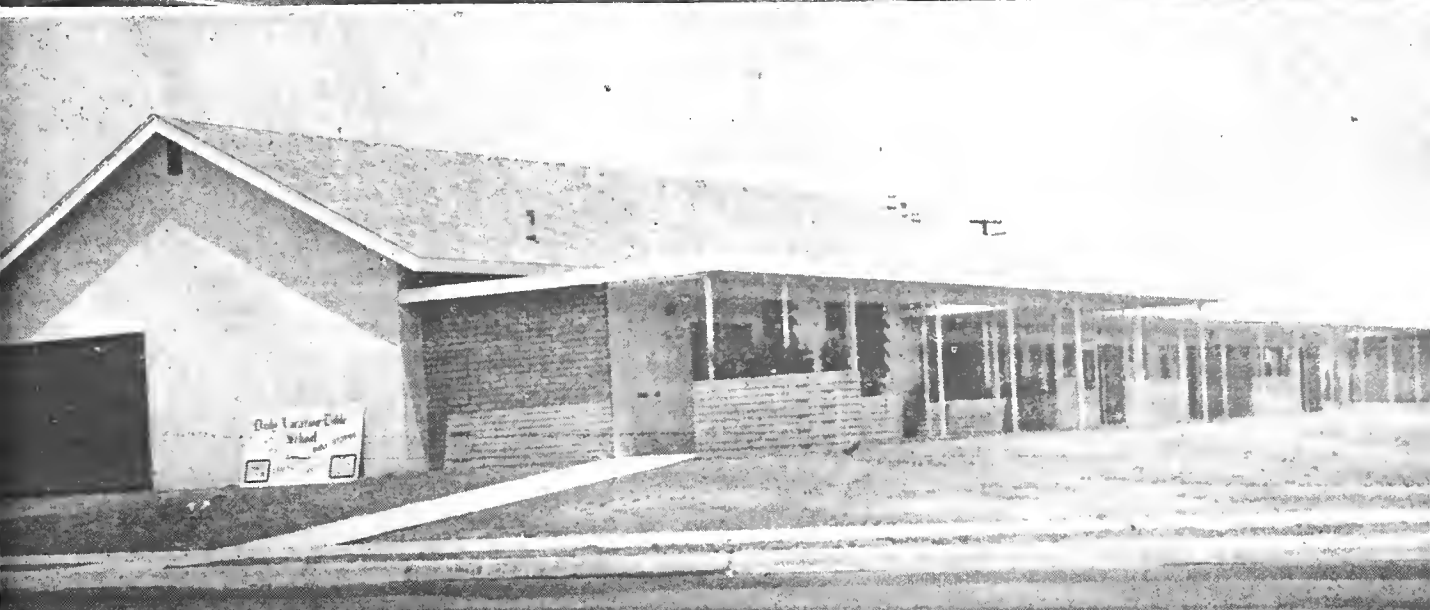
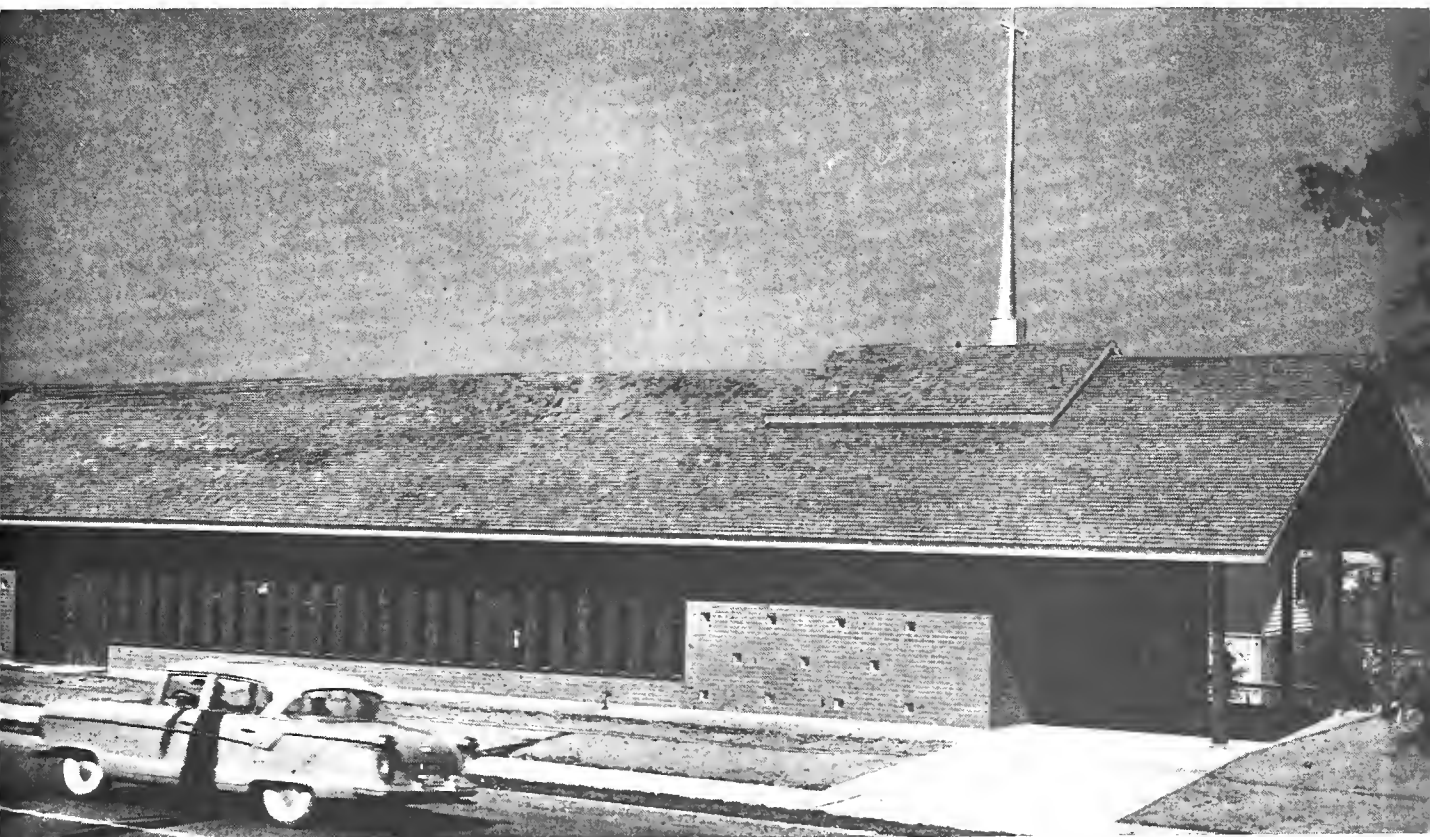


HOME MISSION NUMBER

JULY 21, 1956

Two Home Mission Churches Dedicated in June

Top: View Ridge Brethren Church, Seattle, Wash., June 17
Bottom: West Covina Brethren Church, West Covina, Calif., June 24



One of the most vicious means of evil ever to be revealed in the United States of America has recently been brought to light by the Subcommittee to Investigate Juvenile Delinquency in the United States Government. One aspect of this investigation centered on pornography. Pornography is the broad term for the origin, printing and circulation of materials bent upon the destruction of morality among our people, particularly among juveniles. The severity of the problem manifested itself when the "innocent" comic books, sold so widely today, pointed toward the portrayal of the suggestive, the lewd, and the obscene.

A joint committee of the New York State legislature that investigated the comic-book situation recently found that "the reading of crime comics stimulates sadistic and masochistic attitudes and interferes with the normal development of sexual habits in children and produces abnormal sexual tendencies in adolescents." Mr. J. Edgar Hoover, Director of the Federal Bureau of Investigation, has said: "The publication and distribution of salacious material is a peculiarly vicious evil; the destruction of moral character caused by it among young people cannot be over estimated. The circulation of periodicals containing such material plays an important part in the development of crime among the youth of our country."

Figures compiled by the Bureau show that during 1953 a sex criminal was arrested somewhere in the United States every 6.7 minutes, day and night, since 1937. Rape cases have increased 110 percent. Boys of 18 and 19 years of age are committing more rapes than males in any other age group. The percentage of rapists under 20 has doubled since 1940. The Subcommittee mentioned above has found that there is a direct relationship between this deplorable statistical summary and a mushrooming growth in the production, distribution and sale of pornographic materials.

The magnitude of this business is appalling. It is estimated that this business has been a \$500-million-a-year racket. In the face of testimony of gross receipts of more than a million dollars a year by just one participant in the racket, of seizures of \$50,000 quantities in one city and \$100,000 in other cities, and evidence that even an ordinary street peddler was making \$300 weekly caused the Subcommittee to feel that the half-billion figure is fairly accurate.

The materials take on the form of comics, distorted severely from what the youth see in the daily newspapers; cartoon books, pamphlets, pictures, playing cards, slides, filmstrips, movies, and other objects. These are designed and printed at various points across our nation and distributed widely by "outlets." The chain is so complete that it almost touches every city, town, and village in our land. In many places it was found that there were "distributors" on the campus

of junior-and senior-high schools and colleges. Evidence bore out the fact that students would buy such materials and resell it for a profit.

Civic leaders, church leaders, psychologists, psychiatrists, medical doctors and law officers were called before the committee to determine the effect and the extent to which these things touched our young people. All agreed that it produces an alarming effect for evil, and no one could state to what extent it would go. In comparing its effect with one "dose" of heroin or a marijuana cigarette, it was pointed out that either of these might ruin a life, but the contaminative consequences of one piece of pornographic literature in the hands of just one minor are incapable of measurement.

The aim and design of this material is to satisfy the lust of the human flesh. Their descriptions and portrayal of the perversion of the fleshly desires, the satisfaction of the torture of the human body, the "kick" of narcotics and sex satisfaction is damning the souls of American youth. There can be only one reason for this destruction and degradation of American youth. Men have become so greedy and money hungry that the appeal of a multi-million dollar industry would cause them to sacrifice the morals and ultimately the youth and strength of our nation.

The Apostle Paul warned of these perilous times in II Timothy 3:1-6. The days when men shall be lovers of their own selves; unholy, without natural affection, incontinent and fierce are upon us. These are days of the Antichrist. Satan is making a last ditch effort in dragging all into the cesspool of sin.

Brethren, we must call upon God for help. We must point our youth to the pure and undefiled Word of God for wholesome reading that will preserve them from sin. We must exercise extreme care in the selection of what we read, what we see on TV and what our ears are permitted to hear. We must do all we possibly can to outlaw such freedom in the mails, in interstate commerce to protect ourselves from the production and distribution of such unwholesome literature. Lastly, we must make every effort to win every soul possible for Christ who alone can deliver us from the power and snare of sin.

ANNUAL CORPORATION MEETING

The 1956 annual corporation meeting of the Brethren Home Missions Council, Inc., Winona Lake, Ind., will be held Wednesday, August 22, 1956, from 12:00 noon to 12:30 p. m. The meeting will be held in the auditorium building of the Winona Lake Christian Assembly.

"First" Brethren Church Dedicated in Seattle's First Century

By THOMAS E. HAMMERS

Dedication of the beautiful building which God has so miraculously provided for the View Ridge Brethren Church of Seattle, Wash., took place Sunday afternoon, June 17 at 4:00 o'clock. Wonderful, indeed, were God's blessings, reminding us that our Lord "is able to do exceeding abundantly above all that we ask or think."

A capacity audience of some 215 folks from the community and Northwest Brethren churches filled the lovely chapel sanctuary, participating in one of the most memorable events in the history of Brethren work in this area. The View Ridge is the "first" Brethren church ever to be established in this 100-year-old city, hub of the great Puget Sound territory and vast Northwest Empire.

Dr. L. L. Grubb, secretary of our Brethren Home Missions Council, delivered the dedicatory sermon; Rev. Donald Farner of Harrah led in the invocation; Rev. Henry Dalke of Yakima read the Scripture lesson; the pastor led in the "act of dedication"; and Rev. E. A. Ballis led in the dedicatory prayer.

Special music was provided by Mr. David Petrie, organist, Mr. Herman Haakenson, soloist, Rev. and Mrs. Henry Dalke, vocal duet. In the morning service Linda Paden and Don Farner of Harrah presented an instrumental duet and a trio from the local church comprised of Robert Whited, Mrs. Thomas Hammers, and

R. J. McConahay presented a vocal number.

Dedication-day offerings totaled \$1,094.41 of which amount \$528.95 was for the building fund and \$43.30 was given as a memorial gift for the pulpit and chancel rails.

FORMAL PRESENTATION OF THE KEYS

Mr. Robert L. Durham, of Durham, Anderson and Freed, designers of the building, presented the keys to the trustees, R. J. McConahay, chairman, Peter L. Miller and Harold Hewitt. The first two named trustees, along with Don Bunch, constituted the building committee.

None present were more thrilled than Mike Terry, 10-year-old Sunnyside boy who two years ago loaned \$100 of his college savings to the Brethren Home Missions Council for the Seattle building fund.

SUNDAY SCHOOL FIRST SERVICE IN NEW BUILDING

Mr. Robert Whited, superintendent of the Sunday school, led in the first public service in the building, greeting our largest school to date with 75 in attendance.

Dr. L. L. Grubb, whose encouragement and counsel from the inception of the work has meant so much, preached the first sermon to 100 persons present for the morning worship.



Seattle Sunday School in Action

The presence of so many Brethren from churches in Albany, Portland, Harrah, Yakima, Sunnyside, Grandview, as well as from other northwest points, made a tremendous impression on all persons present. The nearest Brethren church is 150 miles away, and some folks traveled no less than 425 miles roundtrip Sunday afternoon and evening to be present for the dedication. In addition, we are not unmindful of their prayers and gifts along with those of our Brethren throughout America.

CHURCH TO RECEIVE GIFT OF ORGAN

On Wednesday evening following the dedication, just prior to the prayer meeting, the pastor received a phone call from Mr. Cox of the Cox Music Centre informing him that some friends had bought and paid for a new Esty spinet electronic organ for the church. He added the new organ would be finished to match the blonde oak finish on the pulpit and chancel rails and would require about 60 days for delivery.

Needless to say, the pastor was surprised, as were also many of the people, and was reminded by Mr. Cox that we were somewhat like the folks who prayed for Peter's deliverance from prison, and when God answered their prayers, they didn't believe it to be true.

BRIEF HISTORY OF THE SEATTLE WORK

In 1935 Rev. R. Paul Miller conducted a tent meeting in Bremerton, Wash., one hour by ferry on the other side of Puget Sound. There Dr. and Mrs. Milton Lindblad and family, Mrs. Emma Lichty, and Mr. and Mrs. Harold Mackey and family followed up the meeting with a Sunday school which was conducted throughout the following winter months in a store building. God, however, did not see fit to lead in the establishing of a Brethren church in that city.

On December 28, 1950, Rev. and Mrs. Russell Williams came to Seattle from Yakima, 150 miles distant. Meeting with him in the downtown YMCA chapel and effecting a temporary organization were Mr. and Mrs. R. J. McConahay, chosen as chairman and secretary, respectively, Mr. Harold Mackey, treasurer, and Mr. Frank Cunningham, all of Seattle, and Dr. and Mrs. Milton Lindblad of Bremerton. Soon after, Miss Elsie Early joined the group and others began to attend the Bible class which met every Monday night under the leadership of Rev. Williams for a period of five months. Meetings were held less frequently thereafter, and Dr. Grubb was contacted for help from the Brethren Home Missions Council.

On January 1, 1953, the present pastor, Rev. Thomas E. Hammers and family arrived in Seattle. Bible classes were resumed at the central YMCA. Survey work was started by the pastor, and in April of that year the Northwest pastors along with the local building site committee, in counsel with Dr. Grubb, felt led to locate the first church in the Seattle area on the northeast side of the city.

In May of 1953 five lots were purchased at the corner of 35th Avenue N.E. and East 68th Street 120 feet by 287 feet, providing a building site with parking area.

Regular Sunday-school, morning, evening worship services, and midweek prayer meetings were started the first Sunday in June of 1953 in the parsonage, just one block from the building site. In September the house was put up for sale and the Hammers purchased a home just seven blocks from the building site. All services of the

church were transferred to the new location without a halt and have continued regularly for three years, totaling approximately 630 services in all. Two successful vacation Bible schools were conducted in the home, with as many as 87 at the programs. Sunday school reached a high of 62 in the home. Communion services, Monday night boy's club meetings and other activities met in the home. We praise God for the faithfulness of those who continued coming and working with us during all these years.

During 1953 the charter membership of the church was opened and in November the church was organized. Shortly thereafter architect Mr. Robert Durham was secured and plans prepared for a building which were approved by the Council in August 1954. After 30 contacts with banks, loan, and insurance companies failed to locate any funds for our building, we seemed to be faced with an almost impossible situation.

We shall never forget the electrifying announcement made by Dr. Grubb at the great conference in Portland in August 1955, when we learned that some Christian brother had loaned \$37,000 to the Council to be used for the Seattle building. It was apparent that the Holy Spirit had been leading and there followed the greatest revival-prayer meeting in 50 years of Brethren conferences.

Praising the Lord, we returned to Seattle for a ground-breaking ceremony late in August with Dr. Paul Bauman as the speaker. Excavation and construction work started in October and so did the bad weather, Seattle experiencing one of its worst winters in years. Construction work continued throughout these many months, and to the praise and glory of God we were privileged to conduct our first services in the building on Dedication Day, June 17. The Lord was good, providing ideal weather for the occasion. From the porch of the church, clear sunny skies afforded a magnificent panoramic view of a part of Lake Washington and the famous floating bridge, against a backdrop of the Cascade mountains, dominated by majestic snowcapped Mount Rainier.

The building is of contemporary design and is a combination of reinforced concrete and frame construction with a Norman brick exterior on two sides and rough cedar siding on the other two sides. "It is beautiful" is the reaction of the neighborhood and of all who have seen the building. For this we praise God.

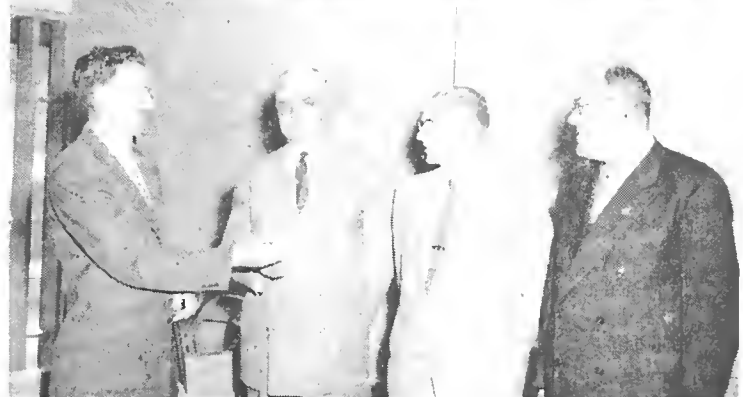
For the encouragement of the faithful Brethren throughout America who have prayed, who have given through home missions, and who have loaned funds to the Brethren Investment Foundation, faith and vision have become reality and at last a base of operations has been established from which to evangelize the lost in this vast metropolitan area in which there should be at least six Brethren churches.

We also praise God that during the two years the Brethren met as a Bible class their offerings totaled \$2,184.07, which, added to the gifts and offerings received through the local church since January 1, 1953, makes a total of approximately \$27,307. Of this amount \$6,408.22 was given for missions, the seminary and other special interests of our denomination.

Hundreds of homes have been contacted, thousands of pieces of gospel literature distributed and thousands of letters mailed during these years.

Pray now that God will open up the windows of heaven and bless with a genuine spiritual revival and the salvation of many precious souls.

Scenes From Seattle Dedication



Top: Mr. Herman Haakinson, soloist, and the capacity dedication-day congregation. Center: left to

right. Pastor and Mrs. Thomas Hammers, and Mr. Robert L. Durham presenting the keys to trustee chairman, Mr. R. J. McConahay. Peter L. Miller and Howard Hewitt, two other trustees, make up the trustee board. Bottom: left to right. Rev. and Mrs. Henry Dalke singing a duet and the original building site committee composed of Harold Mackey, Fred Cunningham and R. J. McConahay.

PERSONAL TESTIMONIES OF SEATTLE BRETHREN

The Sunday-school training I had as a child was Brethren. My grandparents and parents were members of the Brethren church in Sunnyside, Wash.

My first and lasting impressions were through the ministry of Dr. Louis S. Bauman and some of our missionaries, mainly Dr. Florence Gribble and Marguerite and Dr. and Mrs. Orville Jobson who visited our church.

I was away from a Brethren church for many years because I was in places where there were none, and it was the one thing I missed most. My membership was still in Sunnyside, and when asked to put it into another church, I always said I would when I found something better.

So I am happy to say that it is still in a Brethren church, listed with the charter membership of the View Ridge Brethren Church of Seattle, not that membership is the important thing but my heart is in it, too.

The whole church is a miracle of God and proof of faith turning to sight before our eyes, showing how God had worked even years ago in forming a people here for His glory.

Our main goal is to see souls saved that when faith in Christ's coming again turns to sight there will be many trophies of grace when we shall see Him face to face.—*Miss Elsie Early, financial secretary and Sunday-school teacher.*

I suppose it could be well said that our love for The Brethren Church is because down through the years all the Brethren ministers we have heard have been faithful in proclaiming the entire Gospel. In the View Ridge Brethren Church the fellowship has been very sweet, and we feel a closeness to one another, perhaps because we have such a humble pastor and wife. You will find friendliness here among this little group which we praise Him for. Our prayer is that we might win many precious souls for His glory. We thank Him for the many friends who have given gifts and donations. May God bless them. Our desire is that He may keep us humble and enthusiastic people.—*Mrs. Peter L. Miller.*

How glad we were when we moved to Seattle to know that a Brethren church had been started in that city. Although we must travel a good many miles each time we attend a service, we have been very richly blessed and our lives enriched. We have made many wonderful friends in these people who worship in this church and praise God for each of them.

Our hearts were indeed full as we gathered in our new church building for the first service on Sunday June 17. Our faith has been weak at times, but He has never failed us. Truly "the Lord hath done great and mighty things for us; whereof we are glad."—*Mrs. Don Bunch.*

"The Lord is gracious, and full of compassion . . . ; the Lord is good to all: and his tender mercies are over all his works. All thy works shall praise thee, O Lord: and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom" (Ps. 145:8-12).

The reality of a Brethren church in Seattle has

caused much rejoicing in the hearts of local Brethren and others vitally concerned with salvation of souls and a true and sound Gospel message to this metropolitan area.

Mrs. McConahay and I have prayed that a Brethren testimony might be established in Seattle from the time we first arrived in this city. We realized the opportunities available and the great need for such a message.

We truly praise our Lord for His marvelous answer to our prayers. We were not alone in making this request known, as many other former Brethren and friends of the church were greatly concerned for souls in this community.

Rejoicing, we continue humbly to pray that the View Ridge Brethren Church of Seattle, Wash., might truly be a soul-saving station for the Lord and Saviour Jesus Christ, and a place where boys and girls and men and women might be taught and trained for His service until He returns to claim His own.—*Mr. R. J. McConahay, chairman of the building committee.*

Weak faith gave way to deeper faith when Dr. L. L. Grubb at the national conference in Portland announced: "Prayers answered; Seattle may start building." Sympathetic tears of joy, yes!

But to hear Brother Grubb speaking at the dedication of that church, June 17, 1956: "This church . . . foundation Jesus Christ . . . Chief Cornerstone . . . open Bible . . . spiritual building . . . basic purpose, the Gospel," and to listen to the songs of Mr. Haakenson, and of the Rev. and Mrs. Henry Dalke, seemed like a dream till I studied the faces of that hardworking team, Brother and Sister Hammers, Janet and Danny and the faithful members of the congregation. Then I wished that Brother Russell Williams and all others who helped start the work and everyone who contributed to the work through the Brethren Investment Foundation could have been with us, along with all those whose prayers have been so marvelously answered and will continue to be in the winning of souls.

My prayer is (the thought of Phil. 4:19 and Eph. 3:20) that "God may supply all your need by Christ Jesus abundantly above all we ask or think" for victory until He comes.—*Harold C. Mackey, member of original group.*

The View Ridge Brethren Church was an answer to prayer. It is a hope for a Brethren denominational witness for the glory of Christ and the saving of souls. It is a church where the teaching of the Old and New Testaments will be delivered unto the world without compromise, adulteration, or traditions of men. On June 17, 1956, the dedicatory and challenge services were held for the church (body of believers) and the new building at 68th and 35th N.E., Seattle, Wash. This was in faith. "Thy works shall prove thy faith" (Jas. 3:3; Mark 3:32-35; John 5:24; 14:21-23; Jude 3).

By the challenging circumstances that faced the Seattle church and by the spiritual and material gifts of the brotherhood, God graciously blessed in the developing of the View Ridge Brethren Church. It should be a blessing to both home missions and foreign missions.—*Frank E. Cunningham.*

West Covina Data and Dedication Service

By DR. CHARLES H. ASHMAN, SR., Pastor

Another goal of the West Covina Brethren Church was reached on Sunday, June 24, when the educational unit of the church was presented to the Lord. In just 14 weeks and one day from the day the foundation was poured, this beautiful unit was dedicated. It is a four-fold purpose building. The design and construction was for worship, Sunday school, Christian day school, and Christian fellowship. The church and Sunday school were given first consideration. Grace Brethren Academy, a Christian day school, composed of kindergarten, grades one, two and three, will use it. It is 4,800 square feet in size with 2,200 feet of pavilion porch around the two sides. The approximate cost of the unit was \$31,500. The cost of the four acres of ground with improvements, sidewalks, parking, etc., is approximately \$25,000, bringing the investment to \$56,500. The value of the property as it now is has been reckoned at \$80,000.

The arrangement of the interior utilizes every square foot of space; yet it is most attractive in appearance. The chapel, with laminated beams, large louver windows, aluminum screens, asphalt tile floor, spattered walls with the appearance of marble, woodwork throughout of Philippine mahogany finished slightly darker than natural is beautiful and worshipful. The mahogany paneling surrounding the platform with the oil painting as a background for the all-steel baptistry presents an awe-inspiring scene as you enter the chapel.

Just back of the chapel is the large kitchen where mothers with children too old for the nursery can go with carriages and yet be within easy sound of the service. Beyond this are two Sunday-school units to be used also as Christian day-school rooms. There are six Sunday-school classrooms in addition to these. With a small Sunday-school and day-school office, spacious restrooms, a ladies' lounge, and aluminum louver windows throughout, the unit is most attractive and practical. The pastor's study is at the street front just off the chapel platform.

The day of dedication was full of great rejoicing. One year ago when we became pastor of the group there were but eight resident members. The book resident membership is now 33. In changing from the former place of meeting to our new church, we lost some Sunday-school scholars, but the attendance was 70 in spite of this. The morning church service was 75 and the evening was 50. The dedicatory service was attended by 225.

Dr. Charles Mayes, pastor of the First Brethren Church, of Long Beach, Calif., was the dedication speaker. The Grace Ambassadors, of Winona Lake, Ind., furnished the special music and gave a sacred concert in the evening.

The erection of this building would not have been possible without the financial help from the Brethren Investment Foundation. All but \$3,000 of the loans was secured from this source. We praise the Lord for this Foundation. All Brethren with money to loan should consider this.

The Brethren Home Missions Council has been most helpful and kind in every possible way in the development of this new testimony in West Covina. Along with the help given by the District Mission Board of California, the Brethren Home Missions Council has been most helpful and kind in every possible way in the development of this new testimony in West Covina.

(Editors note: The following dedicatory service was prepared especially for a Brethren church dedication by Dr. C. H. Ashman, Sr., and was used for the West Covina dedication.)

PASTOR: Because of the grace of our Lord, we have been enabled to present this building to Him.

PEOPLE: We do now with praise present this house of worship to Him for the glory of the Triune God.

PASTOR: To Thee, God everlasting, our Heavenly Father through the Saviour, the Lord Jesus Christ;

PEOPLE: Unto Thee, O God, our Father, we present this house of worship, to Thy glory.

PASTOR: To Thee, Lord Jesus Christ, by whose blood we have redemption from sin; through whom we have access to the Father, Thou head over the Church:

PEOPLE: Unto Thee, Thou eternal Son of God, our Saviour and Lord, we present this house of worship.

PASTOR: To Thee, the Holy Spirit, Comforter and Guide, by whose power we have been born again unto an everlasting hope to an eternal inheritance:

PEOPLE: Unto Thee, the eternal Holy Spirit, we present this house of worship, to be sanctified to the glory of the Triune God, the Father, the Son and the Holy Spirit, the Holy Trinity.

PASTOR: For the assembling together for worship, praise, petition, and Christian fellowship;

PEOPLE: We present this house of worship.

PASTOR: For the preaching of the Holy Bible, the whole Bible, and nothing but the Bible;

PEOPLE: We present this house of worship.

PASTOR: For the teaching of the Scriptures, to all who come within this house;

PEOPLE: We present this house of worship.

PASTOR: For the winning of lost souls to Christ, in whom they receive the gift of eternal life;

PEOPLE: We present this house of worship.

PASTOR: For the presenting of tithes and offerings unto the Lord for evangelization and edification;

PEOPLE: We present this house of worship.

PASTOR: For worship, preaching, teaching, witnessing, giving, fellowship, praise and petition;

PEOPLE: We present this house of worship.

PASTOR: We, pastor and people, now present ourselves with this house of worship, that the

PEOPLE: Lord God may dedicate us to the holy purposes for which this House has been erected and is now presented to the Triune God.
AMEN!

PHOTOGRAPHER RECORDS WEST COVINA DEDICATION



Top: Left to right. Dedication congregation and the pastor, Dr. C. H. Ashman, Sr., with Mrs. Ashman standing by the entrance. Center: Left to right. Dr. C. W. Mayes, the dedication speaker, with area pastors in the background; Dr. Paul R. Bauman, president of the Brethren Home Missions Council brings greetings; and Dr. C. H. Ashman presents the keys to Mr. Mel Bonebrake. Bottom: Left to right. The church patio and the Grace Ambassadors, Richard Messner, Donald Ogden, Charles Stoner, and Robert Messner.

Faster, Farther on Wings

For Brethren Home Missions

By L. L. GRUBB

The most important task at any time in the world's history is to get the Gospel of Jesus Christ to the greatest number of lost souls in the shortest time. "The king's business required haste" (1 Sam. 21:8). It always requires haste!

But some say, "Why the rush?" "Why the haste?" "Take it easy!" "The Bible says, 'Wait on the Lord.' 'Be anxious for nothing.'" Yes; but it does not say *loiter* or be *unconcerned*.

We have a limited time to accomplish this great task of evangelization. This is one reason why Paul, the apostle, keeps repeating in his epistles words of urgency—"redeeming the time." We live in a high-speed economy, the tempo of which seems to be increasing constantly. Therefore, we must serve the Lord at high speed or be left in the dust of the Devil's accelerated program. Gospel evangelization *now* is not even reaching all of *one* generation with the message of eternal life; yet each new generation presents an entirely *new challenge* for evangelization.

Thus every legitimate means at our disposal should be used to speed up the process of getting the true Gospel of Jesus Christ to as many lost souls as possible at a minimum expenditure of money and energy. This includes education, transportation, and promotion.

Adam really did not need an airplane. There were not many people in his day. He got around easily. Noah used a boat. He would have had no airport service or facilities even for an amphibian. Abraham moved all his house—family, flocks and herds—with him as he journeyed. Moses had to lead the whole nation of Israel along behind him a step at a time. In the day of Christ the sphere of His physical influence was relatively small. Men in every age have used the means of transportation which was available to them in their day.

To help meet the pressing and desperate need of America for the Gospel, the Brethren Home Missions Council for the past 10 years has been using an airplane in home-mission work. This plane has been used to transport the secretary and others to every desired point in the U.S.A., including the rural community, the smallest hamlet, or the largest city where we have had Brethren home-mission business. As far as we know, we are the only home-mission organization in America to use an airplane on such a scale.

Even though this may seem to be a perfectly natural procedure in this "air age," yet there are some who have questions which should be answered. "Is it Biblical to use an airplane in gospel work, or is it foolhardy, presumptuous and wrong?" "Is it practical?" "Is it safe?" "Does it really pay?" "What are the facts?"

We shall endeavor to answer these questions as clearly as possible.

"Is it Biblical, then, to use an airplane in the service of Christ? Would this procedure be approved by God?"

To obey is better than sacrifice! Our first interest in Brethren home-missions work is to follow God's Guidebook, the Bible.

Nowhere in Scripture does our Lord say: "Thou shalt use an airplane." We will not even strain the prophetic Word to indicate the coming and the use of airplanes in the last days. Neither does the Word say: "Thou shalt use a horse and buggy, an automobile or a train."

We should ask first of all: "Is the airplane in any sense a sinful thing?" It could not conceivably be proved so any more than one could prove that a car, train, or horse and buggy are sinful. It is a legitimate invention of man as God has allowed him to discover certain laws of aerodynamics in nature. Its virtues, as in all other inventions of man, only appear as it is used constructively for man's welfare. If this is true in a secular sense, it is certainly true spiritually. Men dedicate automobiles, houses, and lands, and we have dedicated an airplane to the Lord (by the way, joining with several foreign-mission organizations in this day when there are about 80 airplanes being used in the foreign fields).

In II Samuel 22, verses 11 through 15, we find Israel at war with the Philistines. God has just delivered them from their enemies when David sings a song of deliverance. Then the Bible says the Lord rode upon a cherub and did fly on the *wings of the wind*.

Fully 156 times clouds are mentioned in the Bible, and mostly in connection with God's work among men. God manifested himself in a cloud in the wilderness. Enoch was not, for God took him through the skies into His presence. Elijah went to heaven in a whirlwind. Christ ascended on a cloud. He is coming again in clouds. The clouds form a magnificent and intriguing new world. This cloudland is material for the artist, a laboratory to the scientist, and a highway to the pilot. The vast domain of the sky is ever changing, awesome, and supremely beautiful.

Have we realized how much of that which has to do with our salvation transpires in and through the regions above us? If God so frequently uses the natural laws of the firmament for His glory, are we, His children, wrong in doing so or in using instruments which take us into those areas? Is the sky *out-of-bounds* for us?

Yet there are Christians who say it is wrong to fly an airplane and that all who do so are presuming on God's grace. (Some religions hold that it is wrong to use an automobile.) Thus they are opposed to all missionary aviation because they say Satan is the prince of the power of the air (which the Bible says he is), and when we invade his domain, we get into trouble.

Satan is also the *God of this age* and the *ruler* of this world system in the permissive will of God. Each time we preach the Gospel on earth we invade Satan's domain. And, what are the processes which take place when we pray? Prayer must ascend to God through

Satan's realm. Satan knows the power of prayer and would stop this spiritual process if he could, right at his own front door! Can he do this? Jesus said: "If ye shall ask anything in my name, I will do it" (John 14: 14). Who is greater, Satan or Christ? Until the terms of our earthly service ceases, we will be working in Satan's domain.

Biblically, there is not a single sound reason why safe and sane flying should not be used for the glory of our Lord Jesus Christ anywhere in the world. *All things are ours in Christ!*

Is it practical to use an airplane in the service of Christ, or do Christians just arbitrarily fly because they enjoy it?

In these days an airplane properly and wisely used provides the most practical form of transportation known to man. Its degree of practicality depends, of course, upon how much it can be used and upon the purpose for which it is used.

Speed is a major factor in the effective use of the airplane. The fastest possible way to get to your destination is by air. Most light single and twin-engine planes average between 150 and 200 miles per hour ground speed and airliners go faster. This is at least 110 miles per hour faster than our average on the highways at 40 miles per hour or 100 miles per hour faster than the train at an average of 50 miles per hour. Further, light airplanes will go where no airliner or train could possibly go and even make accessible places unreachable by auto. Faster, farther for Christ is possible with an airplane.

For us it means that more frequent contacts in the new fields and mission points are possible, thus tremendously increasing the operating efficiency of the entire home-mission project. The ramifications of this fact are almost endless and only fully appear as one becomes very intimate with the work of Brethren home missions.

The ministry of the secretary has been at least tripled by the amount of time saved in using an airplane for transportation. Great amounts of energy ordinarily used in travel are conserved and the effective ministry of God's servant extended. More time may be spent in the home office even in view of this greater ministry in the field.

Travel with us briefly, and we shall prove the point.

We start from Winona Lake, Ind., at 7:00 a.m. CST. We are at our Spanish-American Mission at Taos, N. Mex., at 5:00 p.m. MST and fellowship with the missionaries and discuss our work. We spend the night there, and the next morning we hop across the mountains to Navajoland where we check our work at Counselor Post, using the whole morning. We take off after lunch and are in Long Beach, Calif., by 4:00 p.m. PST with part of the afternoon and evening left for business. In two days we have covered approximately 2,200 air miles and made these contacts. (Add 20 percent for ground miles.)

The cost for all of this is simply the transportation in the airplane and one, perhaps two meals. Compare this with transportation by car or train to California, and immediately a great gap appears. (We could not get to Taos or our Navajo mission by train or airliner.) Meals and transportation costs would mount. However, not only have we had a very inexpensive trip, but the facility and ease of contact made possible by the airplane are tremendous advantages. Even with a 150-mile-per-hour airplane we may fly home from Long

Beach, Calif., to Winona Lake, Ind., in one day, as we have done. The cost is transportation in the plane plus two meals for covering 1,900 to 2,000 air miles.

Or, we may fly 1,200 miles round trip to Philadelphia, Pa., transact important items of business in the area and be back home with the family for evening dinner. *As many as nine home-mission contacts have been made in one day and at the same time 900 miles of travel completed during the hours of daylight.*

It may not be possible to use an airplane on each excursion into the field because of weather patterns in the U.S.A., but if the airplane is used even 80 percent of the time (in Brethren home-mission work we do better than this) its value is so great it is difficult to estimate. (Instrument techniques enable even light plane pilots to fly much U. S. weather.)

Occasionally someone approaches with the question: "But aren't you afraid to fly?" And in wide-eyed wonder they contemplate the fact that any human being has the temerity to leave terra firma in an airplane. Usually I answer that the most dangerous aspect of flying is the trip to the airport. I have ridden with some drivers on our highways and had experiences which make an airplane seem the safest place in the world.

Light-plane travel on a well-disciplined basis we believe to be the safest form of transportation in the world. Increasingly highways are becoming death-traps. Even trains have been claiming more lives annually.

In 1955 business aircraft such as the Brethren Home Mission Grace Ambassador flew a total of 4,300,000 hours or about 650 million air miles. That was 1,100,000 hours more than the total flown by all the planes of all domestic airlines combined. The safety record of the executive airplane compares very favorably with that of the airlines. Compare the fact here that for \$5 you can get a \$125,000 insurance policy for travel on any scheduled American airline, and executive planes are even safer. Many large insurance companies have removed additional costs formerly charged light-plane pilots for life insurance. One company (Minnesota Mutual) has specialized in this type of insurance at tremendous profit. Over 22,000 business planes are in operation today. As for the automobile, its safety record becomes worse with higher speeds and more horsepower.

The traditional idea of an airplane, which is something like throwing a stone into the air and then watching it crash to earth, is as outmoded and old-fashioned as the horse and buggy. Worst of all, it is based on ignorance of true facts. Airplanes in this day especially are built to fly. They want to fly and are not at home on the ground. Even though an airplane engine may stop at 5,000 feet altitude, the pilot of a light plane may glide 10 miles to a safe landing in some little field. In thousands of hours of business flying for Brethren home missions, we have never had a power plant failure.

Of course, any type of transportation has its potential dangers. Our buzz-buddies" who skim the treetops or house chimneys or who fly in situations they are not equipped to control pile up about 95 percent of light-plane accidents through pilot error. These pilots are far from typical of the rank and file of business pilots. The latter have proved to be the safest pilots in the world.

Does it pay to use an airplane in Brethren home-mission work? If we could not prove that it pays tremendously, we would have stopped its use immediately.

It pays from the standpoint of getting the Lord's work done in the quickest possible way. None could question the importance of this fact.

It pays in promotion. The Brethren Home Missions Council can prove that thousands of dollars have poured into its treasury through contacts and good will established by the use of its Navion, which we have appropriately named The Grace Ambassador. If there have been those who have been so critical of the use of an airplane in missionary work as to withhold their giving to home missions, perhaps this is true because they have not had the facts. However, such instances we believe are rare if they do exist and at least would be far eclipsed by the additional income from those whose interest has been aroused in Brethren home missions through The Grace Ambassador. Most of the cost of the plane has been underwritten by interested laymen without any solicitation, and those laymen have stated that they probably would not have given such amounts to Brethren home missions otherwise.

People in our churches on the average are fascinated by the airplane. Practically each time we appear at a Brethren church we hear the question: "Did you fly in?" Also usually we have a group meeting us at the airport or witnessing our departure, which in itself is an excellent testimony. The very name *The Grace Ambassador* lettered prominently on the fuselage is a testimony to our Lord's redeeming grace.

Many newspapers and magazines, including *Christian Life*, have carried accounts of the use of the Grace Ambassador. The good basic advertising the plane has given us is beyond computation.

Quite a few Brethren church sites have been located from the air. The perspective enjoyed from above is so revealing that often decisions made on the ground are reversed, and in some instances the Grace Ambassador gives us the first good publicity impact in a city where a Brethren church is to be located as we investigate the church site from the air. Frequently pastors, members of district mission boards, and Brethren in new churches express astonishment in seeing their hometown for the first time in its true perspective from the air.

Conservatively, the airplane has saved the cost of another staff member annually (more likely two staff members) for at least five years because of the increased potential of a man using this instrument. This has meant a saving of many thousands of dollars. Now our assistant secretary also uses the plane and thus its effectiveness is increased.

Financially the savings in this type of transportation are great. Ease in traveling long distances per day saves many dollars in meal and overnight lodging expense.

The cost of flying the Grace Ambassador for the Council for five years, including all expenses, is about 8½ cents per mile for one passenger or four. This is cheaper than it is possible to drive a car in these days. In addition to this the Council owns an airplane which is worth at least \$9,000. Values in savings are double at this point. However, the cost of transportation may be the least important. Executive time and out-of-town expenses represent even larger savings.

Money saved in reducing travel time for the secretary is considerable. At 60,000 miles per year by air figuring an average of 40 miles per hour for a car and 50 miles per hour by train and 150 miles per hour by air, flying would save 800 hours travel time over the train and 1,100 hours travel time over the automobile.

The airplane manufacturer figures executive time conservatively at about \$5 per hour. Most manufacturing executives are above this considerably. At \$5 per hour we would save \$4,000 annually over train travel and \$5,500 annually over car travel, if we could travel this far in a car. But let us figure at \$2 per hour which comes much closer to what an average home-mission secretary would receive. The savings still are \$1,600 annually over a train and \$2,200 annually over a car. (This includes no figure on savings for meals, lodging, etc., which in itself constitutes a major item.) Since we are figuring over a period of five years, this could be multiplied five times, remembering also that a plane has been used by the Council for over 10 years. These amounts figure up into multiplied thousands of dollars in savings. For just this time-saving item an amount near \$20,000 has been saved. In turn this money has been used in the establishment of new Brethren churches.

There have been times when representatives of four church boards have traveled in the Grace Ambassador to distant points thus saving considerable money in transportation expense for other boards. Recently we transported members of two other boards all the way to California. No record has been kept of this saving through the years, but it is considerable. Frequently three other members of the Brethren Home Mission Council ride with us (four for the price of one) to some point to check a piece of property or hold a business meeting with a church, thus saving time and expense for both the individuals and the Council. District mission board members also often enjoy the facilities of the Grace Ambassador in district-mission work.

So the airplane saves time, money, lodging and meal expense and actual transportation expense for different interests of the church. Its promotional value is great. It is practical. It does the job quicker and more efficiently.

But best of all it is also a soul winner. It pays off *spiritually*. The Grace Ambassador is a mechanical missionary. We know of actual cases where souls have been saved through contacts made in connection with this airplane. The average airport is an ungodly place. Opportunities to testify are many. It is still unusual to see a preacher flying an airplane.

So the Grace Ambassador is profitable in every way and serves the purpose of our Lord in gospel evangelization in every way. How could we justifiably say, then, in any sense that it is wrong to use an airplane in Brethren home-mission work in view of these facts and figures. It seems that it would be wrong to fail in using it, for doubtless this instrument has been given by God to be used specifically in the rapid spreading of the Gospel.

Are we justified, then, in expanding this ministry on a sound financial basis as the Lord leads, remembering that the airplane pays for itself over and over again. A *small twin-engine airplane* is what we need for the maximum in safety, operating economy, and efficiency in flying instrument weather, as well as fair weather. Even though it would be justified in savings from every standpoint, we have tried not to use missionary funds in acquiring this equipment. We shall only move as the Lord provides through His people.

As we see the sin of America and of the whole world, *we want to go faster, farther for Christ*. Those who help us in this ministry certainly share a great portion of the reward and help bring greater glory to our Saviour.

(PART II)

(This is a continuation of the letter to Mr. Virgil Pinkley, editor and publisher, Los Angeles Mirror-News).

Again I say Pilate knew Jesus was innocent, and in spite of this he sanctioned His death to content the people. He could have stopped all action against Jesus if he had so desired. He was the supreme authority in matter of life and death in Israel at that time. A Rabbi of ancient time, Rachman by name, testifies to this when he states:

When the members of the Sanhedrin found themselves deprived of their right over life and death, a general consternation took possession of them; they covered their heads with ashes, and their bodies with sackcloth, exclaiming, "Woe unto us, for the scepter has departed from Judah and the Messiah has not come" (also cf. Gen. 49:10).

This loss of power of passing the death sentence took place 25 years before Jesus was crucified. Pilate's participation in this miscarriage of justice took place in spite of the knowledge he had of the innocence of Jesus. On the other hand the Apostle Peter has this to say with regard to the participation of the Jewish people in these events.

"And now, brethren I wot that *through ignorance* ye did it, as did also your rulers" (Acts 3:17). And one might add that while the New Testament Scripture states the Jewish court condemns Jesus as worthy of death, it attributes the actual crucifixion of the Lord to the gentiles (cf. Matt. 20:19; Mark 10:33-34; Luke 18:32-33).

It was never the common people who were against the Lord Jesus. Wherever He meets the common soul, be they gentile or Jew, there is at least respect and in most cases reverence shown Him. The fact Jesus was taken into custody at night indicates this, for Matthew 26:3-5, Mark 14:1-2, Luke 20:19-20, and Matthew 21:42-46 states He was taken at night because of fear of the people. Jesus was so well received by the average Jewish person of His day that the leaders who felt He would destroy their hold over the people had to take Him under the cover of darkness because popular opinion and reaction would not permit them to do it at any other time! Whenever Jesus spoke, the people listened and with few exceptions received His words as Luke 21:38 and Mark 12:35-40, et. al., show. Those who were against Him and desired His death were the corrupt leaders and rulers who were jealous of their position and power (cf. Matt. 26:3-4 and Mark 14:1). But even among these we find those who take a stand in His behalf as a reading of John 3:1-16, 7:40-53, and 19:39 will show.

Now before I close I would direct your attention to a final passage of Scripture which sums up the matter of the responsibility of the trial and death of the Lord Jesus, the Messiah; it is Acts 4:23-28, particularly verses 27 and 28:

In light of this passage all are equally guilty! Even here there is no difference between the Jew and the gentile. However, God has a purpose in this death, for in this death lay the redemption of any man from the

guilt of sin if that man would but confess his need of a Saviour from sin and recognize that death did not keep its claim on The Great One, but that three days later He arose from the dead as proof of God the Father's acceptance of God the Son's perfect sacrifice for sin. It is certain that the "blood of Jesus, the Messiah, his Son, cleanseth from all sin" (I John 1:7). I have accepted this Jewish Messiah Jesus as my Saviour from sin; as the only Mediator between God and myself.

Have you?

If you have, then you should know the only logical knowledge you possess concerning God and law came through the Jewish people. Moses, whose laws undergird civilization, was a Jew. His mother, who was not "afraid of the king's command," was a Jewess. Elijah, who brought fire down from heaven, and ascended to heaven in fire, was a Jew. All the so-called major prophets were Jews. All the so-called minor prophets were Jews. About the only voices raised against sin and vice in the ancient world in behalf of justice and mercy were Jewish voices. Every book in the Old Testament is a Jewish book, written by a Jewish author. The Twenty-third Psalm was written in a Jewish land, by a Jew, and the "Shepherd" is a Jewish shepherd. The Fifty-third Chapter of Isaiah was written by a Jew; and it is a Jew who is bearing our griefs, carrying our sorrows, being wounded for our transgressions, and being bruised for our iniquities.

The New Testament is a book written by Jews. John, the Baptist, the divinely appointed herald of heaven's King, was a Jew. Bethlehem, with all its sweet simplicity, charm, music, and wonder, was and is a Jewish town. The Mount of Olives is a Jewish mountain, and the wonderful 20-minute sermon which was preached from its gentle slopes was a Jewish sermon from Jewish lips. Galilee, with its turquoise-tinted waters, is a Jewish lake. Mount Calvary, the highest peak between the Alpha and Omega of the eternal God is a Jewish mountain. The empty tomb of Joseph of Arimathea, flashing rays of light and hope across the dark and weary world, is a Jewish tomb. And the One who arose from that tomb and ascended into heaven, was the Jewish Messiah and God. And He is coming back to reign over the world from that Jewish land.

Gentiles need to realize that anything they know concerning the God of heaven came from Jewish pens to them. You should be cautious in the future when you speak of the Jewish people of our day and of days past. We owe them much for all they have given to us spiritually, as well as intellectually and materially.

One final admonition as I close. The Prophet Zechariah had this to say for the God of heaven to those who would wrongfully use or misteach concerning the Hebrew people:

"For thus said the Lord of hosts; after the glory hath he sent me unto the nations [gentiles] which spoiled you: for he that toucheth you [Israel] toucheth the apple of his eye."

Again I protest the article by Omar Garrison.

Sincerely in Christ,
(Signed) Bruce L. Button



NEWS

NOTICE. All material for the 1956-57 Brethren Annual must be in the Missionary Herald office by September 10, to be included in this year's annual. We are aware that this is early, but unless the Annual is gotten out early, it would not be completed until the fifth Saturday in December. Please cooperate in getting all material in as early as possible. Actual work will begin on the Annual the first week of September. District secretaries should forward a complete list of officers at once. Please assist by checking all spelling, giving full names, addresses and phone numbers. Check all copy against the form used in the present Annual.

LONG BEACH, CALIF. Janet Lynelle was born to Rev. and Mrs. Arthur Carey on June 29. She weighed 7 pounds, 7 oz.

SEATTLE, WASH. There were 114 present for the closing exercises of the VBS of the View Ridge Brethren Church. This was the first school conducted in the new building of this home-mission church. Thomas Hammers is pastor.

GOSHEN, IND. Herman Hein, pastor of the Grace Brethren Church, submitted his resignation to become effective October 1. The new address of Rev. Herman Hein is 2008 Bashor Road. The new address of the church is 1801 Clinton Street.

WHITTIER, CALIF. The new building program of the Community Brethren Church is progressing nicely, according to Pastor Ward Miller. He also reports that his teaching staff for the Christian day school has been completed for this fall and includes Mr. Lloyd Schoen, former assistant dean of education at Bob Jones University, principal;

Miss Mona Culiver, of Arizona; Miss Marie Schotzko of Eau Claire, Wis., Miss Vera Beebe of La Verne, Calif., Miss Annabeth Sparks of Torrington, Wyo., Miss Anne Tyson of Savannah, Ga., Mrs. Betty Geflakys, Mr. George Link and Miss Claire Weirmuller. Mr. Schoen arrived in Whittier on July 15. The new building will be dedicated by October 1.

JOHNSTOWN, PA. Mr. Robert Livingston was guest organist at the First Brethren Church on July 15 at the evening service.

EVERETT, PA. The new address of Rev. Homer Lingenfelter is 20 W. Main Street. Please change Annual.

WAYNESBORO, PA. The new Mid-Atlantic District will meet here July 30 at the First Brethren Church for an organizational meeting. Wm. Gray will be host pastor.

SPECIAL. The following was taken from a church bulletin. For obvious reasons the name of the church is deleted. "One of our out-of-town members recently wrote: 'Looking over the Herald recently, I was burdened about the small amount given by our ——— church to this needful work. I hereby offer the following resolution—if the church will raise \$150 this year, I will give a similar amount to match it.' Thank God for such concern and vision in the interest of the ministry of the printed page. One church has set the goal of \$1,000 for publications; what goal has been set by your church?"

WINONA LAKE, IND. The Winona Lake Bible Conference, an international and interdenominational conference sponsored by the Winona Lake Christian Assembly, began on July 15 and will conclude on September 3. Outstanding Bible teachers from all over the world will appear on the program. The National Fellowship of Brethren Churches will convene here August 19-26.

NOTICE. Credential blanks for delegates to the National Fellowship of Brethren Churches have been sent to all the churches. Any church not receiving theirs by this time should

The Brethren Missionary Herald Company, Incorporated, will convene for the annual corporation meeting on Tuesday, August 21, 1956, from 12:00 m to 12:30 p.m. The corporation meeting will be held in the auditorium of the Winona Lake Assembly.

The BRETHREN MISSIONARY HERALD

Executive Editor . . . Arnold R. Kriegbaum
Winona Lake, Ind.

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WMC . . . Mrs. Benjamin Hamilton
Winona Lake, Ind.
Home Missions . . . Luther L. Grubb
Winona Lake, Ind.
Grace Seminary . . . Paul R. Bauman
Winona Lake, Ind.

write for them, addressing the request to Clyde K. Landrum, Box 245, Winona Lake, Ind. The blanks for this year are new, and care should be taken to fill them in completely. The membership committee is anxious to have them filled out carefully. One copy should be kept for the church files and the original and one copy sent to conference.

ALLENTOWN, PA. Rev. and Mrs. John Neely were honored guests June 22 at a surprise 20th wedding anniversary party given by the members of the First Brethren Church.

KITTANNING, PA. Harold Etling, director of the National Sunday School Board, was guest speaker July 15 at the dedication of the new Sunday school building of the First Brethren Church. Wm. Schaffer is pastor.

WINCHESTER, VA. The brick work is finished up to the first floor on the Sunday school annex of the First Brethren Church, Paul Dick, pastor. Rev. Herman Hein was guest speaker here on July 8.

GLENDALE, CALIF. Jean Altig, daughter of Rev. and Mrs. Keith Altig, was united in marriage on July 7 to Donald Hedrick with the service being conducted in the North Glendale Methodist Church.

In Memoriam

Brady H. Reed, 55, was called to his heavenly home June 25. He became a member of Fairlawn Brethren Church, Radford, Va., in July, 1952, and was faithful in attendance as long as his health permitted.—*K. E. Richardson, pastor.*

Mrs. Paul (Mae) Hackney departed to be with the Lord on June 19. She had been a member of the First Brethren Church of Long Beach, Calif., since 1934. As long as circumstances permitted she was faithful in attendance at all services of the church.—*Dr. C. W. Mayes, pastor.*

Man and God's Kingdom



By ORD GEHMAN

PART I

There is a kingdom of which God is the eternal head! The message of the Word of God begins with God (Gen. 1:1) and closes with an invitation to Christ to come quickly (Rev. 22:20). God has always been, now is, and ever shall be the King. There are three basic requirements for a kingdom: there must be a king, there must be subjects, and the king and the subjects must move together in perfect harmony in recognition of each other.

There is one aspect of God's kingdom which has never varied since the heavenly rebellion of Satan and his followers. It is that realm in which God is the reigning monarch and all His subjects are subservient to Him. They worship Him night and day. It was of this relationship that Isaiah spoke when he recorded his experience in the Temple (Isa. 6:1-4). There is no variation in this scene. Here the holy beings before God's throne cry out continually, giving adoring expressions of His glory and praise. There is always constant praise rendered unto Him by the hosts of heaven. They are always occupied with His adoration unless assigned to other specific tasks. These heavenly hosts sang to the waiting shepherds on the Judaean hills the night of the Saviour's birth as a Babe in Bethlehem's manger. They cease from their ascriptions of praise before the throne of God in heaven where they are sent on special missions in behalf of those of us who are the

"heirs of salvation" (Heb. 1:14). But their chiefest purpose is to ascribe praise unto God!

God has always desired that men shall praise Him. He was eternally adored by the hosts of heaven. But He desired the praise of men. We need to remember that "God is not willing that any should perish, but that all should come to repentance" (II Pet. 3:9b). The Lord willing, we shall deal with this particular aspect in a subsequent article.

The kingdom of which God is the ruling monarch is an eternal kingdom. In it there is perfect peace and righteousness. Into it nothing shall enter that shall in any way detract from the glory of God. It is that for which Christ taught His disciples to pray, "Thy kingdom come." It is the ultimate purpose of God to make this kingdom supreme in all things when He shall be all in all for the ceaseless ages of eternity. God's plan has never been altered, but it has been interfered with along the stream of time. The kingdom of God embraces all things and is not limited as to time or dominion. This could be illustrated by a large circle which is all-inclusive and has no beginning or ending.

Kingdom truth must coincide with the fact that God knows the end from the beginning. He has not altered His eternal purpose, but took into consideration the fact of man's weakness and failures. It is the pure grace of God manifested toward men that even permits Him to take us into consideration. It was God's purpose that man should have a part in this perfect kingdom.

The psalmist's mind was challenged by the question: "What is man, that thou are mindful of him? and the son of man that thou visitest him?" (Ps. 8:4). God had everything that He needed in His kingdom without considering man. If we believe that God is perfect, then in all eternity past He must have been happy with that state in which He had supreme control. Along with God's perfection is the quality of grace. So when He created the hosts of heaven, they were created with the possibility of choice. As a result of that fact, pride caused Satan "the anointed cherub" to desire to be like God (Isa. 14:13-14). In his rebellion against God, he took

one third of the angels with him, and then trouble began. It is his purpose to exalt his throne above God's throne and form a kingdom that shall supercede God's kingdom.

In His infinite grace, God created man "in his image" (Gen. 1:26). Again, man was created with the possibility of the choice of good or evil. Man can either love God or hate God; he can either worship Him in love or serve Satan. And even though God's kingdom is a perfect kingdom and He is the sovereign monarch, another kingdom developed with Satan at its head with his subjects, temporarily. Finally, even his kingdom shall be delivered up and his usurped authority shall be at an end with the sovereign King of the universe in complete control. It is not the purpose of this series of articles, however, to enlarge upon this kingdom of Satan, except as it has certain ramifications in connection with the kingdom of God and the kingdom of heaven as expounded by the Lord Jesus Christ in His earthly ministry.

It is therefore, our purpose to show that God deals with men in time and eternity on the basis of this eternal kingdom of which He is the sovereign king. Christ's work of eternal redemption is carried on in relation to this kingdom. And after His work is finally completed, He will deliver His work in God's kingdom over to the Father that "God may be all in all" (I Cor. 15:24-28). Therefore, it is of supreme importance to every man that he find his place in God's economy in relation to the Lord Jesus Christ. Let us ever bear in mind that God is sovereign, and even though much authority and power is assumed by sinful man today, yet this great central truth of the Scripture is not altered.



Rev. Ord Gehman

"Woe to them that go down to Egypt for help; . . . but they look not unto the Holy One of Israel, neither seek the Lord" (Isa. 31:1)!

It is no secret to political observers that the social planners in high places of American government today are rapidly redesigning this nation of free enterprise after the pattern of the socialist state. The ultimate end of this design will be the enthroning of government in the place of God, and the duplication of conditions which now exist in the United Soviet Socialist Republic. The Bible student may discern in this trend the development of the kingdom of the Beast. Few professing Christians are doing anything to oppose this godless movement, and many are actually aiding it by going along with its program in complete disregard of the consequences. The principles here involved should arouse every Christian to inform himself on the issues, and to take a firm stand in opposition to this movement while he is still at liberty to do so. It is this writer's desire to be numbered among those who assert themselves in protest against this diabolical scheme called socialism.

SOCIALISM VS. CAPITALISM

There are two basic systems of economics contending for possession of the world today. The *first* is based on the concept that each man is responsible for his own personal well-being. His rewards are to be the product of his own labor. He takes the risk involved upon himself in all business ventures. He is responsible for providing the needs of his own family by the toil of his own hands and the sweat of his brow. He is not released from obligation toward his brother, but he does expect that brother to fend for himself when he is able to do so. This is the system advocated in the Bible, and was that under which Abraham, Isaac, and Jacob prospered under the hand of God. It is the only system which free men have ever known. It has been identified by the word, "Capitalism," in our modern terminology. Although a better word could be desired, we will not debate that here.

The *second* system is based on the concept that mankind in general, or what we call, "society," is responsible for the well-being of each of its individual members. This concept shifts the responsibility for the

individual, and places the obligation for his welfare entirely upon his brother, relieving him personally from the burden of having to care for himself. He becomes merely a servant of society, or, "the State," and the State, in turn, takes him on as a lawful dependent. This concept is essentially that embodied in "socialism," or in Russian communism as we know it today.

The choice which you and I make between these two systems cannot be arbitrary. The Scripture is very specific in commending one and in condemning the other. Paul says of our personal responsibility: "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel" (I Tim. 5:8). It is not society, but the individual who is primarily responsible for his own well-being, and for that of his family. Concerning those who look



to others for support, ignoring their personal obligations, he has this other word to say: "This we commanded you, that if any would not work, neither should he eat" (II Thess. 3:10). The Scriptures do not approve the socialist form of government and of economics.

In addition to these statements from Scripture on the case, there are other basic differences in the moral concepts of the two schemes which we must recognize. Free enterprise, which we call "Capitalism," presupposes the government of God in human affairs. America was founded on this principle by God-fearing men who contended each man's life evolved in an individual realm in which God was sovereign. This concept of individuality is the basis of our Declaration of Independence, our American Constitution, our Bill of Rights, and our democratic form of government. It

gives the individual maximum freedom and responsibility, the widest scope for personal development, personal initiative, and personal faith in God. It depends for its success upon the holding of spiritual values, the practice of reciprocal Christian love, and necessitates a predominantly Christian society.

Socialism, in contrast, was developed by atheists and infidels who had summarily dismissed (*a priori*) the possibility of divine jurisdiction in human affairs. To the socialist, man is simply a highly developed animal who must be tended in herds, and ruled by whoever is top beast at the moment. The practical expression of this concept is seen today in the communist governments of Russia and her satellites. Socialism offers the individual maximum security, but he pays for it by the loss of his freedom, and is relieved of all personal responsibility except to do as he is told. Socialism endeavors to press every man into the same mold, destroy personal initiative, and to replace faith in God by trust in government. It is essentially materialistic, thrives on indolence and greed, and depends for its success upon the complete subjugation of the individual to a totalitarian dictator, or to a small ruling clique such as that currently occupying the Kremlin.

DEVELOPMENT OF THE CONTEST IN AMERICA

With the advent of the "New Deal" administration of 1932, American government began an extensive program of socializing its total economy. Following on the heels of a great financial depression, this administration was able to offer substantial and gratifying relief to those who were suffering from material need. Great public works programs were instituted, and thousands of American laborers became directly employed by the United States government. Thousands more received material benefits as a direct dole. Social security was at this

I OBJECT

TO SOCIAL SECURITY FOR MINISTERS

By RUSSELL OGDEN

Pastor, Sunnymede Brethren Church
South Bend, Ind.

time instituted to provide for the worker's periods of unemployment, and for his old age retirement. Americans began to look more and more to the government as the responsible agent to supply their needs.

Some real good was accomplished by this development, but, also, much real harm was done. Washington, D. C., was a long way off from most public works projects, which made "Uncle Sam" a wonderful kind of a boss to work for; mainly because he paid regularly, and didn't watch too closely to see how much work was done for an hour's pay. The basic immorality and dishonesty which resulted from this situation produced a whole generation of social parasites who were willing to sacrifice honor and self-respect, so long as the government was willing to support them. Politically, this move was a powerful vote-getter. Morally, it put America on her present road to ruin.

CHURCH AND STATE

The realm of the church is religion, and not government. Therefore, many within the church have not been bothered to concern themselves with these matters, and would quickly condemn others for doing so. But no true Christian would deny that we are not to be conformed to the pattern of this world (Rom. 12:2), nor are we to abet the forces of atheistic materialism which will eventually usher in the totalitarian state of Antichrist. And this will surely be the consummation of our present course if the socialist planners continue to put into practice in our government their diabolical schemes.

In a concrete way, Christians can and should take positive action against this trend. They can vote at the polls against such socializing measures, and against the men who support them. Christians must learn to bear their own responsibilities, to help one another, and to look to the Lord instead of to the government. Christians could manifest the love of Christ more actively in helping to

care for the sick and destitute, instead of depending upon the state welfare agencies to bear the total load. Jesus had compassion on the multitudes, and so should we. Jesus ministered to their physical, as well as to their spiritual needs, and so should we. Even Hitler and Stalin learned to gain followers by stuffing bread into hungry mouths. In this regard, the children of this world are often wiser than the children of light.

Christians must also recognize their personal obligation for the educating of their own children. God never gave this job to the State; it is still the parent's primary duty toward his progeny. If you are opposed to the evolution and atheism being given to your children in public schools, then build your own schools and teach them the truth. We are too accustomed to going along with godless men and movements simply because they operate under the sanction of government, and it has surely softened us up for the Devil's solar-plexus punch to Christianity in America if we do not arouse out of our stupor, and bear our God-given individual responsibilities in Christ.

SOCIAL SECURITY FOR CLERGYMEN

One of the latest evidences of our softening up process is our bland acceptance of social security for clergymen. I am almost embarrassed to put the two terms together; they form such a paradox. To think that those who are intrinsically our leaders and prime examples of faith in God's providence are finally turning to the social state for security is a commentary in itself upon the spiritual impotence of our age. I do not mean that ministers should not be provided for, but is this provision the responsibility of the government? Have these men served the church of Jesus Christ so poorly, and with such lack of appreciation, that as soon as their useful service is over we may cast them upon the benevolence of a godless state? Does

the church not recall her inescapable duty to provide for her own? Or does the love which cares for poor widows fall short of doing as much for burned-out ministers (I Tim. 5)? Brethren, we have surely reached an all-time low in basic Christian morality to neglect such things. I fear that the convenience of "Uncle's" big open purse has caused us to grasp hurriedly at an escape from our personal obligations. We are all too willing to "go down into Egypt for help," and God's "woe" is pronounced upon us.

I have heard social security for ministers discussed in many groups, but the discussion has always centered around the question: "What can I get out of it?" Never once have I heard it discussed on the basis of the principle of social security in itself. Social security, as its very title indicates, is a socialist plan to cast the responsibility of the individual upon the State, rather than upon himself, his children, his Christian brethren, or upon God. Every element of human compassion is tactlessly removed, and the aged servant must depend for the solace of his latter life entirely upon an impersonal monthly check from the United States Treasury. This shift of responsibility, alone, should give us pause for reflection.

But a second vital consideration to give to social security is that it is in direct competition with private enterprise. I have been told by competent insurance agents that there is not an insurance company in America that can compete with the benefits offered by social security for the amount of cash invested. From a material viewpoint, the man who is weighing social security against a private insurance policy should automatically discover the great remunerative superiority of social security. But the man who chooses the social plan, and rejects the private plan, is casting one more vote in favor of a totalitarian government, and against free enterprise. He is moving in the direction of the Soviet citizen who says in effect: "I will give up all of my freedom to the government, if the government will promise me security in return." He is voting ultimately for a materialistic system of government which is based on atheism, and which has for its final goal the annihilation of all that we hold dear. Beloved, the price is too high. I, for one, would not take it if they promised me a clear title to Fort Knox.

The BRETHREN MISSIONARY

HERALD



EDUCATIONAL NUMBER

JULY 28, 1956



CHRISTIAN EDUCATION

YOUTH'S GOLDEN OPPORTUNITY

EDITORIALS



By Paul R. Bauman, Vice President

Youth's Golden Opportunity

Unquestionably one of the greatest opportunities for definite Christian service now presenting itself to young people is that of the Christian day-school ministry. This is even more true of young women than young men, for until a few years ago a girl who desired to serve Christ found few avenues for such work other than a foreign-mission career. Today, however, other important ministries are open to Christian young people, and not the least of these is that of teaching in church-operated schools.

Jesus said: "Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together" (John 4:35-36). It is with the desire that young people now considering service for Christ may be able to see something of the tremendous opportunities to reap in this fertile harvest field, and even to "gather fruit unto life eternal" that the editor has gathered the material which appears in this educational number of our magazine.

"He That Reapeth Receiveth Wages"

It has been my privilege to spend the past six weeks in southern California. I have devoted many hours to consultation with Christian young people and their parents. I have visited several of our Brethren elementary schools and the Brethren High School where it is now possible to observe the results of nearly a decade of patient seed sowing in that school and the elementary schools of this district. It was also my happy privilege to speak at the baccalaureate service for the Brethren High School and to attend their graduation program. To have heard from their own lips the stories of spiritual victories won in the lives of these young people, and to know that several of them are planning to enter Grace College in September—some to prepare for full-time service—is a source of joy to me, but how much more to those who have sown the seed, sometimes with tears. Truly, "he that soweth and he that reapeth rejoice together."

Education's Open Door

The cover pictures on the magazine this week are symbolic of the growth of Brethren schools in southern California and of the open door which confronts Christian young people today. The upper picture shows from the air the complete layout of buildings belonging to the Brethren High School at Orange and Olive Streets in Paramount. The recently completed auditorium appears in the upper right hand corner of the picture. For another view of this building, see the article by Dr. Mayes.

The lower picture was taken at a spring music festival presented by students from the North Long Beach elementary school and the high school. It was held in the auditorium of the First Brethren Church of Long Beach.

More Than 1100 Enrolled in California's Brethren Schools

Few people realize the extent to which the Christian day-school movement has grown in The Brethren Church. Southern California has largely pioneered in this field, and their example is being followed by several of our churches throughout the east. From one school which was begun less than a decade ago, the number has grown to nine in the California district. These are located at the following churches: North Long Beach, Los Altos (Long Beach), Paramount (the high school), Whittier Community Brethren Norwalk, Temple City, West Covina, San Bernardino, and Los Angeles. The total enrollment last year in the eight schools (West Covina opens in September) was 1,125, and 571 of these were registered in the three schools operated by the First Brethren Church of Long Beach. With the addition of new buildings the gain will be even greater during the coming year.

The schools employed a total of 51 teachers last year, and this number will also increase considerably next fall. Recently it was observed that at their present state of development the Brethren schools of California alone will need about 20 new teachers a year, and this need will increase as the schools continue to grow. Pastors and youth directors will do well to call the attention of their young people to this need as they press the claims of Christ upon their lives.

Teacher Preparation Program at Grace

The administration and faculty of Grace College several years ago were so impressed by the opportunities for Christian young people in the field of teaching that, after much consideration and study, a teacher preparation program was undertaken at the school. The Lord has richly blessed in this new undertaking, and Grace College has already been granted annual accreditation by the Indiana State Department of Education, and is listed in the directory issued by the State Department of Education for 1955-1956.

Teachers going out of Grace College not only have the required essentials for teacher education, but they have in addition a Christian philosophy of education so greatly needed today in the schools of America. A brochure describing the teacher preparation program at Grace has been prepared, and is available from the school upon request.

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

VOLUME 18, NUMBER 30

Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, \$2.00 a year; 100-percent churches, \$1.50; foreign, \$3.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; Ord Gehman, treasurer; Bryson Fettes, member-at-large to Executive Committee; Walter Lepp, S. W. Link, Mark Malles; Robert E. A. Miller, True Hunt, Thomas Hammers; Arnold R. Kriegbaum, ex officio.

Grace Teachers in Further Training

Five members of the faculty are having a busy summer as they pursue further graduate study at several university campuses. It is all a part of the school's plan to keep its teaching program strictly up-to-date and at the highest level of efficiency.



S. Herbert Bess, associate professor of Hebrew, has been granted a leave of absence by the seminary and will spend the next year at the University of Michigan (located in Ann Arbor). Prof. Bess expects to complete his residence requirements toward the Ph.D. degree in the department of Near Eastern Studies. Previously he earned his M.A. degree in this field at the University of California at Berkeley.

Mr. Bess has been made the recipient of (1) the University Graduate Fellowship, and (2) the Leroy Waterman Fellowship in Near Eastern Studies. His area of specialization will be in Ancient Near Eastern languages, history, and religion.

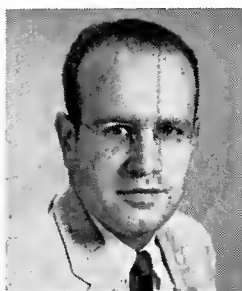
Assistant Professor Jesse Humberd is spending the entire summer at Ohio State University in Columbus, where he is working toward his Ph.D. degree in Mathematics Education. He previously earned his M.A. degree at the same school.

Mrs. Humberd, who has been teaching in the public schools of Indiana, has joined her husband in his summer studies and is taking work in Elementary Education at Wittenberg College, Springfield, Ohio, not far from Columbus.



Ralph W. Gilbert, associate professor in English and Literature, has been accepted at the Graduate School of the University of Indiana, Bloomington, for the summer session. Mr. Gilbert expects to meet the requirements prior to admission to the doctoral program in English.

R. Wayne Snider, assistant professor in History, is also attending Indiana University, where he has begun work on his M.A. degree in the field of history. During the past school year Mr. Snider has been in part-time attendance at the Fort Wayne center of the Indiana University.



Mabel C. Hamilton, librarian, is the third faculty member in attendance at Indiana University. She has begun work on her M.A. degree in Library Science.

REPORT OF GIFTS TO GRACE SEMINARY

June 30, 1956

Albany, Oreg.	\$13.00	Philadelphia, Pa. (First)	86.00
Alexandria, Va.	49.50	Phoenix, Ariz.	85.00
Alto, Mich.	16.50	Rittman, Ohio	34.50
Altoona, Pa. (Grace) ..	14.00	Roanoke, Va. (W.H.) ..	17.00
Ashland, Ohio	586.30	San Diego, Calif.	10.00
Beaumont, Calif.	52.00	Sidney, Ind.	84.00
Bellflower, Calif.	16.20	Singer Hill, Pa.	27.30
Berne, Ind.	41.00	South Bend, Ind.	5.00
Camden, Ohio	10.00	Temple City, Calif.	25.00
Clay City, Ind.	12.00	Uniontown, Pa.	65.00
Dallas Center, Iowa ...	353.00	Washington, D. C.	15.05
Denville, Ohio	10.00	Waterloo, Iowa	125.61
Dayton, Ohio (N. R'dle)	5.00	Waynesboro, Pa.	68.00
Elkhart, Ind.	154.00	Winchester, Va.	48.00
Everett, Pa.	40.00	Winona Lake, Ind.	587.70
Flora, Ind.	24.00	Wooster, Ohio	148.00
Hagerstown, Md.	166.00	Yellow Creek, Pa.	8.00
Harrisburg, Pa.	71.00	Isolated Brethren	42.00
Homerville, Ohio	16.00	Non-Brethren	170.00
Inglewood, Calif.	41.00	Maintenance Gifts	500.00
Jenners, Pa.	28.00		
Johnstown, Pa.	47.00	Total General Fund Gifts	3,980.56
La Crescenta, Calif. ...	13.00	Designated Gifts:	
Limestone, Tenn.	3.00	Ashland, Ohio	40.00
Long Beach, Calif. (F)	5.00	Martinsburg, Pa.	31.21
Mansfield, Ohio (W) ..	4.00	Non-Brethren	10.00
New Troy, Mich.	20.00	Building Fund	1,510.00
Palmyra, Pa.	5.20		
Peru, Ind.	11.00	Total Designated Gifts	1,591.21

1956 Corporation Meeting in Winona Lake, Ind.

THE ANNUAL CORPORATION MEETING OF
GRACE THEOLOGICAL SEMINARY,

WINONA LAKE, IND.

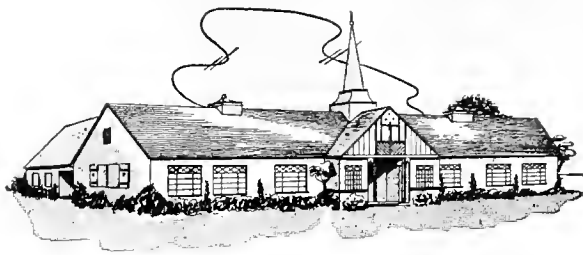
WILL BE HELD ON

FRIDAY, AUGUST 24, 1956

FROM 12:00 TO 12:30 P. M. AT

AUDITORIUM OF WINONA LAKE

CHRISTIAN ASSEMBLY



EDUCATION'S OPEN DOOR

By DR. CHARLES W. MAYES

Pastor, First Brethren Church, Long Beach, Calif.

Since the Christians first set foot upon American soil the testimony of the Gospel, from the human standpoint, has always depended upon educational institutions. The Christian college and the seminary have been indispensable.

There are multitudes in our churches today who may never have an opportunity to enter the doors of either a Christian college or seminary. Are these to be deprived of a full Christian testimony in the field of Christian education? With the lowering age of juvenile delinquents, are we to go on with no Christian education for younger ages?

We seemed to enter somewhat of a new era about 40 years ago. Since about that time, and greatly augmented by the G.I. program of education after World War II, education has become popular and available for everybody. It is estimated that by 1960 60 percent of the population of America will be composed of college people. Since the truth of the Gospel has not changed, this means two things for the church.

First, our program of evangelism must enter the ranks of education itself. We must get into the school systems, whether elementary, high school, college or university, with some sort of a testimony presented by those adequately trained to give to these classes of people not only the truth of the Gospel but a personal testimony.

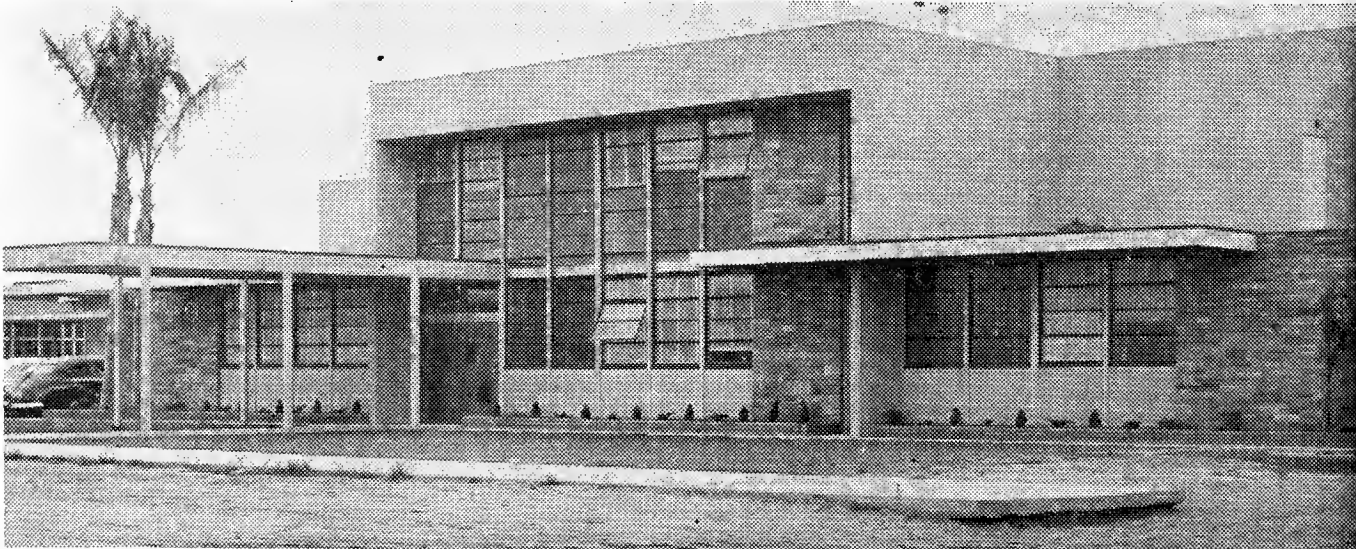
The Word tells us to "be ready always to give an answer to every man that asketh you a reason for the hope that is in you with meekness and fear" (I Pet. 3:15).

In the second place, today we must also use education as a method of evangelism. Our Lord, in His infinite wisdom, anticipated this timely need when He gave in the great commission the words: "Teaching them to observe all things whatsoever I have commanded you" (Matt. 28:20). Like every missionary project, there is only one way to do the job, and that is to do it.

Today, springing up all over America, there are many Christian elementary and high schools. The movement is on to meet the need of giving Christian education to the younger group who may never have opportunity to go to the Christian college. This movement, in turn, lays great responsibility upon the church, for it is impossible to operate Christian schools for any age group without careful and adequate training.

From the day that Brethren schools were started in California until the present day we have always faced the problem of securing teachers adequately trained in Christian philosophy, in the Word of God, and in the

(Continued on Page 469)



Above—New multi-purpose building of the Brethren High School at Paramount, completed in 1955. The building contains an auditorium which seats 600 people; a full stage with four curtains, including a contour curtain. It has five classrooms. For the use of the Paramount Brethren Church, which uses the building, the auditorium is equipped with a baptistry and dressing rooms. There is a study for the pastor. Top picture—The Brethren Elementary School at 60th Street and Orange Avenue, in North Long Beach. This was the first of the Brethren day schools to be opened in the city. The building is also used to furnish Sunday school facilities for the North Long Beach Brethren Church.



The Good Hand of God Upon Us

By WARD A. MILLER ('46), Pastor Community Brethren Church, Whittier, Calif.

These words of Ezra beautifully express the blessing of the Lord upon the Brethren Elementary School of Whittier, sponsored by the Community Brethren Church. From its very inception the founders of this church had in mind the establishing of a Christian day school. Because of this the physical plant is one of the finest in southern California, incorporating the latest concepts in dual-use buildings; that is, for Christian day-school operation and church operation.

The first unit of the buildings which are now occupied by the church and school was completed in May 1951. It consisted of an auditorium, two large classrooms, office, kitchen, and restrooms. The structures covered an area totaling 8,000 square feet. In a short time the facilities were crowded, and in June 1954, an addition was dedicated, consisting of three classrooms and placing 3,000 more square feet into use.

Recently the rapid growth of both the Christian day school and the Sunday school has again forced the congregation by faith to launch another building project which dwarfs the previous units. This was begun in May 1956. Completion of the building is planned for September, the Lord willing. With this unit an additional 9,100 square feet of space will be available for the school and church. The new unit is 40 feet wide and 228 feet long. It will consist of an administrative section, which will contain offices for the pastor, pastor's secretary, school principal, and a lounge for the day-school faculty. The remaining portion of the building will be devoted to four large classrooms, 22 Sunday school classrooms, and complete restroom facilities. When the unit is completed, our Sunday-school superintendent hopes to have space sufficient to care for 750 pupils in the Sunday school.

Literally thousands of dollars of the latest school fur-

niture, equipment, books, and supplies have been purchased since the school was organized, but the Lord has supplied every need. Currently two new school buses, representing a \$9,500 investment, are being purchased. These are being used also by the Sunday school, and their use is bearing fruit for the Lord.

The day school itself was begun in September 1953 shortly after the writer began his ministry as pastor of the church. From two teachers, four grades, and 28 pupils at the beginning, the school has grown rapidly. In September, as we begin our fourth year, the enrollment will reach 235 students, and these will be cared for by a faculty of 10. Mr. Lloyd Schoen, assistant dean of Education at Bob Jones University for the past three years, will be principal for 1956-57.

During each year the Lord has given us an almost entirely Christian student body by the time school closes in the spring. The spiritual response on the part of the parents, as a result of Christian school influence, is encouraging. A number of parents are now hearing the Gospel in the church weekly as a result of contacts first made through the day school, and several have committed their hearts to Christ. This is a joyous bonus from a ministry which has as its first purpose the teaching of all subjects in the light of a truly Christian, Bible-centered philosophy.

Christian day-school teaching offers a tremendous opportunity for a ministry to our young people today. Young men and women should prayerfully consider this avenue of service as they endeavor to determine the will of God for their lives. We are grateful for the program of teacher preparation now being offered at Grace College. In the next few years it will do much to assist us in our service for Christ inasmuch as the need for Christian day-school teachers, like that for public-school teachers, is great.



The Community Brethren Church, showing new school unit under construction at right.



The Norwalk Brethren Elementary School

By HENRY G. REMPLE ('40), Pastor

The first unit of the Norwalk Brethren Church and Elementary School was completed in December of 1954, and the second unit, just to the rear of the right wing of the building and paralleling it, was completed in early September of 1955.

The school itself opened on September 12, 1955 with an enrollment of 148 children. At that time classes included the kindergarten and grades one through five. The staff consisted of five teachers, the office secretary, and custodian, with the pastor acting as superintendent of the school. The Lord blessed us in a very gracious way and cared for our every need. We closed the year with all bills paid, and with a cash balance in the bank.

Through the year it was possible to purchase the necessary books and such equipment as seats and teachers' desks.

During the coming year one more room will be added to the school's use and a sixth teacher employed. The enrollment for the next semester has already reached the school's present capacity of 175 children.

At Norwalk we have definitely proved the value of teaching children in a school which will develop their young lives spiritually, as well as intellectually. Some 52 of the children confessed Christ as their Saviour during our first year, and several parents have been reached for the Lord.

West Covina Opens New School

By DR. CHARLES H. ASHMAN, Pastor, West Covina Grace Brethren Church

The Grace Brethren Academy, operated under the direction of our new and recently dedicated West Covina Church, expects to open for its first year of work in September. During the coming year the school will offer instruction in the kindergarten and in grades one, two, and three. Grades four, five, and six will be added later. There will be a staff of four teachers. The pastor will serve as superintendent and will supervise the Bible-course period each day.

The West Covina Church was dedicated on June 21 (see last week's issue of the Brethren Missionary Herald). The first unit contains two classrooms for school purposes. A part of the chapel can also serve adequately as a classroom, and the spacious kitchen will be used for the kindergarten.

We are grateful to the Lord for our lovely new building in this growing southern California home-mission field. We believe the Christian day school will be a large factor in the growth of the West Covina church in the days that lie ahead, and in the salvation of many precious souls among the boys and girls and their parents.



STUDENTS PARTICIPATE IN CHILD EVANGELISM

Note: Mr. Witmer is the Kosciusko County superintendent for the Indiana Child Evangelism Fellowship. This spring he completed his first year's work in Grace Theological Seminary. Mr. Witmer was a busy student both in school and out of school!—P.R.B.

By EARL W. WITMER

Grace Seminary and College students work hand in hand with the Child Evangelism Fellowship to reach Kosciusko County's children for Christ. This cooperation brings mutual blessing. The students gain some very practical experience by conducting "Good News Clubs." Similarly, the Fellowship's outreach is greater because of the student interest.



Mr. Witmer

Inexperienced people suppose child evangelism to be very easy and not essential to the Christian ministry. The successful Christian worker does not agree. One seminary student who is pastor of a church said: "It takes me longer to prepare the object lesson for the Sunday school than it does the sermon." He is so right! Believe me, to teach a child-evangelism class correctly involves a lot of preparation combined with perspiration. This is part of the practical training in which 18 Grace students and students' wives are participating. One of these teachers averages seven classes a week.

Child evangelism in Kosciusko County will always be indebted to Mrs. Ernest (Jane) Arloff, as its originator in 1948. At that time Mr. Arloff was attending the seminary and he also shared in the birth-pangs of this infant organization. Mrs. Arloff's report for 1948 shows an average of 150 children enrolled weekly. The high enrollment for this season, 1955-56 was 1,000 children. Obviously, as Grace Seminary and College has grown so has the activity of the Child Evangelism Fellowship in this county.

After finishing their seminary training the Arloff's sailed for India as the Lord's ambassadors. The Child Evangelism Committee in Kosciusko County took the responsibility of finding a new director. Miss Wilhelmina Van Egdom was appointed to direct the work. She had no connection with the school but gladly used many of the students as teachers. Under Miss Van Egdom's leadership some of the county schools permitted the C.E.F.

teachers to present Bible stories each week to the children.

Recently one public-school teacher told the Bible teacher: "As soon as the Bible classes were begun in my room I noticed the attitude of the students changing." On another occasion a boy in the fifth grade voluntarily stood to his feet and repeated John 14:6 word perfect. "But," you say, "what's so unusual about that?" His teacher told me that in five years of schooling the boy had never answered when spoken to. He never of his own will had made any remarks in the classroom "The Word of God is quick and powerful . . ." (Heb. 4:12).

A week never passes but what I hear a wonderful testimony something like this: "God answered prayer in behalf of the child who was a discipline problem." "Johnny ——— and his parents were at Sunday school last Sunday for the first time." "I'm reaching 20 children in my club, but there are at least 20 more in the neighborhood, so I'm going to begin another club." "Three were saved in my club last week." "A girl came to me after the class and said she wanted to be saved because she laid awake thinking about where she would go if she should die."

Recently one of the graduates of the seminary who is pastor of a church in the county asked us to supply a teacher for a children's class in his church every Friday evening. I like to think that because of the contact made with Grace students, each one shall go from Grace Seminary and College with a burden for boys and girls. Of course, some of the students have worked in children's classes before coming to college. Undoubtedly very soon, in attendance at Grace College, there will be some who were saved in Good News Clubs. Along with their training here they will have an opportunity to serve the Lord by teaching a child evangelism class. From the halls of Grace Seminary and College, I believe, there will always be those who will make child evangelism their specialty. The Kosciusko County Child Evangelism Fellowship is glad to provide the equipment and training in this special ministry so blessed of God over the years.

It is exhilarating to see the young people coming back from their "clubs" where the Spirit of God was present in power and souls were transformed by it. Not only is the soul of the child saved but the soul of the teacher is satisfied. By this means some of the young people at Grace are "witnesses" unto Him in their "Jerusalem." You should make these young people an object of prayer!



Grace Chapel Service

Religious and Social Life in a Christian School

By PAUL R. BAUMAN

Late in January of this year Dean Hoyt and I were returning by automobile from our trip to the churches of the Pacific Coast. While we were waiting for our car to be serviced at a station in Wyoming, I chanced to pick up an alumni newsletter from a certain so-called Christian college which is located in one of the Western States. Apparently the letter had been sent to the young man who managed the station, and it was a review of the events of the school year.

Among the paragraphs which described the various aspects of the school's program were two which especially arrested my attention. The first of these under the heading, "Social Life," summed up that part of the school's activities in the following words: "Perhaps the two high points of the social life were the Homecoming Ceremonies, with the parade, game, coronation and ball; and the "Snoel," the traditional dinner-dance. Dances, parties, and food have played an important part in the social calendar throughout the year."

Under the caption, "Religious Life," this part of the school's program for the year was summed up in one brief, and far less descriptive sentence at the bottom of the page: "A short devotional chapel service each week highlights the religious activities on the campus and gives purpose to education."

Now, young people are so constituted that they enjoy social life—and so are the rest of us! Indeed, one of the great purposes of the church is that of fellowship (Acts 2:42), and fellowship is social life. This is one part of a Christian young person's life and development, however, that only a thoroughly Christian school is prepared to properly influence.

Grace College endeavors to provide normal social activities for its students, and it encourages normal social relationships, but we believe that this must be done in an atmosphere that is definitely spiritual. We do not believe that a Christian school ought to become a "convent" or a "monastery." But, on the other hand, no Christian school should obtain its social standards from the looseness that characterizes the world—a looseness

which often results in broken morals, broken hearts, and broken bodies. It is at this point that altogether too many professed Christian schools have been willing to compromise, and none has ever done so without paying a tremendous price.

Several years ago a professor in a certain professed fundamental school was reported by close friends to have requested a transfer from the faculty of the seminary to that of the college so that he could teach with a clearer conscience while his daughter participated in dances countenanced by the school. He apparently felt he could not teach in the seminary with a clear conscience, but he could in the college. Yet, both seminary and college were divisions of the same school and operated on the same campus. Years ago that school adopted a double standard of life—one for the seminary students and one for the college. Need we be surprised if its leaders are suddenly concerned over the amount of smoking and drinking which now also take place on the campus?

A Christian college has a definite responsibility to provide social and recreational facilities for its students. It is with a clear realization of this responsibility that the board of trustees has felt obliged to lay plans for the erection of a new multi-purpose building on the Grace campus as soon as possible.

It should be remembered that the social life, like other parts of a school's program, should be tempered by the religious life of the institution. This is one of the wonderful advantages a young man or woman has in attending Grace College where Christ is given a part, even in the social program of the school. However, as important as this kind of fellowship is, it must never be permitted to take the place of the more important spiritual activities of a Christian educational institution. With its daily (not weekly) chapel services, its Christ-centered teaching program, and its variety of gospel team activities, an adequate description of the religious life at Grace College can never be summed up in one brief sentence.



Grace College Banquet

Parents and pastors who counsel with young people about further training should impress upon them the importance in selecting a school that will help to de-

velop every side of their nature in the proper way. Young people should not forget it as they make their choice of a school.

EDUCATION'S OPEN DOOR

(Continued From Page 464)



James B. Crawford. Member of Long Beach First Church. Teaches Social Studies.



Mrs. Marguerite Dunning. Member of Sunnyside, Wash., Brethren Church. Teaches Typing, Shorthand.

art of teaching. This has opened a wide door of opportunity for many young people (especially young women) who have a sincere desire to serve God in a special manner. There are many young people who have the devotion and willingness to enter the foreign-mission field but for good reason are prevented from so doing. Hundreds of these may well turn their attention to a great missionary field within the United States—the Christian school.

We believe God has raised up Grace College as one of the effective training centers for Christian teachers. At the present time Brethren schools in California alone employ more than 50 teachers. With the normal losses and with the increase in the number of schools, this means that a score of new teachers each year will be needed. Where do we get them? At the present time we are securing them from any source possible, and God has been good to us.

We trust that young people in our Brethren churches will pray definitely about this field of service and the

possibility of entering Grace College at an early date to make adequate preparation for this avenue of testimony.

GOSPEL TEAM ON TOUR

The Brethren High School summer gospel team, composed of Jack Higbie, David Hocking, Donald Sterrenburg (all of the Class of 1957), and Howard Mayes (Class of 1954), left Saturday morning, June 23, for a series of meetings mostly in Brethren churches in Northern California, Oregon and Washington.

First of the meetings were to be held at Youth for Christ in Modesto Grace Brethren Church, and Grace Brethren Church of Chico.

The boys feature trumpet quartets, vocal quartets, duets, and solos, as well as gospel messages. They are traveling in a small house trailer, doing their own cooking when necessary. They arrived home about July 12. The quartet will appear at a number of churches in the Long Beach area.

COVINGTON, OHIO. Rev. James Young resigned July 8 as pastor of the First Brethren Church. He is available for a pastoral call.

BARBEE LAKES, IND. On Sunday, July 8, J. Cromer Alldredge, assistant attorney general of Indiana, presented a check for \$50, to the Barbee Lakes Brethren Sunday School, F. B. Miller, superintendent. The check represented a saving fund left by Mr. Alldredge's son, Jay, who passed away last January after a gallant five-year fight to conquer the dread bulbar polio. The boy, 15 years old, attracted widespread attention and had virtually recovered from his last operation when pneumonia suddenly attacked. The Alldredge family are faithful supporters of the Barbee Lake work of which Robert Dell is pastor. The money will be applied to the building fund.

SPECIAL. The deadline for all material for the 1956-57 Brethren Annual is September 10. All pastors, secretaries and district officers should see that all material is gotten into the Missionary Herald office before this date. The earlier the material is received the better.

DANVILLE, OHIO. Any minister interested in the pastorate of the Danville Brethren Church should contact Miss Wilma Magers, R.R. 2, Howard, Ohio.

DETROIT, MICH. Jerry Young, son of Rev. and Mrs. James Young of Covington, Ohio, took second place in the instrumental division at the regional Youth for Christ contest held here June 23.

CHICO, CALIF. New carpet has been laid in the edifice of the Grace Brethren Church. Phillip Simmons is pastor.

WHEATON, ILL. Evangelist R. Paul Miller won fifth place in the 1956 Sword of the Lord Sermon Contest A prize of \$150 was awarded for his sermon entitled: "Judas Iscariot—Child of Hell."

MANILA, REPUBLIC OF PHILIPPINES. The life of Mrs. Goldie Buikema, editorial secretary to the editor of the Brethren Missionary Herald, was dramatized on July 8 over the powerful radio station DZAS, operated by the Far East Broadcasting Company, whose main offices are located in Whittier, Calif. The program was entitled: "A Heart for Five Continents." Mrs. Buikema is literally a missionary mother. She has three daughters serving on three fields of world missions. Her oldest daughter Vivian is the wife of Mr.

James Hollenbeck, and they serve as missionaries in Africa. A second daughter Mavis is the wife of Mr. Norman Blake, supervisor of transmitters for the Far East Broadcasting Company, and serving in Manila. Her youngest daughter Lois, is the wife of Rev. Lynn Schrock, who with her husband is performing such a commendable ministry in Rio Cuarto, Argentina, under the Foreign Missionary Society of the Brethren Church. In addition to having three daughters on the foreign mission fields, she has had a positive spiritual influence on two other young ladies who are serving full-time on foreign soil. Mrs. Buikema is a member of the Winona Lake Brethren Church.



SAN DIEGO, CALIF. Archer Baum, pastor of the Grace Brethren Church, served July 14-28 at Camp Irwin in the Mojave Desert, in annual training as a chaplain in the National Guard. Chaplain Lee Jenkins had charge of the local services during the absence of the pastor.

MEYERSDALE, PA. The Summit Mills Brethren Church voted to become a 100 percent church in subscribing to the Brethren Missionary Herald. Arthur Collins is pastor.

PHILADELPHIA, PA. A young people's conference is to be conducted at the Carson-Simpson Farm August 31-September 3, being sponsored by the Third Brethren Church, Robert Crees, pastor.

DAYTON, TENN. Dr. Theodore C. Mercer has been elected to the office of president of Bryan University. Dr. Mercer comes to Bryan with considerable experience in the teaching and administrative fields. He has served as Assistant to the President at Bob Jones University and Director of Publicity at Muskingum College, New Concord, Ohio. In 1952 he had conferred upon him the honorary degree of Doctor of Letters by Houghton College, Houghton, N. Y., in recognition of the administrative and teaching work at Bob Jones University, Greenville, S. C.

AKRON, OHIO. Evangelist Billy Graham will speak at the Greater Akron Rally to be held in the Rubber Bowl, September 16, at 3:00 p.m.

LOS ANGELES, CALIF. Miss Hazel Shively, Christian artist, will



Executive EditorArnold R. Kriegbaum
Winona Lake, Ind.

DEPARTMENTAL EDITORS

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Winona Lake, Ind.
WMCMrs. Benjamin Hamilton
Winona Lake, Ind.
Home MissionsLuther L. Grubb
Winona Lake, Ind.
Grace SeminaryPaul R. Bauman
Winona Lake, Ind.

gladly make an oil painting for any Brethren baptistry. The work is done without charge, if the church will pay for the materials which amount to \$125. The materials include heavy treated canvas and the best in artist colors. No two paintings are alike. Anyone interested in this service should write to the Hazel Shively Art Studio, 5306 South Hoover Street, Los Angeles 37, Calif. Arrangements can also be made for tapestries for church foyers, etc.

HAGERSTOWN, MD. Rev. Russell Weber will continue as pastor of the Grace Brethren Church, having withdrawn his resignation.

WINONA LAKE, IND. The largest attended Youth for Christ convention in history closed here July 15. The keynote speaker was Billy Graham who spoke July 3 and 4 to an overflow crowd in Billy Sunday Tabernacle. The entire Billy Graham party was present, and the musical portion of the "Hour of Decision" broadcast for July 8 was taped in the presence of the capacity audience.

SPECIAL. Sunday school secretaries are requested to mail in the October-December Sunday school orders at once, to avoid complications in connection with our National Fellowship and the many who will be visiting the new Missionary Herald Building at that time. Your cooperation will be appreciated.

JOHNSTOWN, PA. Mrs. Annie Uphouse, mother of Dr. Norman Uphouse, departed from this life to be with the Lord on July 13, with memorial services being held July 16. She was a member of the First Brethren Church, Dr. W. A. Ogden, pastor.

YORK, PA. Dr. Herman Koontz will assume his pastoral duties at the Grace Brethren Church about August 1.

WOOSTER, OHIO. The VBS of the First Brethren Church has an average attendance of 202. Kenneth is pastor.

It is Not Too Late to
PRAY!

PRAY! Give 'til it Helps

PRAY!



for the
BRETHREN
MISSIONARY
HERALD

—TO PUBLISH THE GOSPEL
Through Tracts, Brochures, Books

—TO REPLACE WORN EQUIPMENT

—TO BRING THE MISSIONARY
HERALD TREASURY OUT OF THE
RED



YOU ARE INVITED TO THE DEDICATION OF
THE BRETHREN MISSIONARY HERALD BUILDING

WINONA LAKE, INDIANA

August 26, 1956

4:00 p.m.

A Plea for Separation

By REV. WILLIAM E. JOHNSON

On almost any current issue today we find a wide range of opinions. We are accustomed to the terms applied to persons who are liberal or fundamental in religion. In politics there are radicals and conservatives, left wingers and right wingers. Concerning the social vices there are the chronics and the total abstainers. This is enough to show us that in every phase of life, convictions vary by degrees, from one extreme to the other.

What should be our position concerning Christian behavior in a sinful, sensuous world? Should we be broadminded or narrowminded and be classed as worldly or separated? As a guide let us notice our Lord's method of instruction on this matter of Christian conduct. Christ as administrator of the New Covenant for this age of grace did not reiterate the Ten Commandments and Old Testament precepts point by point and say: "Carry these instructions around on your person like phylacteries so that you won't go wrong." No! He compounded the divine and human aspects of the moral law into one comprehensive principle by saying: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . . Thou shalt love thy neighbor as thyself" (Matt. 22:37, 39). Of course we understand that this does not produce judicial righteousness, only practical. Only confession of Christ as Saviour can effect the former.

The new commandment given by Christ for our day amounts to what we call the "Spirit of the law." It occurs to me that if Christ used this method to encourage righteousness on a higher plane during his ministry, then just because we don't find "precept upon precept" in the New Testament concerning our relationship to society does not mean we are left to our own imaginations or inclinations, but that there are vital truths laid down in principle form. When these are properly considered, then if we are willing to be illu-

minated, the mind of the Spirit will govern our conclusions as they apply to particular cases.

THE PRINCIPLE OF NONCONFORMITY

What are some of these truths thus taught concerning my relation to the world? First, it may be well for us to establish the idea that God is definitely prejudiced against the moral character of our natural environment. By the hand of Paul this attitude is revealed in Romans 12:2. Here we find the words: "Be not conformed to this world." This is a foundation truth on the subject expressed in a very straightforward manner. No if's, and's, or but's—just the simple truth. Paraphrased, it might read: "Don't pattern your life after those who are not Christians, who live for the present only and thus are deceived by Satan and serve him."

THE OBJECT OF NONCONFORMITY—THE WORLD

The moral use of the word "world" in this verse stands for the ever changing state of affairs, i.e., state of existence. The world's social habits are ever changing because they are based on the "lust of the flesh, and the lust of the eyes, and the pride of life" according to I John 2:16. This verse declares that these desires are not of the Father and the accompanying Scripture teaches that those who subject themselves to such passions "will pass away with the lust thereof" (vs. 17). We are living in a perishing world and unless we perform the will of God while we are here, we will perish with it. Verse 15 states: "If any man love the world, the love of the Father is not in him." Here is the description then: A person who takes pride in accentuating the physical aspects of life in a worldly person and is making a tragic mistake in the sight of God. When the physical state of the brain dominates, it produces disorder, immorality and injury. This physical emphasis is normal for the children of the world but not for the children of God.

THE PRINCIPLE OF TRANSFORMATION

The Christian is told in the second part of Romans 12:2 "to be transformed" into a different likeness. The likeness of Christ by the renewing of our mind. We are not to copy the fleeting fashions of the present but be transformed into a higher mode of existence according to the will of God. Reader, if your mind and manner of living has not been so changed perhaps you need a new mind or even a new heart. These truths should discourage us from pampering our fleshly appetites. Our selfish desires were to have been put to death when we died with Christ, remember? We are now to starve the flesh and feed the Spirit. Romans 8:6 states: "For to be carnally minded is death; but to be spiritually minded is life and peace." It is common knowledge that children enjoy life according to the fun they get out of it. Their existence centers around toys, candy and games. But when a child becomes of age, he realizes the world is not a playground. There is work to be done if he is to live, eat and sleep with a roof over his head. Further all this time he places money in a retirement fund because there is a day coming when he can no longer work. Then he will have to depend on what he lays back now in order to live comfortably the remainder of his life. There is a place for fun to be sure, but there is more to life than just that. There are responsibilities to shoulder, challenges to be met. Let us carry this over to the spiritual realm now and notice the parallel.

Those who love the world live for physical benefits only. Their energies are wasted on temporary things. They play religiously at their hobbies, especially on Sunday. They use the Lord's day more for bodily exercise than for spiritual exercise. These truly act like children, but not the children of the Lord. They are the children of this evil world. They have not grown up spiritually. They have not prepared for the next life

(Continued on Page 476)

What of the Harvest

There is always much concern about the harvests of nature—the material harvests—but the question for discussion is far more important as it is dealing with the spiritual harvest. “Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting” (Gal. 6:7-8).

While this epistle is addressed to saved folk, yet this message is also for the unsaved. The words “not mocked” mean “turn up one’s nose in disdain.” This is a passage that no infidel or skeptic dare deny. There are some things in the Word of God that they do deny, but there are also some things which need no further proof than the plain statement of them to prove their validity. If every copy of the Word of God were destroyed, yet this text would be verified by the experience of men round about us.

D. L. Moody once preached from this text, and a man got up and said he did not believe it. Mr. Moody said that it made no difference, for it was true because *God said so*. The remarkable thing was when the man left the meeting, he was arrested and sent to prison for a crime he had committed. No doubt he found the text true.

Did Adam reap results from his sin? Yes; and it was so far reaching that we are still reaping the results. Did Cain—that man who was so determined to have his own way—reap? Genesis 3:13 tells us that he reaped such disastrous results that he cried out: “My punishment is greater than I can bear.”

It was by faith that Abel offered a more excellent sacrifice than Cain. How does faith come? By hearing. How does hearing come? By the Word of God (Rom. 10:14). Did David reap? Yes; in the death of his own child by Uriah’s wife, and when his son Absalom turned against him, he cried out: “Oh my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!” Did Eli reap? he who left his sons go into sin without correcting them? Yes; for the news of the death of

those wicked sons shocked him to death. Did Babylon the great reap? Oh yes; it has passed out of memory. Did Greece and Rome reap? Yes; indeed. Did the Jewish nation reap? That nation to whom the oracles of God were entrusted? Yes; and they have been reaping for 2,000 years. They have been scattered among the nations of the world, and their final reaping will have its culmination in the period known as the Great Tribulation.

There can be no harvest without sowing. This is the law of compensation. The law of cause and results. There is no bridge between the sowing to the flesh and the reaping of the Spirit. No one would refuse eternal life if he could be saved by sowing to the flesh. We are like the child who was asked which he would rather have been: the rich man or the poor man (in the story of Dives). After some thought he said: I would like to have been the rich man while living, and the poor man when dead. But if you are going to reap fruits of righteousness, you must live righteously.

What does it mean to sow to the Spirit? It means *self-denial*, resistance of evil, following the call of the Spirit, obedience to the leadership of the Holy Spirit. If you are refusing to do this, even though you are a child of God, you will reap the results. If you are a child of God and are sowing to the flesh, you are building with the materials named in I Corinthians 3:12—wood, hay and stubble—when the testing day comes all those works will go up in smoke (I Cor. 3:11-15). That this should not be so Paul gave us those precious words in Romans 12:1-2: “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a *living sacrifice*, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.” If you will read the entire eighth chapter of Romans, you will understand what is meant by the “mercies of God.” And the fruit of this sowing to the Spirit is love, joy, peace, longsuffering, gentleness,

goodness, faith, meekness, temperance (Gal. 5:22-23).

Ignorance of the seed you are sowing makes no difference in the harvest. Many farmers sow seed which they think is clean, but to their amazement when it grows, they find it full of weeds. Ignorance of the seed did not change the harvest. In spite of this fact people go on disregarding God’s Word, which is here for all and necessary for all to know.

What would you think of a man who was sowing seed upon being asked what he was sowing would answer he did not know? You would think he had too little sense to run a farm or plant a garden or whatever he might have been sowing. The same is true relative to us. We should know what we are sowing *and be sure about it*. The parent who disregards their opportunity to sow the right kind of seed in the life of their child will also reap the results, not only in this life but also in the life to come. The best time to begin sowing is before Satan has had time to scatter his tares. Jesus said: “Seek ye first the kingdom of God and his righteousness” Proverbs 22:6 tells us to “Train up a child in the way he should go; and when he is old, he will not depart from it.” Timothy was a mighty man of God because he was trained from his youth.

Sins can be forgiven, *but there are some things that cannot be restored*. If you will remember, the prodigal son was welcomed back home, but the father never took anything from the faithful elder brother to give it to the wayward one. What you will have in eternity depends on what you are sowing now. Jesus said: “No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon” (Matt. 6:24).

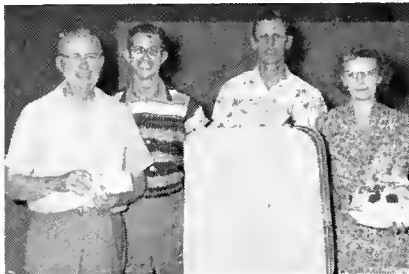
What of the harvest? It depends entirely on your choice: surrender to the Lord and let Him have His way with you, or reap the things of the flesh. *The harvest is sure!* There is a sowing time, but there is also a reaping time. If only we were as thoughtful of spiritual things as we are material things!



WINONA LAKE, IND.

Members and friends of the Winona Lake Brethren Church gathered June 22 in the spacious lower auditorium of Grace Seminary to enjoy a farewell fellowship supper for Dr. and Mrs. Herman Koontz, who resigned as pastor of the church having completed a seven-year ministry.

Dr. Russell Barnard acted as master of ceremonies. He called upon several representatives of the church to speak their appreciation of the ministry of Dr. and Mrs. Koontz during their pastorate. Frank Poland, superintendent of the Sunday school told of the fine cooperation he had experienced with Dr. Koontz. Dr. Homer Kent Sr., secretary of the church, spoke of his helpful relation to the work of the church board. Larry Poland spoke of the appreciation of the young people of the church for the Koontzes sympathetic interest in their work and problems.



Dr. Koontz, Kenneth, Charles, Mrs. Koontz

Dr. James Boyer, who has been chosen by the church to act as interim pastor, then spoke concerning the relation of Dr. Koontz as a preacher and pastor. Dr. Alva J. McClain expressed his deep appreciation of the ministry of Dr. Koontz in relation to the program of Grace Seminary. Mrs. Harold Etling represented the local WMC, and expressed appreciation for the quiet but fervent ministry of Mrs. Koontz. Mrs. Koontz was then presented a beautiful piece of luggage. Prof. John Rea, financial secretary of the church, presented the pastor with a cash love offering on behalf of the church, and Mrs. Homer Kent, Sr., presented the "sweetest gift" of all,

YOUTH FELLOWSHIP

Vacation With a Purpose. On Monday, August 20, the cream of the crop of Brethren youth will be converging on Camp Bethany, Winona Lake, Ind. Be sure to be one of them. Come for a "vacation with a spiritual purpose." It's the best possible preparation for another year of consistent testimony in school and at the job. Get registration blanks from your pastor, or write, Brethren Youth Council, P.O. Box 617, Winona Lake, Ind.

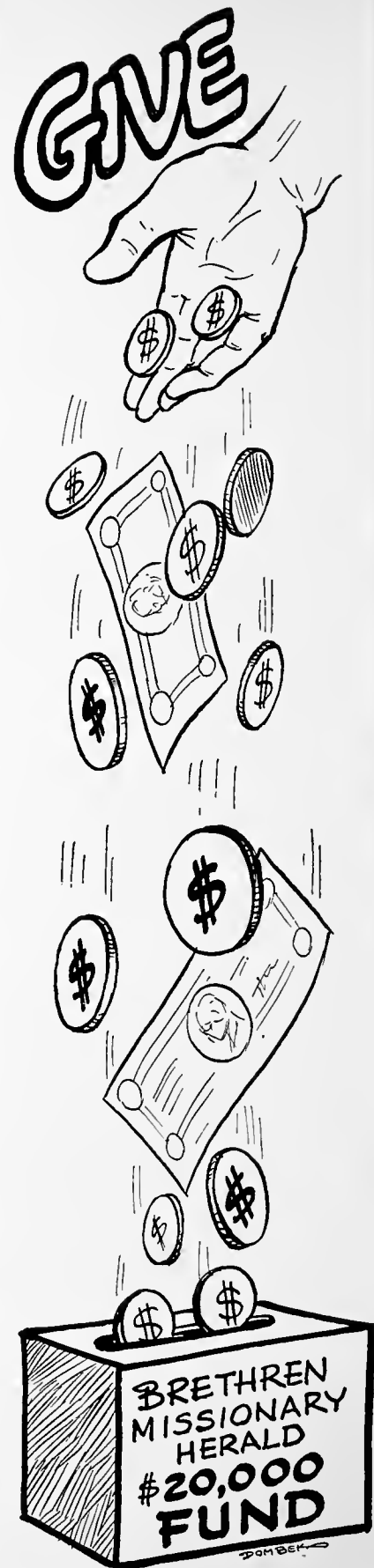
Free Grace College Scholarships. Final winners of The Brethren Spiritual Competitions will be awarded scholarships for Grace College. This is worth striving for. For full information as to events being sponsored, see your local pastor or district youth committee. Finals will be conducted as a part of the Bethany program, August 20-26. Be on hand for the competition and the inspiration.

Let's Have a Workshop. That's just what we plan to have. Not one workshop, but *seven* of them. There will be a workshop conducted by youth leaders as a part of the National Brethren Sunday School Convention, August 19-20. In addition, each afternoon, August 21-25, 1:30 p.m., Bethany campus, there will be one hour sessions pertaining to Brethren Youth Fellowship, Sisterhood of Mary and Martha, and Brethren Boys Clubs. These workshops will be for youth leaders. Plan to participate and go home enthused and prepared for the best year of youth leadership your church has ever had.

Service With a Smile. Yes indeed; Miss Alice Snider, P.O. Box 617, Winona Lake, Ind., is ready to answer your questions, send out materials, and assist in your program. Use your national youth office services.

a beautifully decorated cake as the embodiment of the love of every one to whom the Koontz family had ministered. The enjoyable fellowship was concluded by singing "Bless Be the Tie That Binds" as the entire group joined hands in an unbroken circle.

Dr. Koontz will assume the pastorate of the Grace Brethren Church, York, Pa., about August 1.



Man and God's Kingdom

By REV. ORD GEHMAN

(PART II)

It is our purpose in this second article to deal with the Old Testament development of the kingdom in relation to the inhabitants of the earth. Let us still bear in mind that God is a sovereign God, but He has, in the expression of His grace, planned that men shall have a share in His eternal kingdom. When God created man, there was the possibility that he could sin. The work of redemption was not an afterthought as far as God was concerned, but it was a part of His eternal plan. If God had not given man the opportunity of free will and choice, man could always have contended that God hadn't been fair with him. Also, men would have been more mere automatons. We would have loved God because there was nothing else we could possibly do about it. It is God's purpose and desire that men shall love Him because they want to love Him. And we do love Him when we come to the realization that "He first loved us" (I John 4:19) and that "while we were yet sinners, Christ died for us" (Rom. 5:8b).

When God created man in His image as the Book of Genesis tells us, He created him for His glory. Even when men turn away from God and are filled with wrath against Him, He makes even the wrath of man to praise Him. When man sinned in the Garden of Eden as a result of heeding the voice of Satan, he forfeited forever his right to God's eternal kingdom of perfection and righteousness. Then God started a long chain of events, the purpose of which was to bring man back to himself. So he promised that a Redeemer would come, for man now needed a Redeemer. He prepared a people through whom that promised Redeemer should come by calling Abram (Gen. 12:1-3). He set up a theocracy so He could rule His people direct and they could have a definite manifestation of His presence with them. This had to do specifically with the Jews. God reigned by this direct method from Abram to Samuel.

While Samuel was the God-appointed judge of His people Israel,

they arose against his authority and demanded a king that they could see and who could go in and out before them. With a broken heart over this turn of events, Samuel fell on his face before the Lord, but the Lord said: "They have not rejected thee, but they have rejected me, that I should not reign over them" (I Sam. 8:7b). God gave them Saul, David and Solomon in succession. But misrule became evident and the people sinned more and more. All the time the prophets of God attempted to encourage the lagging hopes of a sin-weary people by alluding to the day when a King should reign in righteousness.

Centuries passed but Israel sinned yet more, proving themselves unworthy of the trust of such a great commitment of God's earthly manifestation of His kingdom. Accordingly, by prophetic proclamation, the King was born "in the fulness of time" (Gal. 4:4). John the Baptist, Christ's forerunner, announced that "the kingdom is at hand" (Matt. 3:1-3). In the ministry of Christ, he made the same pronouncement (Matt. 4:17ff). Then He sent out the 12 and later the 70 with this urgent message. But all this only antagonized the Jews to the point where they rejected Him as their King, and as they rejected Him, they said: "We have no king but Caesar" (John 19:15b).

The Jewish conception of the kingdom was far inferior to what God had in mind for them. They had known the glory of the mediatorial kingdom under David and Solomon when it reached its zenith in its manifestation. They had seen it deteriorate until in helplessness, Rome had overrun the nation of Israel. It is not surprising, therefore, that the mother of the sons of Zebedee should make the request of Christ that she made (Matt. 20:20-23). Or that the children of Israel should make numerous attempts to make Him king, and finally triumphantly cry out: "Blessed be the King that cometh in the name of the Lord: peace in heaven and glory in the highest" (Luke 19:28-40, esp. 38). Nor are we surprised that the disciples should surround Him on the Mount of Olives just before His ascension back to the Father and

ask Him: "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6). Their desire was to be the head of the nations, and not the tail as God had predicted so many centuries before (Deut. 28:13); but they had not been willing to pay the spiritual price to be worthy of such a placement. Thus, God's kingdom in its manifestation on the earth moves on and leaves Israel sitting at the foot of Golgotha's brow crying out: "His blood be on us, and on our children" (Matt. 27:25).

During the earthly ministry of our Lord, He instructed us regarding the place of His kingdom during this present age of the church. Matthew 13 presents the parables of the kingdom in seven aspects. This is many times referred to as the kingdom in mystery during this present age. This is not to be applied materially or politically but is of the Spirit of God in its application. This kingdom is entered into by the new birth as provided by He who made redemption possible. As Paul expresses it in his Epistle to the Romans: "For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17). This is not a spiritualization of the kingdom, but the application of kingdom truth by the Spirit of God. There are those who would urge us to spiritualize all this great body of truth. But the righteousness of Christ is very real and as the children of God we are to live daily as becometh his children. Methinks the reason so many desire to do away with this reality is because of their desire to evade the real issue of godliness as an obligation for the children of God today.

When Christ began His earthly ministry, He interpreted the law on the basis of its application to the lives of those whom He could soon redeem by the shedding of His own blood on the cross of Calvary. In His high priestly prayer (John 17) Christ prayed for himself (1-5), for His disciples (6-19) and for us who should believe on Him through their word (20-26). Especially do we note that His prayer for His disciples included this petition: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from evil" (vs. 15). Brethren, we are in this world for a purpose. God has never left himself without witness. Christ said: "Ye shall be witnesses unto me" (Acts 1:8).

First Things First

By Evangelist BILL SMITH

We are fighting a battle against time. "Getting the most done in the shortest time," has become a national phrase.

Yet we all face the barrier of—what shall be done first. Knowingly, we do not wish to waste our time with nonessentials.

I suggest to you some ways of determining "First things first."

The major task may not be the most important.

In the middle of some busy project, I ask myself, "Is this really important?" or "Am I leaving undone something much more vital than this?"

The major issue for a pastor may be to council with a problem case rather than preach the morning message; or for the mother who ought to pray and talk to her daughter rather than prepare her talk for the ladies' circle. And here's the dad, who neglects family altar to sign pledges for the building fund.

God's major responsibility for us may seem quite insignificant.

Small issues oftentimes cause crises.

The old saying: "It's the little things that count," is still true. We must never measure the importance of a situation by its enormity.

On the road of duty—opportunities will arise.

Christ experienced this constantly and made a pulpit of His circumstances.

He calmed the storm.

He healed many.

He dealt with the woman at the well.

He visited Zacchaeus.

None of these occurrences were planned. In each case Jesus was heading toward a specific destination, but the important events happened along the way.

The greatest ministries God's children have had have not been

sought after but have been stumbled over on the road of duty.

I am convinced that through prayer God will give us a keen sense of opportunity even when least expected.

"Dressed in the familiar dark suit, stiff collar and black top hat of his time, Abraham Lincoln was guiding his horse carefully along a muddy trail one day when he heard anguished squeals.

"There ahead was a pig, stuck in the mud. As Lincoln rode past the helpless animal, he probably said to himself, 'I can't stop now. I'm in dress clothes and late for my speech.'

"But the tall, homely man later turned back. It took some hard tugging and the use of a few logs, but soon the pig was free.

"Lincoln, caked with mud and sweat, went on to make his speech. It is interesting—but no one today seems to remember anything about the speech Lincoln gave on this occasion. Yet the story of a man who cheerfully dirtied himself to help a pig in distress lives through the ages."

Recognition has no bearing on first things first.

Call it whatever you wish—"behind the scenes" or "the dirty work" or any other term by which we judge tasks having no recognition at all. But know this—God is interested in the honest and earnest expression of the heart and of the soul. We must never put recognition in a place so as to crowd out first things first.

Pray that God will lead you daily.

I learned this lesson early in my ministry—it is not what I do for God that counts but rather it is what God can do through me.

If we are to put the premium on proper tasks, we must pray "Guide Me O Thou Great Jehovah."

by identification with Christ or laid up treasures in heaven by doing good works in the name of Christ. They will suffer utter loss. To the Christian the Bible says: "From such turn away." They are not your friends, they are the enemies of God and you. Do not copy after them, it will mean ruin.

THE OBJECT OF TRANSFORMATION—THE MIND

We are warned in the previous reference: "Do not be conformed to such a pattern but be transformed." There is no middle ground. Either you are conformed or you are transformed. To be conformed to the world does not mean that you have a court record or have served time in jail. It is an attitude of the heart and mind. As Christians we can be very dangerously influenced if we are not careful what we do, where we go, and with whom we associate in our leisure time. Some professed Christians seem to feel right at home among worldly conditions with worldly companions. The Bible warns of the devastating results of failure to discriminate when choosing friends and amusements.

In I Corinthians 15, we find Paul dealing with a faction of the Corinthian church who did not believe in the resurrection of the dead. He asks them in verse 12: "How say some among you that there is no resurrection of the dead?" They did not deny the resurrection of Christ, but it was the resurrection of Christians that they doubted. Paul in verse 33 of this same chapter points out that this unbelief stemmed from their association with evil companions. He says: "Be not deceived: evil communications corrupt good manners"; or as the ASV says: "Evil companionships corrupt good morals." Please let us heed this warning and apply this another principle on the matter of our relationship to the world.

Let us be industrious servants of Christ, not "lovers of pleasure more than lovers of God." Let us lay up for ourselves treasures in heaven while we can yet labor for Him. May we not waste our God-given faculties on selfish fancies but add wealth to our account in heaven so we can enjoy our eternal rest unashamed in the presence of Christ.

The BRETHREN MISSIONARY

HERALD



FOREIGN MISSION NUMBER

AUGUST 4, 1956

BOARD OF TRUSTEES

The Foreign Missionary Society of the Brethren Church

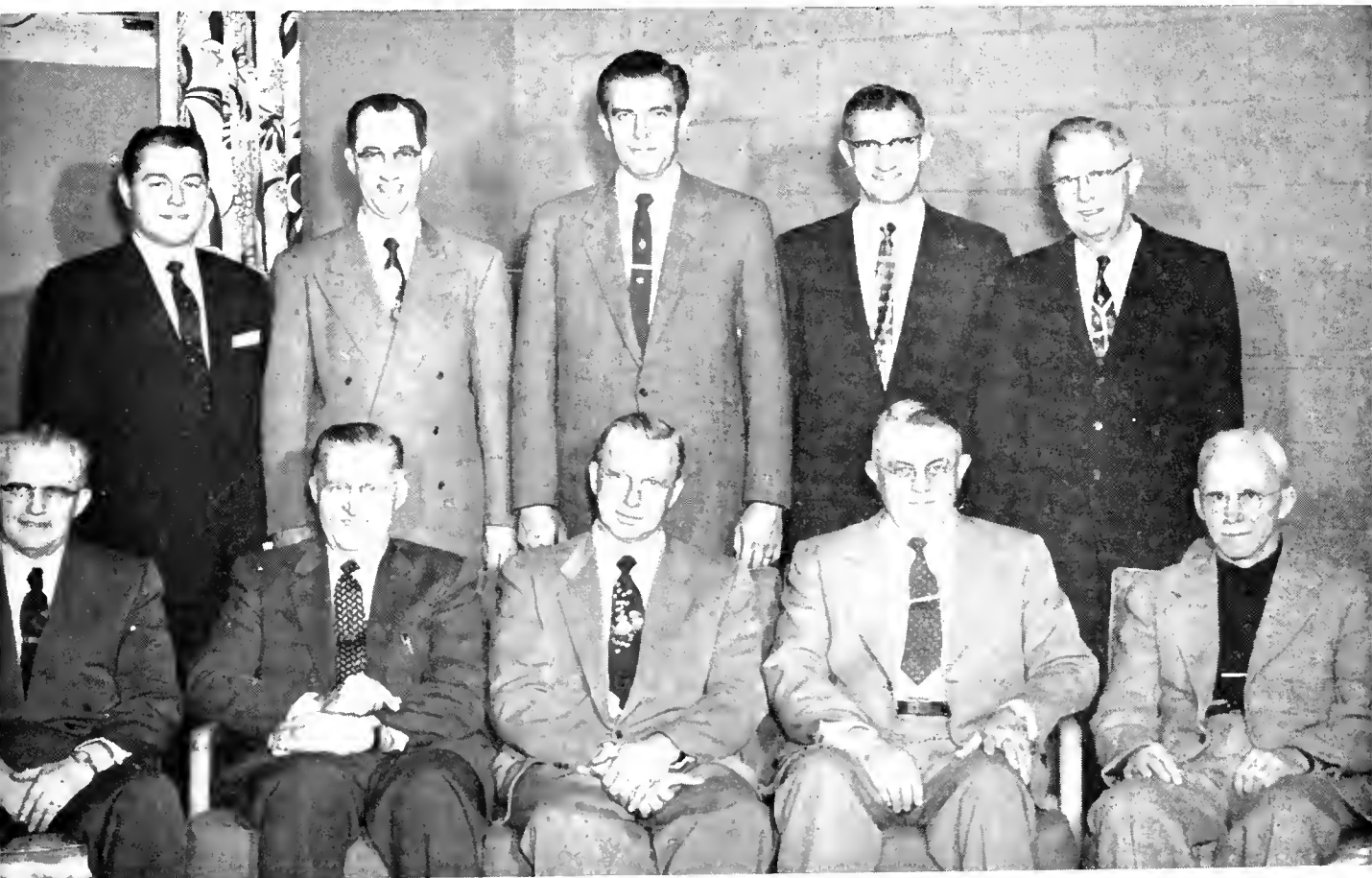


Photo by Richard Maycumber

Seated, left to right: Dr. Homer A. Kent, Sr., Dr. W. A. Ogden, Dr. Charles W. Mayes, Dr. Russell D. Barnard, Dr. Alva J. McClain; standing, left to right: Rev. Ward A. Miller, Rev. Kenneth B. Ashman, Rev. Glenn F. O'Neal, Dr. Bernard N. Schneider, Dr. Herman W. Koontz.

Our Cover Picture—

Shown on the cover of this issue are the members of the board of trustees of the Foreign Missionary Society. They will meet in the first session of the annual board meeting on Monday, August 13. Each year at the annual board meeting there are many important decisions to be made, and this year is no exception. Your prayers for God's guidance in the sessions which will continue through national conference week will be appreciated.—C.K.L.

Annual Meetings—

In no season of the year are we more conscious of our whole program as a Brethren Fellowship than in this season when we meet in our National Fellowship meeting. In the general conference, in the departmental meetings, and in the meetings of the associated Brethren corporations—all realize that we are *one*, and as those of the Fellowship, either local or national, we stand—or fall—together.

A Missionary Conference—

Our National Fellowship meeting will be a missionary conference whether we have planned it that way or not. We will have some 25 to 30 foreign missionaries in the U.S.A. at the conference time, and most of them will be in attendance at the conference, in addition to the large number of home missionaries who will be present. This is your opportunity to talk to the missionaries personally, and they are always anxious to talk with you and tell you of our work and of the possibilities for the future. If you aren't personally acquainted with this large group of missionaries when the conference is over, it is *your* fault.

We Look With Anxious Eyes—

Elsewhere in this issue of the *Missionary Herald* is the financial report for the so-called Easter offering period. It is self-explanatory. You will notice that the totals for the corresponding period are slightly higher in most cases than for the same period in the past year. It will be evident to you that we are far below the 30 percent so urgently needed for our current year. Now, we have anxious eyes as we look to the remaining months of 1956. Many churches, we know, have plans to complete their desired offering by the end of the year. We can only pray that the God who knows the needs, and knows and loves His own work, will care for that work. He is able, and He can enable us.

Annuities Are a Real Help—

Recently a number of our Brethren people have inquired concerning annuity contracts. Quite a few of these contracts have already been completed, others are pending. Annuities help us greatly and at the same time are a kindness to yourself. The annuity interest and payment rate is high, and you are assured that your money will be used in the proclamation of the Gospel

through the future years after your homegoing. Why not write us about foreign-mission annuity contracts? Our annuity funds are loaned almost exclusively for the building of Brethren churches, so your money works for the Lord in the homeland while you live and in the foreign field after your death.

Wills and Bequests Also Help—

The Word speaks of the Lord as the One who "giveth thee power to get wealth." It's only fair play, therefore, that we remember the Lord and His work in the distribution of the wealth which we have. Current giving is not enough. God has a claim on the accumulation of the years. We recognize the right of the U. S. government to step in and take a large share of our accumulation of the years, and all the government has done is to offer some stability to the matter of ownership and more pleasant circumstances under which we may live during our lifetime. These are as nothing compared to what God has done for us in time and what He will do for us in eternity. Ought we not, therefore, to remember the Lord's work when we plan for the distribution of those funds which we have accumulated during our lifetime? Each bequest given to foreign missions is a guarantee of more preaching of the Gospel in foreign lands.

Two Fine Missionary Books—

We have two excellent books telling the story of our work in Africa. "STRANGER THAN FICTION," by the late Dr. Florence Newberry Gribble, is our standard historical work in relation to the mission in Africa. It is the type of book that, although it contains 249 pages, compels you to read on and on in an attempt to read all of it at one sitting. We still have copies of this fine book. We highly recommend it to any and all who are interested in a story of actual missionary endeavor where the actual is "stranger than fiction." The price of this book is \$2 postpaid.

"SOME AFRICAN LINKS" is an enticing little booklet written by Miss Mary Emmert. If you enjoy short missionary stories that grip you, you will enjoy this booklet. It is a series of these interesting little stories so arranged as to tell the experiences of Miss Emmert's years in Africa, but in continuous story form. This booklet contains 117 pages, can easily be read at one sitting, and that is just what you will want to do. The price is 50 cents postpaid.

The annual meeting of the members of The Foreign Missionary Society of the Brethren Church corporation will be held at 12 o'clock noon Thursday, August 23, 1956, in connection with the National Conference at Winona Lake, Ind. It is important that all members of the corporation be present to help transact the business of the Society.

The First Days at Bassai

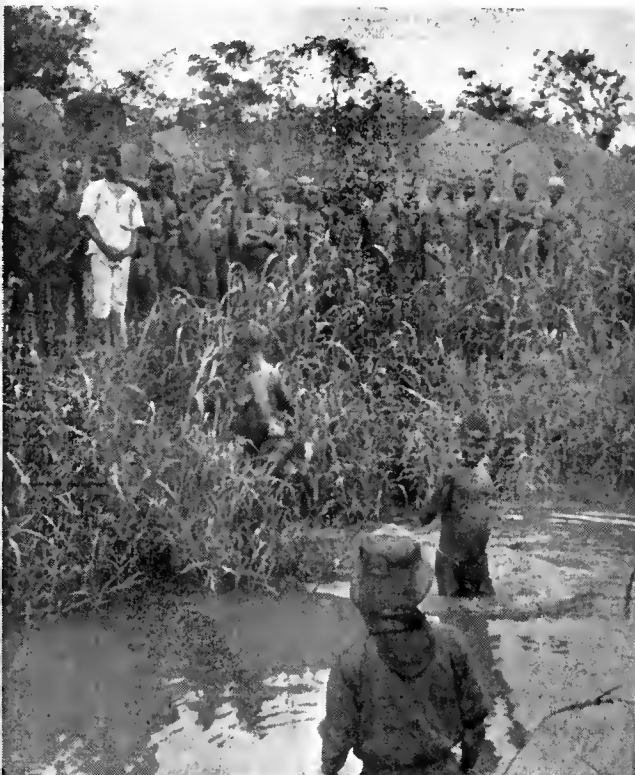
By MISS ESTELLA MYERS

(This article is the ninth in a series on the early history of the Brethren Africa mission.)

"And the Lord shall guide thee continually . . . (Isa. 58:11).

Oubangui-Chari is a plateau. Bassai is on the divide; all rivers running south flow toward the Congo river; all rivers flowing north run toward the Tchad district. The station is situated in the Karre mountains where the scenery is beautiful. Looking eastward down the mountain one can see the valley extending for miles toward Bellevue and the Oubangui River where the animals roam. Looking in the other directions one can see only huge rocks towering over all. In the rainy season waterfalls are seen leaping down the precipices. From springs of this mountain the station is supplied with drinking water, although it must be carried a considerable distance.

At Bassai, on the hill planned for a building site, there were a great many huge rocks which Brother Gribble disposed of in this way: he surrounded these rocks with wood and set fire to the wood; then, when the rocks had been heated sufficiently, he poured cold water over them, breaking them into pieces of disposable size. Some could be rolled off the hill, but the largest pieces, too big to roll or to be broken, were later buried.



Brother Jobson baptizing the first natives



Going to the civil wedding at the post

The station is some distance from the native village which is down the steep mountain, thus making it hard to contact the people. The mountain is a quiet place; yet one can hear the soul of Africa crying out in the drums and folk songs with mournful, minor melodies from the people of the village.

The Karre people came to see us and were interested in what we had. One big chief, called Maidi, thought the little organ that talked in singing was a marvel and brought his many wives to see it. I told the dressed-up crowd to sit on the ground in front of the organ, which they did. As soon as I struck the first note, trembling with fear they tried to rise to their feet, stepping on each other's dresses, tumbling over each other, and falling down like tenpins; then finally they ran about a rod, looking back to see whether it was coming after them. The chief stood and laughed at them.

We often walked to the villages to tell the Good News and would be gone all day. Whenever we went we treated the sick besides telling them how they could be saved.

The medical work helped a great deal in spreading the Gospel. The dispensary was under a big tree. We put our medicines and bandages in a big box. Many native workers were employed in gathering the rubber demanded by the government. These native workers often came to us with infected cuts caused from falling out of the rubber trees. Others developed pneumonia because of the cold nights and had to be carried back from their work camp to us, a great distance. When sick, the heathen in their ignorance bow down to wooden idols, sacrificing chickens and goats to appease the evil spirits. They were taught idolatry by the old men and knew no better way to get help. Often after appeasing the evil spirits in vain, the natives would come to our dispensary pleading and saying their idols would not agree with them, and they, alas, had no more chickens or goats to offer them. The natives were told that if they were willing to give up the Devil's way and travel

(Continued on Page 483)

Prayer Goal Progress---

(Note—At this time we are listing by districts those churches whose reports have been received by our foreign-missions office for the period from January 1, 1956, to July 16, 1956. Some churches have not yet reported and from others only partial reports have been received. The complete report of gifts for the entire year of 1956, showing the breakdown of funds and the standing of churches, will be published early in 1957.)

ATLANTIC DISTRICT

Alexandria, Va.	\$438.64
Allentown, Pa.	1,022.61
Boston, Mass.	40.00
Hagerstown, Md. (Calvary)	47.55
Hagerstown, Md. (Grace)	4,142.23
Harrisburg, Pa.	1,425.06
Martinsburg, W. Va.	1,551.76
Philadelphia, Pa. (First)	5,442.68
Philadelphia, Pa. (Third)	1,396.00
Seven Fountains, Va.	100.00
Washington, D. C.	1,720.31
Waynesboro, Pa.	3,519.88
Winchester, Va.	1,789.80
York, Pa.	269.66
Total	22,906.18

CALIFORNIA DISTRICT

Anaheim	174.00
Artesia	213.04
Beaumont	4,068.30
Bell	385.49
Bellflower	963.89
Chico	680.70
Compton	874.04
Fillmore	662.24
Glendale	3,447.18
Inglewood	6,254.84
La Crescenta	159.09
La Verne	1,686.54
Long Beach (First)	19,834.23
Long Beach (North)	8,140.50
Long Beach (Los Altos)	756.32
Los Angeles (Community)	1,431.72
Modesto (McHenry Avenue)	630.81
Modesto (LaLoma)	1,776.76
Monte Vista	522.35
Narwalk	7,288.32
Paramount	1,412.04
Rialto	132.62
San Bernardino	724.05
San Diego	129.82
South Gate	50.00
South Pasadena	81.74
Temple City	1,142.43
Tracy	702.20
West Covina	146.00
Whittier (Community)	2,657.43

Whittier (First)	7,277.46
California District	237.93

Total **74,644.08**

EAST DISTRICT

Accident, Md.	34.22
Aleppo, Pa.	401.51
Altoona, Pa. (First)	950.40
Altoona, Pa. (Grace)	641.81
Conemaugh, Pa.	1,505.62
Conemaugh, Pa. (Pike)	1,220.02
Conemaugh, Pa. (Singer Hill)	500.02
Everett, Pa.	1,028.04
Grafton, W. Va.	153.30
Hollidaysburg, Pa.	1,310.83
Hopewell, Pa.	634.63
Jenners, Pa.	255.84
Johnstown, Pa. (First)	6,571.90
Johnstown, Pa. (Riverside)	648.42
Kittanning, Pa. (First)	1,702.42
Kittanning, Pa. (North Buffalo)	217.00
Leamersville, Pa.	1,327.48
Listie, Pa.	1,516.24
Martinsburg, Pa.	1,994.92
Meyersdale, Pa.	887.89
Meyersdale, Pa. (Summit Mills)	467.36
Stoystown, Pa.	82.17
Washington, Pa.	110.00
East District	586.00

Total **24,748.04**

INDIANA DISTRICT

Barbee Lake	157.00
Berne	2,515.60
Clay City	287.98
Elkhart	611.48
Flora	1,362.00
Fort Wayne (First)	2,024.38
Fort Wayne (Second)	435.24
Leesburg	263.43
Osceola	695.88
Peru	508.35
Sharpsville	37.36
Sidney	974.84
South Bend	5.00
Wheaton	482.00
Winona Lake	2,808.34
Indiana District	259.38

Total **13,428.26**

IOWA DISTRICT

Cedar Rapids	1,329.25
Dallas Center	1,012.09
Garwin	1,429.23
Leon	305.50
North English	742.95

Will We All Reach Our Prayer

1956 Foreign Missions Offering

Waterloo	3,850.62
Iowa District	20.00
Total	8,689.64

MICHIGAN DISTRICT

Alto	412.59
Berrien Springs	76.84
Lake Odessa	1,670.54
New Troy	66.00
Ozark	133.00
Michigan District	60.00
Total	2,418.97

MIDWEST DISTRICT

Albuquerque, N. Mex.	23.00
Arroyo Hondo, N. Mex.	54.30
Cheyenne, Wyo.	360.43
Cordillera, N. Mex.	22.07
Denver, Colo.	241.10
Portis, Kans.	1,346.50
Taos, N. Mex.	211.51
Midwest District	29.00
Total	2,287.91

NORTHERN OHIO DISTRICT

Akron	1,708.73
Ankenytown	816.21
Ashland	4,500.04
Canton	2,028.34
Cleveland	395.13
Cuyahoga Falls	353.88
Danville	748.50
Findlay	45.00
Fremont (Grace)	1,914.78
Homerville	762.60
Mansfield (Grace)	8,321.19
Mansfield (Woodville)	466.49
Middlebranch	100.00
Rittman	1,793.66
Sterling	1,206.40
Wooster	4,356.15
Northern Ohio District	200.00
Total	29,717.10

NORTHWEST DISTRICT

Albany, Oreg.	1,121.18
Grandview, Wash.	525.41
Harrah, Wash.	1,229.90
Portland, Oreg.	237.07
Seattle, Wash.	684.51
Spokane, Wash.	593.06
Sunnyside, Wash.	2,795.06
Toppenish, Wash.	54.12
Yakima, Wash.	695.39

Northwest District	452.17
Total	8,387.87

SOUTHEAST DISTRICT

Buena Vista, Va.	1,939.56
Covington, Va.	677.46
Fort Lauderdale, Fla.	903.11
Hollins, Va.	60.00
Johnson City, Tenn.	169.59
Limestone, Tenn.	441.84
Radford, Va.	153.53
Riner, Va.	64.07
Roanoke, Va. (Clearbrook)	369.15
Roanoke, Va. (Ghent)	1,235.00
Roanoke, Va. (Washington Heights)	575.00
Southeast District	287.00

Total	6,875.31
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SOUTHERN OHIO DISTRICT

Camden	114.43
Clayton	1,272.80
Covington	185.53
Dayton (Bethany)	152.75
Dayton (Englewood)	774.16
Dayton (First)	5,030.57
Dayton (North Riverdale)	3,615.50
Dayton (Patterson Park)	299.15
West Alexandria	188.74
Southern Ohio District	5.00

Total	11,638.63
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MISCELLANEOUS

Honolulu, T. H.	435.00
National Miscellaneous	680.41
National WMC	275.85

Total	1,391.26
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SUMMARY OF OFFERINGS BY DISTRICTS

Atlantic	\$22,906.18
California	74,644.08
East	24,748.04
Indiana	13,428.26
Iowa	8,689.64
Michigan	2,418.97
Midwest	2,287.91
Northern Ohio	29,717.10
Northwest District	8,387.87
Southeast	6,875.31
Southern Ohio	11,638.63
Miscellaneous	1,391.26

Total	207,133.25
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Respectfully submitted,
Homer A. Kent, Sr., Treasurer
Kenneth Moeller, Acting Financial Secretary

Goal By December 31, 1956?

THE CHILDREN'S PAGE

MARY MISSIONARY—Mary and Harry continue their discussion of Brethren mission fields.



A RUNAWAY BOY

"May I hide here, mister? I have run away from home and I don't want my parents to find me."

These words came from the lips of an African boy who was breathing heavily because he had just run up the hill to the mission office. The missionary tried not to look startled and asked the boy: "Run away from home? Why do you want to run away from home?"

The boy, whose name was Gaston, replied: "My father wants to make me go to a bush school and I don't want to go, so I have run away from home, and I want you to hide me here."

The missionary had begun to understand the boy's plea when he had mentioned the bush school. Boys and girls, do you know what the African "bush" is? When the people who live in Africa build their houses, they clear the trees and grass and bushes away. This makes a space for their villages and it also helps to keep the wild animals and snakes away. The "bush" is the place where the grass is high and the bushes or trees are thick. Here in these easy-to-hide-in places the "bush schools" are held.

These schools are not like the schools that you attend. The things that are taught there are secrets and are not known to outsiders. However, we do know that there is much that is evil that goes on in them. After the boys have received their training in the bush school for boys, and the girls in the bush school for girls, they return to "grown-up" life in their villages.

As the thought of these schools flashes through the missionary's mind, he heard Gaston say: "Jesus lives inside my heart. I gave my life to Him and I want to walk only for Him. How am I able to do this and go to this school of evil things? My father says how can I become a man if I do not go to the bush school. Please, mister, will you hide me from him so he will not find me and make me go."

Because the missionary had come to Africa to tell about Jesus, he was happy to hear of Gaston's desire to live for Jesus. After asking God for guidance, the missionary said to Gaston: "Your go down to Joseph's house. He is our faithful pastor here—you ask him if you can stay with him or if he can find a place for you to stay."

Gaston thanked the missionary and grasped one of his hands with two of his own and then he went back down the hill to find Joseph and talk to him.

MISSIONARY HELPERS OF THE MONTH—



We have two sisters as our missionary-helpers-of - the-month. They are Nancy (at top of picture) and Barbara (bottom) Miller, daughters of Rev. and Mrs. Donald Miller. Nancy is 11 and Barbara is 5. Their parents are missionaries to Africa. Right now, though, they are all in France where Mom and Dad are studying the French language. Just recently Nancy and Barbara left the United States with their parents to go to France. They sailed from Hoboken, N. J., on a ship called the *Zuiderkruis*. That's a hard name to try to say, isn't it? But no doubt Nancy and Barbara had fun traveling on it across the Atlantic Ocean. After a few months the Millers will travel

back to Africa where Nancy and Barbara will be real missionary helpers. They will be helping to tell the Gospel to black boys and girls there. We ask all missionary helpers here in the U. S. to pray for them. And when we say missionary helpers, we mean all the boys and girls!

Soon Gaston became a familiar figure around the mission station and grounds, for he was now living with Joseph. He was a real helper in his garden and around his house. But, most important of all, he was "growing up" in Christ, for he was able to attend school—not a bush school that taught him the ways of the village gods—but a mission school that taught him the ways of the One True God.

Today Gaston is attending a French school in a city in Africa. His desire is to become educated and to become a "man that shows the affair of God" to other people in his land. Pray that Africa will have more boys and young men like Gaston—those who are really "new creatures in Christ" (II Cor. 5:17).—Mrs. Donald Miller.

Around the World in One Hour

By KENNETH B. ASHMAN

Pastor, First Brethren Church, Wooster, Ohio

Yes; it was around the world in one hour at the First Brethren Church, Wooster, Ohio, on Monday evening, April 23. Five Brethren missionaries ministered to a large and appreciative congregation of local and visiting Brethren and friends. It was one of the finest missionary services ever conducted at the church.

The first stop was in Africa with Miss Estella Myers, who presented the interesting account of translating the Bible into the native tongue. Then we flew down to Mexico with Miss Dorothy Robinson to see a series of fine pictures depicting the beginnings and the growth of the Sunday schools and vacation Bible schools there. With the speed of light we were down in Brazil with Brother John Zielasko. He told of the work in the chapels, the schools, and the other phases of the Brethren labors in this most opportune missionary field in the world today. Again we moved rapidly, this time with Brother J. Paul Dowdy to Argentina. Faces of gleaming Christian young people, students and graduates of the Bible Institute, were thrown on the screen, and we were told of the need for native workers to man the local congregations. Our final hop was back again to Africa with Brother Robert Hill for more news of the challenges there. He spoke of the great need for trained missionary personnel to carry on that program.

To add to the blessings, the colorful displays from the last national conference were set up for all to see. The missionaries each had curios and pictures of their respective field. *Mate* tea was served by Brother Dowdy to all who would indulge. Tape recordings of the songs of the Brazilian Christians were played by Brother Zielasko.



Left to right: Missionaries Robert Hill, Dorothy Robinson, J. Paul Dowdy, Estella Myers, and John Zielasko, and Pastor Kenneth Ashman.

To climax the evening a time of fellowship was enjoyed in the social rooms of the church, during which time the members were privileged to become better acquainted with the missionaries for whom they often pray. The missionary banks were presented as a part of the rally, and brought in over \$300 to add to the growing offering of the church. The largest bank, an improvised one made from a mustard jar, poured out \$106.50 in half-dollars. The total offering for the rally was over \$400.

This missionary rally was another step in the training of the Wooster congregation to go "50-50." The ultimate goal is for missionary giving to fundamental works outside the local church to equal, or surpass, the expenditure of funds for home operation.

FIRST DAYS AT BASSAI

(Continued From Page 479)

the Jesus way we would pray to the Great Physician and ask Him to bless our efforts to help them.

In the waiting days the Lord answered our prayers to change the hearts of the people, and five months after our arrival at Bassai 11 accepted the Gospel and were baptized. Not long after this we had our first love feast. How much the Christians enjoyed it! Since we didn't have a church, we had to hold services in the midst of the rocks. We had a pet monkey that bothered us a great deal that day. He was chased away so many times that he finally sat on a rock and watched. Later, when our love feast was about over, we saw him trying to put his feet in one of the basins. This caused laughter and a little disturbance.

The day came when Brother Jobson and Sister Hillegas announced their engagement. Their marriage occurred on the last day of the year with Brother Gribble officiating. Mr. Pinilli, the administrator, and his wife were present, as well as a crowd of natives. The ceremony was performed out-of-doors, near Brother Jobson's mudhouse. Brother Gribble had told his personal boy to bring his camera to him just as soon as the wedding was over. But while Brother Gribble was still engaged in the service, his boy brought him his typewriter in his hands. Brother Gribble saw him and was a bit annoyed. He turned to him and said, "*Win gui?*" which, in Baya, means "Why?" Then he went on with the service and pronounced them man and wife. However, the bride could hardly keep her face straight. After the service was over we all had our laugh. The boy was still standing by with the typewriter. We wondered whether we ever could have a service in the colony without an unscheduled incident. But this one did not prevent the newly-married Jobsons from living happily ever afterward.

Now that the wedding was over, I devoted my time to itinerating to the villages and, more than ever, experienced the joy of telling the story.

MISSIONARY MAILBAG

From Donald and Betty Hocking in France, where they are in language study:

"Don entered the hospital on Monday, July 2, and was operated on Tuesday noon. The operation took a little over an hour and Dr. Brunat told me immediately afterward that the operation had gone very well and was a complete success. Don was in a great deal of pain the first three days but the pain is much lighter now. His main difficulty now is sleeping. . . . Do continue to pray for Don as I am sure you realize that the convalescence is the hardest part of the operation. . . .



Don and Betty Hocking with their son, Jimmy, as they were packing at Winona Lake last October.

The Lord has been good and we are praising His name for all He has done, is doing, and will do for us."

The surgery was a bone graft on one of the vertebra of the back, and will naturally take a long period of healing. It now seems that after the month in the hospital and then his return home, his body will be in a partial cast but he will be able to be up and about a part of every day. Continue to pray for the Hockings—in the healing of Don's body, in the weeks of recuperation, and in the gaining of a better knowledge of the French language through these experiences.

From Fred Fogle in France:

"I know you are anxious to have news about the meetings here in Lyon in the portable hall, so will write it to you now. Again I must say and with deep gratitude to our blessed Lord that He was certainly with us during this effort. In spite of the cool weather we had a fair attendance. We had new people in every service. Some never returned but they heard the Gospel, and it was the first contact. Others came several times and some came regularly. I suppose the average was close to 10 unsaved people in every service. Our own people were very faithful. Almost all of them attended most of the services. The average attendance would probably be about 35, but this includes Christians who visited from other churches."

From Hill Macdonagh in Argentina:

"We are rejoicing in the way the Lord is blessing His work here in this place. The meetings are well attended, there are new people continually present and the Lord has brought some to a saving knowledge of himself. Several weeks ago a young lady accepted Christ as her Saviour in a young people's meeting. Two of her younger sisters were already saved and attend the Sunday school. It is a family of seven girls and one boy. It is nice to get an entrance into large families like that for Christ."

OPERATION DODGE

AN AUTOBIOGRAPHY

PART 6

Miss Tyson! Of all people!

I can hardly believe my own headlights!

But there she is, big as life, walking toward me on her own steam! Well, yes, she does limp a little. But to meet her back in Africa, only a year after I took her to the plane! I didn't whisper it to a soul, but I was not very sure whether she was going to get back to Africa at all.

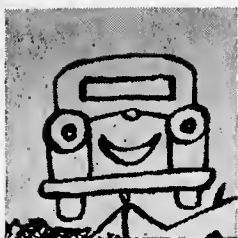
She seems just as happy to see me as I am to see her. I'm bubbling over with questions to ask her about the new model cars and how things are in the States, when suddenly she notices my scars.

"But Oppy! What has happened to you?"

"Oh, I had a little accident, too. Nothing serious. Just turned over. But I'll have to admit that for a minute I was a little excited, when I saw the drums of gaso-

line going all directions and my new aluminum top going off through the air, and when I heard the bang, bang, bang! every time my flywheel turned around, and when I saw the doctor's face all covered with blood—I was a little bit scared. I forgot for a minute that nothing really bad can happen to anyone who is running errands for the Lord. And I still shudder when I think what *might* have happened when we went over the embankment and rolled over down among those big boulders. But then I am ashamed of myself, because I know it couldn't really happen, when underneath are the Everlasting Arms."

So now Miss Tyson and I have something in common. We know what it is to fall down and get banged up and feel so helpless and to wonder whether you are ever going to be able to do anything for the Lord any



more. Now we both know that if the Lord could bring us through *that* and put us back on our running gear, he can take us through anything.

In view of what I went through, it is really miraculous how little damage I got. I merely lost the house that Mr. Balzer's carpenters had just finished building on me, got some body bruises that auto-surgeon Garber straightened out, some shattered glass for which replacement has been ordered from America, and a bent flywheel housing which was easily straightened.

Almost as soon as I had landed among the boulders I was surrounded by many willing black hands, and as soon as they had lifted me back onto the road and set me on my wheels, I was ready to drive away, except for straightening the dent in the flywheel housing.

During the five months from the accident until Dr. Garber got a chance to work on me, I traveled more kilometers for the Lord for more different drivers on more different kinds of jobs than in any like period before or since. And when I think how it would have broken my heart if I had had to be laid up in the hospital all that time, all I can say is: "The Lord is good to missionary automobiles."

(By² Dr. Floyd W. Taber, Yaloke, Africa)

Foreign Missionary Directory

AFRICA

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 Samarin, Rev. and Mrs. William J., Bellevue via Bossangoa via Bangui, French Equatorial Africa.
 Schwartz, Miss Clara, Bellevue via Bossangoa, via Bangui, Oubangui-Chari, French Equatorial Africa.
 Sheldon, Rev. and Mrs. C. B., Bellevue via Bossangoa via Bangui, French Equatorial Africa.
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 Snyder, Miss Ruth, Bozoum via Bangui, Oubangui-Chari, French Equatorial Africa.
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Howard, Rev. and Mrs. A. L., 406 Mary Ave., Calexico, Calif., U. S. A.
 Robinson, Miss Dorothy, 439 Sunset Lane, San Ysidro, Calif., U. S. A.

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 Zielasko, Rev. and Mrs. John W., c/o Robert Beveridge, 320 Carbon St., Minersville, Pa.
 (Note—A number of these addresses are temporary. For complete information see The Brethren Annual which will be issued in a few weeks.)

PROTESTANTS IN ITALY FINALLY GET FREEDOM OF WORSHIP

After three years, punctuated by a running battle with Italian police, American missionaries have finally been granted a degree of freedom.

Last month Italy's new constitutional court ruled that the Mussolini-regime law requiring police permission before hanging up a sign or poster is unconstitutional. The 1948 constitution provides that "everyone has the right to manifest his thought with words, in writing, or by any other means of propaganda," decided the court.

A second ruling of the court held that Protestant services could not be considered "dangerous to public order and security or public morals." It freed the Rev. Guiseppe Pizzo, who had been arrested when he defied a police order to leave the town of Alcamo, Sicily, where he had been holding religious services. As an Italian citizen, Mr. Pizzo had the right to go anywhere in Italy as long as he did not menace public health or security, the court ruled.—*EFMA Missionary News Service*.

Over half the people in the world live in Asia. Nearly half of the people in Asia live in China which is closed to Christian missions.—*EFMA Missionary News Service*.

Newspage



CAUTION: Within the next week or so many will be driving to Winona Lake to attend the National Fellowship of Brethren Churches August 19-23. We are urging caution on the part of all drivers. Avoid becoming overtired by driving, and remember that a safe rate of speed for you may not be safe for the other fellow. The posted speed signs along the highway are for Brethren too. "The life you save may be your own."

WINONA LAKE, IND. The Indiana Toll Road will be opened August 16, thus providing a virtual nonstop drive from New York to Chicago. Delegates driving to Winona Lake for the National Fellowship of Brethren Churches August 19-26, should leave the turnpike at interchange 7 (Elkhart, Ind.), and follow Route 19 south until it junctions with Route 30. At this junction turn left and in a matter of minutes you will be in Warsaw-Winona Lake, Ind. The Indiana Toll Road will provide the final link in an 830-mile chain of turnpikes spanning the states of Indiana, Ohio, Pennsylvania and New Jersey. Traffic will thus flow uninterrupted between the western terminus of the Indiana road at 106th Street and Indianapolis Boulevard in the City of Hammond (at Indiana-Illinois state line) and the George Washington Bridge at New York City's western outskirts.

DAYTON, OHIO. Dr. William Mierop, president of Philadelphia Bible Institute, will be the anniversary day speaker on November 4 at the North Riverdale Brethren Church, Russell Ward, pastor.

WASHINGTON, D. C. Homecoming will be observed October 7 at the First Brethren Church, James Dixon, pastor.

ALTO, MICH. Rev. Irvin Miller has resigned as pastor of the Calvary Brethren Church. The resignation will take effect September 1.

KITTANNING, PA. The new officers of the East Fellowship of Brethren Churches are: Wm. Schaffer, moderator; Ward Tressler, vice moderator; Fred Walter, secretary; Mrs. Fred Walter, assistant secretary; Sheldon Snyder, treasurer; J. L. Gingrich and Gerald Teeter, members at large; Stanley Hauser, Wm. Schaffer and Gerald Teeter, committee on committees; and Ralph Burns, Clair Gartland and Leslie Moore, members to the national executive committee.

FORT LAUDERDALE, FLA. There were 216 present July 20 for the closing exercises of the VBS of the Grace Brethren Church. A total of \$124.38 was contributed in pennies during the two-week period. There was a total enrollment of 154, with an average attendance of 107. Most of our Brethren VBS are reporting record-breaking attendance.

JOHNSTOWN, PA. A farewell reception was held July 27 for Dr. and Mrs. W. A. Ogden by the members and friends of the First Brethren Church. Dr. Ogden served as pastor of the Johnstown church since February 1947. About September 1 he will assume his new duties as executive vice president of Grace Theological Seminary.

KITTANNING, PA. The following provisional officers were elected by the East Fellowship of Brethren Churches to care for the necessary matters of the newly proposed Allegheny Fellowship of Brethren Churches: John Burns, chairman; Leslie Moore, secretary, and Wayne Baker, treasurer. The newly proposed fellowship consists of the following churches: Jenners Brethren Church, Jenners, Pa.; Listie Brethren Church, Listie, Pa.; Reading Brethren Church, Stoystown, Pa.; Meyersdale Brethren Church and

THE BRETHREN MISSIONARY HERALD

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Summit Mills Brethren Church, Meyersdale, Pa.; First Grace Brethren Church, Accident, Md.; First Brethren Church, Uniontown, Pa.; Aleppo Brethren Church, Aleppo, Pa.; Laboratory Grace Brethren Church, Washington, Pa.; First Brethren Church, Grafton, W. Va.; and the Grace Brethren Church, Parkersburg, W. Va. A one-day conference is being planned by these churches for September 7 at the First Brethren Church, Uniontown, Pa. The purpose of the meeting will be to elect permanent officers and appoint committees for the ensuing year. Each church will be entitled to the same number of delegates as they were allowed at the recent East Fellowship of Brethren Churches.

MEYERSDALE, PA. The parking area on the south side of the Meyersdale Brethren Church was recently blacktopped. The project was sponsored by the Win-A-Couple Bible class, Walter Fike, teacher.

DAYTON, OHIO. The pews have been installed in the new edifice of the First Brethren Church, W. A. Steffler, pastor. The church will be dedicated in September.

MOUNT HERMON, CALIF. The Mount Hermon Sunday School Conference will be held here August 13-18.

MANSFIELD, OHIO. James Sweeton, assistant pastor of the Grace Brethren Church, has resigned in order to return to Grace Seminary to finish his senior year.

JOHNSTOWN, PA. Richard DeArney, pastor of the Grace Brethren Church of Waterloo, Iowa was guest speaker at the First Brethren Church July 22.

CHICAGO, ILL. The third annual Mid-America Keswick will be held here in Moody Church, October 13-21. Speakers include Dr. Wm. Fitch, Dr. G. Allen Fleece, Dr. Paul James, Rev. Carl Lundquist, Rev. L. E. Maxwell, Major W. Ivan Thomas and Harold Wildish.

Deadline on Material for

1956-1957

BRETHREN
ANNUAL

SEPTEMBER 10, 1956

Suggestions:

1. Be Accurate.
2. Do not Abbreviate.
3. Follow form of 1955-56 Annual on all copy.

I Thessalonians One

THE MODEL CHURCH

Paul and Silvanus (Silas), fresh from their terrible beating and the dungeon of Philippi, journeyed to Thessalonica. It is interesting to know that this thriving commercial center still stands. Cassander, son-in-law of Macelon, named the city "Thessalonica" after his wife, but today this city of more than 70,000 is known by the shortened name of "Saloniki." Paul took the Gospel first to the leading cities where people of all walks of life came to trade, to set up business, or as travelers. Therefore, more people had the opportunity to hear and accept the "good news."

Amid materialism, atheism and Jewish hatred, the second church of Europe was born. While still in these birth throes, Paul made his way to Berea to avoid imprisonment or death, but soon was driven from Berea, leaving Silas and Timothy there. After arriving at Athens, he sent for Silas and Timothy to come to him with all possible speed. Being anxious over the young church at Thessalonica, Paul sent Timothy to them, while he went to Corinth where he awaited news from the churches in Macedonia and like the "preacher" likened "good news from a far country" to "cold waters to a thirsty soul"; so Paul said to these Thessalonians: "Now when Timothy came from you unto us, and brought us good tidings of your faith and charity . . . we were comforted over you in all our affliction and distress by your faith, for now we live, if ye stand fast in the Lord" (I Thess. 3:6-8).

These believers had undergone many persecutions and when Timothy returned, he brought word of their fidelity. Apparently they were deeply concerned over the condition of their dead and their relationship to the Lord, whom they were looking for (Acts 18:5). Paul wrote this epistle, his first, to confirm young preachers, and to express thanksgiving for their reception and diffusion of the Gospel, to establish them in the faith and persuade them to holy conversation. The church at Thessalonica was made up of converted Jews and gentiles and is said to be "In God the Father and in the Lord Jesus Christ." They were trust-

ing in God the Father, and His Son, the Lord Jesus.

As we look at the model church at Thessalonica, we see ministerial thanksgiving. Only a praying pastor can expect to shepherd a model church. Paul had a great interest in his converts and anxious that the work should be permanent; therefore, he resorts to prayer in their behalf. Prayer from others benefits the supplicant. When the church prayed, Paul was liberated from prison and the faith of the members was made strong and bold. As prayer penetrates the very soul with a conscious dependence on God and prompts the cry for necessary help, "we give thanks to God." Gratitude is ever a powerful incentive to prayer. God is the author of true success. Like Paul, we should be careful constantly to acknowledge and thank God as the active source of all prosperity.

Their "work of faith" was outstanding and commendable. Faith itself is a work. It is the eye of the soul by which the sinner lays hold on Christ for salvation. Only faith can stifle the power of sin, discouragement and disappointment. Faith is also the cause of work. It propels and is the sustaining motive behind Christian service. "Faith without works is dead."

"Thanks be unto God for their labor of love." Our love is tested by our labor for one another; we show our love for Christ by what we do for Him. He proved His love for us by giving His all on Calvary. Love turns drudgery into enjoyment, moves to benevolent exertion and

motivates them to perform acts of Christian service. Only their love for Christ led them to attempt to serve Him in the time of persecution.

This church was patient in hope. Their hope of salvation in Christ was tested by persecution, affliction, numerous temptations, but never quenched. Hope often fails in the midst of discouragement. Only the grace of patience will preserve our hope. It was so with Joseph in prison, with David in the mountains of Judah, with the Jews in Chaldeia. The apostle rejoiced in the sincerity of their faith, love and hope which he agrees to be "in our Lord Jesus Christ, in the sight of God and our Father." These virtues come only from Christ and God witnesses and approves their exercise. The things we do in life, in reality, are only what are seen by God.

The people in Thessalonica were elected of God. "Knowing, brethren beloved, your election of God." They had been chosen to be members of the Christian church and their conduct had justified this choice of God. Everyone who is called is elected from the first moment of his faith. The Bible definitely does not teach that men are elected to go to hell, but God does select men and agencies to perform special missions or attainments. This church had been elected of God, as a model church, to spread the Gospel and to strengthen the saints.

As a model church, it was grounded and founded on the Gospel in word (vs. 5). When Paul went to Thessalonica he "reasoned with them out of the scriptures, opening and alleging, that . . . this Jesus, whom I preach unto you, is Christ" (Acts 17:2-3). He preached that the Messiah had to suffer and die. The mind of Jewish people was dazed with its splendid prophecies concerning their Messiah.

The glorious hope of Christ's return was the subject of their hope. Their hope was fixed on the risen Saviour who delivered them from wrath to come. The certainty of Christ's return propelled them to accept Him as Saviour, live by His example and to serve earnestly and watchfully.



By REV. JAMES YOUNG
Pastor, First Brethren Church
Covington, Ohio

I Thessalonians Two

THE MODEL SERVANT

The Thessalonian Church was not the first assembly of believers established by the Apostle Paul in Europe, but the Holy Spirit, the divine Author of all Scripture, honored this group in choosing it to be the recipient of Paul's first epistle. This book stands as the earliest written testimony of the apostle to the gentiles. From its pages shines forth the fundamental precepts of the Christian life. It has been considered as a model of Christian experience, service and hope. Our attention is directed to chapter 2, where the Holy Spirit gives us a picture of the "model servant and his reward."

Into the hands of believers has been committed a priceless trust. An instrument which becomes the divine tool that the servant of the Lord is to use in the task of reaching men for God. In fact, the believer has in his or her possession the *only* agency that the Spirit of God uses in reaching the hearts of men. Therefore, it would be expected that Paul should make a defense for his divine commission by stating: "We were allowed of God to be put in trust with the gospel (vs. 4). The purpose before him was to establish in the minds of these brethren the *importance of this trust*."

What a challenge is contained in these words, "put in trust with the Gospel," that comes to us as the inheritance of the ages (I Cor. 10:11) with all of its accumulated revelation concerning the glorious gospel of the blessed God; that is the power of God unto salvation to every one that believeth (Rom. 1:16); that is the indispensable factor in the new birth, being born again by the word of God" (I Pet. 1:23); the one abiding substance that the Spirit of God uses to build you up (Acts 20:32); the all-pervading influence that transforms the life (II Cor. 3:18); the one rule by which God will one day judge men (Rom. 2:16). Into the believer's hands has this trust been committed.

Paul's second concern was to show them how to *discharge this trust*. He writes, "We preached unto you" (vs. 9). Preaching by lip holds an important place in the discharge of this trust, for "we are his witnesses" (Acts 1:8). Such a message must,

of necessity, be guilelessly and earnestly given, and with the spirit of humility and love. We note how graciously the apostle set forth his tender solicitude toward them—"We were as babes among you, talking to you in baby language, even as a nurse and mother speaks to her children. So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us (vss. 7-8).

The world is dying for a little bit of love. All the more reason why our message should be accompanied with the warmth of a redeemed heart that is overflowing with the love of God. The secret of Spurgeon's fruitful ministry of reaching men is contained in a sentence taken from one of his messages: "Many's the time I rammed my soul into the gospel gun and fired it at the congregation." In this business of winning men to Christ, nothing is quite as effective as a compassionate heart. However, this is not all that Paul did, for he continues—"we behaved our selves" (vs 10). This meant preaching by life in a three-fold manner: holily, justly, and unblameably. Here was a life of practical sanctification which called forth the commendation of men and the approbation of God. "Ye are witnesses, and God also." How it challenges us to a greater concentration upon consistent living in our day and time!

It has been truly said: "The world shows indifference to our message because it sees no difference in us." Many are the souls who are stum-

bling into hell over the inconsistent and disobedient Christian. How we need to see the importance of "behaving ourselves." There just isn't any point to our exhorting and challenging others to "walk worthy of God" if we are not personally, daily "crucifying the flesh with its affections and lusts" (Gal. 5:24). For the things that we do make so much noise the people cannot hear what we say. As we undertake the discharge of this trust, we can be encouraged to know that the Word of the Lord has lost none of its inherent power. For wherever it is received as the Word of God, it continues to work effectually in those that believe (vs. 13).

Paul now proceeds to face the problem of *opposition to this trust*. The Thessalonian believers had already tasted the bitterness of this opposition, as Paul reminds them in verses 14 and 15. He now says, "But Satan hindered us." In the original language, our text here could properly read: "But Satan dug a trench about us." The Devil readily uses anyone he can get to do this work. He often uses unwitting church members to do his spade work, as they lend themselves to him through jealousy, faultfinding, bitterness, unforgiveness, and world-mindedness—these are some of his favorite tools of hindrance. He doesn't care who digs the trenches just so they are being dug, and he can thereby keep up his opposition. Let us beware of "turning aside after Satan," and of "giving place to the devil" (I Tim. 5:15; Eph. 4:27).

The chapter closes on a climactic note as the Apostle Paul reminds his converts of the *reward of this trust* (vss. 19-20). "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." It is a great thing to be the instrument used in saving one soul! No man or woman or child lives in vain who leads one sinner to the saving Christ! Better than all honor, better than all wealth, better than all station, better than all reputation is the lot of him who leads a soul to the Fountain of Life!



By REV. JESSE HALL

Pastor, First Brethren Church
Spokane, Wash.

I Thessalonians Three

THE MODEL BROTHER

Paul, writing to the church at Ephesus, states in 4:11, that among the groups appointed in the church of Jesus Christ is the "pastor." The word for pastor in this verse has the root meaning, "to protect." Jesus said the good shepherd lays down his life for the sheep (John 10:11) and called himself the Good Shepherd. Only in this Ephesians' passage are preachers of God's Word termed shepherds. The reason for their appointment is seen in Ephesians 4:12, and to state it briefly, the reason being for the repair (mending) of the saints unto the building up of the body of Christ.

In I Thessalonians 3, the earliest of Paul's letters, Paul shows us something of his heart as an under-shepherd of the flock of God, and gives to us those things, which, put into practice, will make any pastor of any age "a model brother." It is the writer's conviction that these things should characterize the life of every Christian so that the work of the church will not be hindered by an insincere testimony from any of its members. As seen in this passage, the qualities of a model brother are:

CONCERN

Acts, chapters 16-17, reveal Paul spent a very short period of time in Thessalonica. After a visit to Berea where the Word of God was received "with readiness of mind," Paul came to Athens. His concern for the babes in Christ in Thessalonica caused him to send his beloved brother in the ministry, Timothy, to them. Timothy was to find out the progress being made, or whether they had become discouraged. Such is the revelation of verses 1-3 of this chapter. Deep concern, then, for the well-being of those souls entrusted to a pastor's care, should characterize one who would be a model brother.

WARNING

Elsewhere Paul tells us that we must pass through much tribulation to enter into the kingdom of God. Of tribulation he warns in verses 4-5. It is the duty of ministers to warn young converts of the difficulties of the Christian life. They

THE LORD IS MY SHEPHERD

The Lord is my Shepherd,
No want shall I know.
He leads me each day,
My pathway He shows.

The way may be dark,
The road may be long,
But Christ will lead me,
He's the theme of my song.

He'll lead me through sickness,
He'll lead me through health;
You need not have riches,
You need not have wealth.

Just trust in the Lord
With all your heart.
He'll never forsake you;
He'll never depart.

Whatever your trouble,
Just whisper a prayer.
He promised to help you,
Your burdens He'll share.

Someday I shall see Him,
This one thing I know;
He'll say, "Follow Me,"
And straightway I'll go.

But while here on earth,
I want to show
To people not saved,
The dear Lord that I know.
By "Pat" Miller
Waynesboro, Pa.

must be taught that a suffering hour will come, and they must expect it. When Christians have received these warnings they should forearm themselves and not sink under trials when they come. The heavier these trials, the greater will the reward be. Peter says: "That the trials of your faith . . . might be found unto praise and honour and glory at the appearing of Jesus Christ" (I Pet. 1:7).

ENCOURAGEMENT

When the way becomes rough and times of depression come, the model brother looks to God for encouragement. Such encouragement Paul received in the report from Timothy (vss. 6-8)

The fears felt by Paul for the



By REV. WESLEY HALLER
Pastor, First Brethren Church
Middlebranch, Ohio

Thessalonians had been real. After all, men are mortal. What an unspeakable relief, then, had come to Paul when he learned from Timothy that his fears had been unfounded and that amidst all their persecutions his converts had stood steadfast in the faith.

REJOICING

This report of their faith had given Paul not only new life but unbounded joy. Words fail him to express his gratitude to God for the gladness which fills his heart: "For what thanks can we render to God" (vss. 9-10).

Note that this rejoicing is said to be "before God." Thus for the success of his work in Thessalonica, Paul, as a model pastor, takes no credit for the victorious living of the saints, but rather, directs his thanksgiving to "our God."

PRAYER LIFE

Paul opens most of his epistles with a salutation, a word of thanksgiving and a prayer. In I Thessalonians this prayer was long delayed. He takes time to set forth his ministry to the Thessalonians. However, the prayer of this chapter (vss. 11-13) are inseparable from the other statements which reveal the heart of a model brother.

In verses 11, his first petition "... our Father and our Lord Jesus Christ, direct our way unto you." With God is left the question of where he will serve the Lord. In the second petition, he asks not for himself but for the reader of this letter that "the Lord make you to increase and abound in love one toward another."

Thus, Paul, as a model brother, prayed.

In conclusion, God grant that not only ministers, but all believers who read this may show concern for the lost and for fellow-Christians, may warn of tribulation to come, may look to God for encouragement, at the same time rejoicing and thanking God for anything He has accomplished through you, and finally, may continue to pray for the work of the church of Jesus Christ. In the doing of these things thou shalt be a model brother.

I Thessalonians Four

THE MODEL WALK

Paul in writing to the Thessalonians is here exhorting the Brethren, in view of their close relation to Christ, to make their walk, "The Model Walk." The word "walk" here refers to one's conduct of life. It is a Hebrew expression, used also in describing Enoch: "Enoch walked with God." So these Christians had been instructed how to walk so as "to please God," that they "may abound more and more." This word "abounding," as found here, refers to progress in their Christian living. He wants them to do better and better. "That ye abound more."

When Paul was with them, he gave them certain commandments of the Lord and now calls some of them to their memory. "For this is the will of God, even your sanctification, that ye should abstain from fornication." In a single word, the right walk for a Christian, the way to please God, is purity of life, a holiness resulting from separation from sin and devotion to the service of God: "For this is the will of God, even your sanctification."

Paul is dealing largely here with one negative aspect of this holy life which is expected of believers. "That ye abstain from fornication" is the specific demand. The impurity here forbidden was the cardinal sin of the ancient world. Even Christians back there found it difficult to escape from its taint. There is much to make one believe that in this modern life it is among the most common and powerful forms of temptations. I think I can understand why Paul is continually dealing a death blow at this form of sin. In all my ministry I have never witnessed so many wrecked homes, and homeless children and when traced to its common cause, this sin lies at its roots. It is here we lack words to express God's hatred in judgment toward it.

To guard against this peril it is the will of God that Christians, avoiding prevalent practices, should enter into the marriage relation and preserve it pure from base passion. Such is the evident purpose of Paul's instruction.

There are, however, different views as to the exact meaning of certain words which he uses, par-

ticularly the word "vessel" (vs. 4). Does he refer to one's body or to one's wife when he says: "That each one of you know how to possess himself of his own vessel in sanctification and honor" (ASV). Quite probably the uppermost thought in Paul's mind was the holy and reverent regard which a husband should have toward his wife, in contrast with the low and degrading view of marriage so prevalent among the gentiles (heathen) with their imperfect knowledge of God.

Such pure and honorable marriage should prevent one from invading the sanctity of another's home: "That no man transgress, and wrong his brother in this matter" (vs. 6 ASV). There are added solemn sanctions which should make one obedient to these divine requirements as to personal purity.

First of all is the fact concerning which Paul had given such solemn warning—that "the Lord is an avenger in all these things." There is no form of sin, that is so certain to bring the swift hand of God in judgment as the sin of impurity, and from this there is no escape.

In the second place, impurity is directly opposed to the purpose of God, in calling us into the Christian life: "For God called us not for uncleanness, but in sanctification" (ASV). That alone should deliver us from the power of sin.

Furthermore, God has given His Holy Spirit to be an abiding presence with the believer, the Spirit whose very purpose is to sanctify and produce holiness of life. Therefore to be guilty of impurity is to

defy God and to insult the giver of the largest and best Gift, for "he that rejecteth, rejecteth not man, but God."

Paul in writing to the Christians at Corinth, referring to the same prevalent sin said, "Flee fornication." Know ye not that your bodies are the members of Christ. Shall I, [James Cook] take the members of Christ, and make them the members of a harlot? God forbid? (or perish the thought). "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God?" How dare we take the temple wherein the Holy Spirit dwells, and ask Him to witness or even share the same temple where these unholy acts are perpetrated! What an insult to God.

In my youth, a young man became my ideal. I endeavored to pattern my life after him. Fortunately he was an ideal young man. Handsome, that of course I could not obtain, only through his manly ways and conduct. I liked the way he groomed his hair. The way he dressed, the way he talked and smiled. In fact, his every gesture, I tried to imitate. Little did this young man know, he was my ideal, and a model walk to me. Oh! how little we realize the imprint we are making in the lives of others. I doubt if ever a soul lived that did not leave their imprint, either for good or bad in the lives of others. How carefully Christian ought to walk. Paul said: "That we may walk honestly toward them that are without."

A father, one morning was leaving his home for work. A light snow had fallen during the night, and when he reached the gate, he heard the voice of his four-year-old son behind him saying: "Daddy, I's cum-in in yuse steps, Daddy, I's cum-in in yuse steps." The father kissed the lad and sent him back into the house. But instead of stopping at the next door for his morning drink, he passed on, with those words still ringing in his ears: "Daddy, I's cum-in in yuse steps." Naturally that father changed his walk.

When I stop and think of my missteps I want to humble myself in sackcloth and ashes, and pray.



By REV. JAMES COOK
Mansfield, Ohio

I Thessalonians Five

THE MODEL HOPE

The greatest challenge facing the Christian is the matter of his daily walk. When he received Christ as his Saviour, the past was wiped clean, and the gift of eternal life made his future secure. But the problem of living in an environment of sinful men is constantly with him, and his spiritual condition and testimony depend upon the success of his Christian walk.

I. Christ's Coming Provides a Motive for the Believer's Walk (vss. 1-11).

There have been persons throughout the Christian era who have deliberately refused to attach importance to the second coming of Christ, claiming that such teaching is impractical and useless in producing Christian virtues. They have preferred to place their emphasis on present earthly problems and let the future remain untouched. Such an attitude becomes more prevalent as the materialistic and humanistic philosophies of the day sneer at "pie in the sky by and by."

The Apostle Paul, however, felt that the return of Christ for His saints provided the highest kind of motivation for Christian living. In I Thessalonians 5, after discussing the resurrection of the believing dead and the catching up of the living saints in the preceding chapter, Paul forcefully shows how such glorious prospects should motivate our conduct.

Paul describes the Day of the Lord as the coming of a thief in the night (vs. 2). Some interpreters understand the Day of the Lord as referring to the final phase of Christ's return when He comes back to the earth with His previously raptured saints and establishes the millennial kingdom. However, the term "day of the Lord" has a wider significance and may refer to all or to any part of Christ's return. It begins with the Rapture and includes the tribulation and judgments which follow and the establishment of the kingdom. In this context, it seems best to understand the reference to the Rapture as the great motivation for believers. Immediately after the Rapture there will begin the judgments upon the earth as indicated by

the opening of the seals in Revelation 6.

Believers need not dread the Day of the Lord for themselves, for they are not a part of the realm of darkness but of light (vss. 4-5). But a knowledge of what is to transpire should cause them to manifest their enlightened nature rather than to live as those in darkness (vss. 6-10). The professed believer who is content to live in sin is revealing his true nature, and thus may be only fooling himself by his profession. By living in the light of the soon coming of Christ, he declares his readiness to meet his Lord. In view of Christ's coming, believers must be watchful rather than slumbering, confident rather than fearful. Thus when earthly conditions grow more wicked and frightening, believers are comforted and edified (vs. 11).

II. Christ's Coming Should Control the Believer's Walk (vss. 12-22).

Having our thoughts and hopes concentrated on Christ's coming causes us to view earthly relationships in their right perspective. Human problems will not then assume undue proportions. Three areas of our Christian walk are indicated by Paul.

1. Conduct toward Spiritual Leaders (12-13).

Believers have a sacred obligation to those who are over them in the church, such as pastors, teachers, and evangelists. This obligation is to recognize and appreciate the work which is done and the one who does it. Though all believers are priests in that they can go directly to God, the Lord has set His undershepherds over the churches to guide and instruct. The principle of con-

gregational government does not lessen this duty. The recognition and esteem by the congregation toward their minister should involve sincere friendship, supply of his needs, prayerful support, and response to his admonition.

2. Conduct Toward Others (14-15).

How often relationships among Christians, and between Christians and non-Christians fall short of what they should be because Christians forget that Christ is soon coming.

Christians are told in these verses of their responsibilities to one another. The work of kindly admonishing those who need it, and comforting and assisting those in need is not restricted to the pastor. The church which vibrates with exuberant spiritual life is the one in which all the members see their responsibilities toward one another. As fellow members of the family of God, there should be a vital concern for a brother or sister in Christ, just as for one's family in the home. The experience and testimony of some godly man or woman in the church may be exactly what is needed to strengthen a weak and stumbling Christian.

A consistent and helpful Christian life will never return evil for evil. Paul is careful to make it clear that this applies to Christian conduct outside the church also. Whether in business or in social contacts, the believer's walk will not let him reply to evil with more evil. The great secret of victory over such a temptation is a remembrance of Christ's coming which will adjudicate all inequalities. "Vengeance is mine, I will repay, saith the Lord" (Rom. 12:19).

3. Conduct Toward God (16-22).

Constant realization of Christ's coming will keep the believer in the proper attitude toward God. He will find it possible to rejoice continually because even difficulties have their purpose and Christ's coming will bring final victory. Prayer is made more meaningful. Thanksgiving is always in order, for the future is planned for the believer, and everything which occurs is part of God's will.



By DR. HOMER A. KENT, JR.

Winona Lake, Ind.

Man and God's Kingdom

By ORD GEHMAN

PART III

In this final article on the kingdom, it is our desire to deal with those aspects having to do with the future of the kingdom beyond the close of this age of grace with the Rapture of the church. Permit us here to speak a final word of admonition regarding faithfulness to Christ in these waning hours of this church age. No one of us knows whether Christ shall come in this year or not. Let us be just as faithful in our living, in our witnessing, and in our planning as though this year would not see His Return. But, Brethren, let us never forget that He may come at any moment, and God grant that it might be soon! Even so come, Lord Jesus! And as we await His coming let us be found faithful stewards of these mysteries of God!

When the Lord returns and claims His bride, the church, then Israel shall again come into her own. Let us remember that every promise in the Word of God to Israel, as Israel, is in relation to this earth. Israel cannot receive the full blessing of God until she returns to her own land. The outstanding indication of the soon return of Christ is the fact that there are, by number, more Jews in the land of Palestine today than are necessary to fulfill prophecy. How they are distributed among the 12 tribes of Israel only our All-wise God knows. But certainly, our Redemption draweth nigh.

After the period of the Tribulation as set forth in Revelation 4 to 19, God's earthly people will come into their own and will become "the head of the nations and not the tail" (Deut. 28:13). When they accept their Messiah whom they have so long rejected, they will be sent forth to the world with this message of the Gospel of the kingdom, and it will be the same message which was proclaimed to them almost 20 centuries ago: "And this gospel of the

kingdom shall be preached (cf. Matt. 4:23; 9:35; 24:14). This is not the Gospel of the grace of God as we present today which, when accepted results in the salvation of the lost, but it is that the kingdom is at hand. Along with this manifestation will be the millennial kingdom, which is referred to in the prophets as the Golden age of Israel's blessing. This will be the time when Satan shall be chained for a thousand years in the bottomless pit (Rev. 19:2-3) and righteousness shall reign on the earth.

But even after man sees a firsthand, practical demonstration of the working of God's kingdom as will be revealed in this Golden Age, some will still reject Him and the Millennium will end in failure. When Satan is released from his prison after the thousand year lock-up, he will still find men who are in rebellion against God's holy will and he will go forth to deceive them into thinking that there is still a chance that his kingdom will be an everlasting kingdom, exalted above all that God has purposed from all eternity past. But when God is finished, Satan will be forever cast down and the kingdom of which he has been the head for so long will be utterly defeated.

Some think Satan will be the King of Hell for all eternity. But that is not the case. He will be just one of the subjects of eternal damnation along with those others whom he has succeeded in persuading into believing that the kingdom of God is only temporary and will finally come under his domination. So while the God of heaven reigns in all the splendor due unto His holy name for all eternity, Satan will languish under the sentence of eternal death in the regions of the damned. Let us remember that God did not prepare hell for man, but for the Devil and his angels. But when man rejects God's proffered redemption through Christ, there is only one thing He can do in His matchless holiness and

righteousness and that is to condemn man to eternal death.

This final and supreme revelation of the eternal kingdom of God is set forth in Revelation 21 and 22. A study of these two final chapters of the Word of God reveals some very definite factors regarding this final manifestation of God's eternal kingdom. John refers to it as "a new heaven and a new earth" (Rev. 22:1a). It is a picture of absolute serenity. "No more sea" presents a picture of perfect peace and quiet. God will reign supreme and will make His eternal abode with His redeemed children. His presence will give confidence and full assurance. No tears, no pain, no crying, no death, for all these things belong to this present age. They are part of a former order which shall be ended forever. For He says: "Behold, I make all things new" (Rev. 21:5). Certainly He who could fling the worlds into existence by the Word of His power and assure us that "if any man be in Christ, he is a new creature" (cf. II Cor. 5:17a) can easily prepare a place in which righteousness and peace shall reign for all eternity!

Now God is ready to fulfill His every promise made unto His children, and restore unto them the right once more to drink of "the fountain of the water of life freely" (Rev. 21:6b). Redeemed man also now has access to the "tree of life" (Rev. 22:2) from which he was excluded as a result of the transgression in the Garden of Eden (Gen. 3:17; cf. Rev. 2:7). Man was placed under a curse as a result of the Garden of Eden experience (Gen. 3:17), but now he is forever free for "there shall be no more curse" (Rev. 22:3a). This is the answer to the agonizing cry of the Apostle Paul as set forth in Romans 8:18-23. Redeemed man is restored to his original position of full fellowship with God and the whole creation is perfected before Him for all eternity. How our hearts rejoice as we look forward eagerly to that hour when this shall all be consummated!

This eternal habitation of God with His redeemed children is not only to be perfect in beauty but will be perfectly holy. And how else could we expect a holy God to plan it? This will be a perfect state. Everything that is inconsistent with a holy and righteous God will be excluded. (Note Rev. 21:8, 27; 22:15 in this connection.)

Brethren, the time is at hand! Christ is coming soon.



Photo by Allen Zook

"I'm a Delegate"

SEE NEWSBRIEF PAGE

WMC NUMBER

AUGUST 11, 1956

The BRETHREN
MISSIONARY

HERALD





"AS UNTO THE LORD" Col. 3:23

OUR PROJECTS—"AS UNTO THE LORD"

By MRS. VIRDEN TABER, National Vice President

"Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven" (Matt. 6:1).

A project is a planned undertaking. Noah built the ark according to God's plan. Moses had a plan for building the tabernacle in the wilderness and King Solomon had a plan for erecting the Temple. So why shouldn't we WMC ladies plan our projects well? Many councils plan them for the whole year, semi-annually, quarterly or even monthly. More can be accomplished by planning our projects well. When we plan each day's work for our homes we accomplish much more. Even more, careful planning ought to go into Christ's work.

The first quarter, September-November, we might concentrate on home missions, remembering our district-mission points, the Navajo work, the Spanish and Kentucky work. The second quarter, December-February, the special emphasis could be our educational interests, Grace Seminary, Sunday school and youth work. The third quarter, March-May, we might go all out for our foreign work, working on our missionary chest, gathering a good supply of thing for children and men and women. Let's not leave our men out, as we are prone to do sometimes. The fourth quarter, June-August, we might show our WMC missionaries some special interest. I know one council that sets aside a portion of their offerings each month for the two missionaries their church supports, also a portion each month for the Navajo work.

Now let's take a quick survey to see a few of the things our women have been doing "as unto the Lord." Rev. Granville Tucker has been doing a fine work among our colored Brethren. One district gave a cash offering to apply on lots on which to erect a building for this work. Money to buy baptismal robes and song-books was given for two district-mission churches; another, a sink for a church parsonage. The Tresises in Hawaii were given a cash gift toward their car expense. One district gave quite a substantial gift toward the Sicardi girl's hospital bill in Argentina, and a screen and projector were purchased for the Edmiston's in Mex-

ico; another district purchased a new cook stove for the Lynn Schrock's in Argentina. Another district enabled the Fogles to put up more posters in France; by another, a goodly sum was provided for the day-school building, remodeling and equipment, in Icoraci, Brazil. A look at just one more district shows them helping to purchase chairs for a mission church, a washing machine for seminary students, and a cash gift for the African work.

The Lord has blessed our WMC this year as we have served Him for His glory. "And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye have received the reward of the inheritance: for ye serve the Lord Christ" (Col. 3:23-24).

LEST WE FORGET

Article V. Representation at Conference

Section 1. Every council is entitled to one duly authorized delegate for every 10 members or major fraction thereof. Each delegate shall present to the committee a *properly signed credential* with a freewill offering from each council.

Section 2. All national officers and district presidents shall be delegates to national conference by virtue of their office. Each national officer shall present a credential signed by the national president and secretary. The district president shall present a credential signed by the district president and secretary.

ATTENTION ALL PRESIDENTS: Each year at national conference there is some confusion over properly signed credentials. We are taking space in this Missionary Herald issue to remind you that all delegates must have proper credentials. The members you send to represent your local council must have credentials signed by your officers. District or national officers cannot provide them on the conference grounds. If you have a district president or any national officer in your local council do not give her one of your local credentials. She will have a vote in conference by virtue of her office.

District Presidents! Do not overlook the fact that your secretary's signature, as well as your own, must be on your credential. National officers cannot validate an improperly signed local or district credential.

Christian Home and Marriage Forum

By ALTHEA S. MILLER

SONS

For a couple of months we've discussed the parent-daughter relationship and course of action during the rise and wane of the daughter's "first love." Up to this point we've said nothing about the boy involved in the picture. Since many of us have sons who experience the same emotional upheavals of adolescence as our daughters, it is important that we face the facts here also.

As a girl I well remember the resentment which welled up within me as I heard on every hand that girls are responsible for the general tenor of a romance. Why, I asked myself, do girls have to bear the burden of restraint, to live up to certain standards in order to be considered "nice" and be approved by society? Why doesn't the boy need standards; why doesn't society expect greater moral strength from the male who is the ultimate head and final court of appeals (or he should be) both in the home and society?

It did not take me too long to get the answers to these questions. I discovered first that womanhood is honored by having high moral and spiritual standards expected of and attributed to her. I learned with delight the truth of the old adage which says: "Never underestimate the power of a woman" because I've seen the innate moral strength of godly young men (older ones, too) blossom in all its beauty at the challenge of godly women's purity.

Does such a state of affairs mean there is no necessity for teaching and training our sons to be gentlemen, as well as Christian? Can you picture our Lord Jesus Christ as having been anything but a perfect gentleman as He walked this earth in the flesh? I have been often deeply hurt and irked at the gross crudeness of many a Christian man. Why should all the courtesies of life be left to the non-Christian man? Why indeed, except that we parents of sons have failed to teach both by word and precept the things they have a right to know.

The first step in any moral development of our sons is teaching them respect for all mankind, and in a special way for womanhood. With such respect to bolster him in those trying years of emotional development he will be discriminating in his choice of companions. And in his choice of girls he'll select those with standards on his level. Why should any Christian son of yours or mine make it difficult for a girl to behave in Christlike fashion, and be a lady in every respect?

Sons, as well as daughters, require patient understanding on the part of both parents. They need to feel the security of Dad's appreciation of their emotional problems. Did Dad ever feel *this* way about girls? Was he ever stopped dead in his tracks when a pretty girl crossed his path, or when one with personality plus gave him a second look? Did you, Dad? 'Fess up and let that son know such experiences are normal, understandable, and not sinful in themselves. After such confidence is established you can go on from there to help your son live worthy of his position in the family of God and yours.

THE PRESIDENT'S CORNER

Presenting—

MRS. DOROTHY SHIPLEY

President of the Southern Ohio District

Greetings from the Southern Ohio district to our WMC sisters.

"The Lord hath done great things for us; whereof we are glad" (Ps. 126:3).

Our Heavenly Father does continually bless as we endeavor to serve Him. Although Southern Ohio district is almost a baby—only three years old—we feel that we have grown and accomplished things through our faith and trust in God.

The project chosen for the past year was a gift of \$100 to be given toward the cost of drilling a well at the Dryhill, Ky. mission. We were thrilled when our 11 councils gave enough to pass this goal and we were able to add from our district treasury to make a total of \$150.

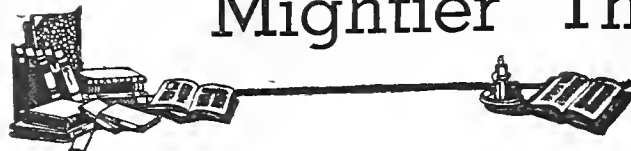
At both our spring and fall rallies, almost 90 ladies were spiritually blessed by the inspiring messages given by Mrs. James Marshall (fall rally) and Mrs. J. Paul Dowdy (spring rally). The district conference was equally as interesting as Mrs. R. D. Barnard presented all of our foreign-mission fields to us. At another session, she gave some very interesting and informative facts about what the WMC has done for foreign missions.

Each council was given a topic to present for the devotional periods at our all-day fall rally. All were challenged as we heard the ladies bring verses from God's Word and their own thoughts on these subjects: "As Unto the Lord" in tithing; in personal conduct; in home devotions (family and personal); as a wife; as a mother; in hospitality; in our household duties, as a neighbor; in Christian service in the church; in community service; and at work (career or business). It was a reminder to all that everyone has a field of service no matter how small we feel it may be.

Continue to pray with us that God may use each of us as we serve "as unto the Lord."

Don't treat your sons' heart interests as either a joke or as something he has no right to experience. Having strengthened him with Christian standards of living, and loved him with understanding, and having prayed with and for him, he will not throw himself away on any cheap little flirt who might set her cap to get him.

The standards of your home and your lives as parents will largely determine the standards for which your son will reach in the building of his life. Are your standards up to God's par? "Train up a child in the way he should go; and when he is old, he will not depart from it" (Prov. 22:6).



Mightier Than the Sword

By ARNOLD R. KRIEGBAUM

The power of the printed page cannot be overestimated. It is a weapon of amazing potency. As a two-edged sword it is either a constant challenge to the human mind or it is a constant threat to decent society.

AN EFFECTIVE WEAPON

The speeches of Karl Marx were soon forgotten, but when once he turned to the printing press, his philosophy had such an effect upon humanity that the results of his demoralizing doctrine will never be erased from history.

The fiery speeches of Adolph Hitler were carved in air, but as soon as he employed the printing press to record the word of *Mein Kampf* his words were forever "carved in granite." His philosophy all but transformed him into an angel of light, though he ruled as a devil from the pit.

As a priest, in full subjection to the Roman church, Martin Luther spoke to hundreds, but when once he took hold of the printing press, his convictions and beliefs were read by thousands and have had their effect upon the then unborn generations.

A gospel tract was printed by John Wycliff. The tract reached the hand of John Huss, and the message printed thereon reached his heart. Thus John Huss became the flaming evangel for God! As a martyr for Jesus Christ, he was burned at the stake.

Through the reading of "Star of the East" Adoniram Judson saw the teeming millions of souls without a knowledge of the Gospel, and he dedicated the rest of his life to the preaching of that Gospel.

William Tynsdale was willing to risk death that he might by the grace of God place the printed Word in the hand of every ploughboy.

Mightier than the sword, the printed page is a weapon the Devil is effectively using in these days. The time has come for the church of the Lord Jesus to reawaken to the possibilities of the printed page in the spreading of the Gospel of Jesus Christ.

AN EVIL WEAPON

The cultists with their un-Biblical teaching, the Communists with their godless philosophy literally plague America and the mission fields of the world as they use the printing press as an evil weapon. Tracts, brochures and booklets are being distributed by the thousands of tons by these organizations. The tremendous growth of these false propagandists proves the effectiveness of the printed page. Literacy has reached an alltime high in the nations of the world, and the Devil is capitalizing upon it. But conservative Christians have failed to see the value of the printed page.

Newsstands all over America are selling magazines, not by the dozen, but by the ton, and the larger portion of these are immoral, and suggestive to vice. Pulp peddlers of immoral magazines have formed a devilish network across this nation with the sole purpose of

"pushing" their magazines. They have worked through underground methods so as to infiltrate our high schools and colleges (yes, even elementary schools) with their demoralizing literature. Youthful hearts and minds are being ensnared in this web of sin as passions and emotions are stirred through illicit literature which contains obscene pictures.

Far more dangerous to young life than the "hotrod" and the myriad of other youthful problems is the improper, immoral use of the printed page. The Devil and his crowd gross millions of dollars from this illicit traffic which leads to debauchery and damnation.

In 1840 75 percent of everything that was printed was religious, but today only about 10 percent of all published material is classified as religious, and the greater percentage of this small percent is distributed by the cults and false philosophers.

Is it not time for Christian believers to awaken to the use that is being made of the printed page as an evil weapon, and avail ourselves of every means at our command to make the printed page an effective weapon for the glory of Jesus Christ!

AN ETERNAL WEAPON

Truer words were never spoken than "He who wields the pen shapes the future." Without the printed word there is no past. On the other hand, without the printed word the future would be dim, for man could never profit from experiences of the past.

The Christian should look upon the printed word as an eternal weapon, mightier than the sword. The only factor we need to learn, and to learn well, is the utilization of this potent force that wields more power than anything this atomic age has produced. It is an eternal weapon.

Secular novels are devoured by the thousands. Why then should not Christian novels stir one's imagination and command reader attention? There is absolutely no reason why Christian novels, through their fictional characters, should not create soul-stirring experiences of life which demonstrate the joy of living the life of faith as contrasted with the life of doubt; the life of righteousness as contrasted with the life of sin; and the life of adventure for Christ as contrasted with the life of despondency and fear.

Christian writing needs to keep astride with the times in which we live, if it is to prove itself an eternal weapon in this day. Prosaic style is passe. The future of Christian writing is challenging, and certainly there is a need for young men and women to dedicate any ability for writing that the Lord might have given them, that the talent might be used to the glory of the Lord Jesus Christ.

Along with Christian writers, it is absolutely essential that Christians avail themselves of every opportunity to distribute Christian literature. Only eternity will reveal what a gospel tract can accomplish as an eternal weapon used by the Holy Spirit.

The Mexican Woman's Life

By DOROTHY ROBINSON

Poverty is the condition of most of the Mexican women with whom we work in Tijuana. They are not as poor as those in Africa, but still they have much less than their sisters across the border in the United States. Many homes have earthen floors and rough board shutters for windows. The house may be made of scrap lumber and covered with building paper or roofing paper. Of course there are no screens, and flies, dogs and chickens enter freely.

Drinking water is sold in large bottles by the water vender. There is running water in the central part of town, but to some of the colonies up on the hills water for washing is carried by tank trucks which fill metal drums or barrels in front of the houses. Most women wash clothes outside in tin tubs placed low on a box. It is very hard for many of them to get away to service because of the many household tasks. Washing by hand for a large family is time consuming, as well as back breaking. Ironing is no better. It is customary to iron on a table with a flat iron though some are getting modern conveniences.

Cooking is more of a chore in Mexico. They do not eat out of cans or have refrigerators which are unusual luxuries, but for each meal the housewife must go to the neighborhood store and purchase what she needs. "Tortillas," a pancake like native bread made from corn or wheat flour, are made in many homes daily, though the corn ones may be purchased in "tortillerias." To prepare the lunches for husband and sons they sometimes arise as early as three o'clock in order to make the "tortillas." Instead of sandwiches they make "tacos," putting meat or beans or other fillings on the tortillas and doubling them over. If the father or son does not work too far away, a hot lunch may be sent at noon in the typical blue enamel lunch pail by a small son or daughter.

Housework in Mexico is very confining. There are always many small children to be tended and someone to feed. Mothers in Mexico feel they must personally serve the meals to each member of the family even though they keep straggling in all day. There is no leaving the food on the stove and letting papa and Juan and Maria heat it up and serve themselves when they come in; Mama must be on hand at mealtime, but the rest get there when it suits them. For this reason mama may not always be able to get to Sunday school or the women's meeting.

There isn't much chance for privacy and devotions in a Mexican home with so many children and such cramped quarters. In Tijuana most people sleep in beds like we use, though sometimes four or five of a family sleep in the same bed. Then perhaps one or two sleep on a bench or on the floor on an animal skin, or in the jalopy if they are so rich as to have one. Very likely the bedding is dirty if they have earthen floors. You can imagine the task of trying to keep toddlers clean under such conditions. So some partially solve the problem by letting the little boys go bare from the waist down. It's really funny to see a little boy bundled up to the ears in cold weather but lacking his pants.

Houses are frequently small. I went visiting with a

Mexican woman believer one day who was quite stout. We knocked on the door of a woman who had attended the mission several times. She was at home and invited us in in a very cordial manner. She apologized for her small house. It consisted of two rooms; a postage-stamp-sized kitchen and back of that a tiny bedroom. The kerosene range was half blocking the doorway to the bedroom so my stout companion couldn't get through and had to sit on the one and only chair in the kitchen and I had to sit on the bed in the other room while our hostess stood in the doorway between the two rooms and talked to us both. Most homes are not as cramped as that one but many people do live in one room.

Wages are low any place in Mexico and it is especially hard for a widow or single woman to make a living. The woman mentioned above was offered 45 cents a day for house work, but 20 cents would have had to be spent on bus fare, so 25 cents would have been the daily profit if you can call it that. Jobs are not only poorly paid but hard to get. For that reason many women fall into immorality and find it hard to leave it even when they hear the Gospel. The arrival of children also complicates the problem. But God is able and there are those who have brought glory to His name by departing from a sinful manner of life and give testimony to the fact that God meets their every need.

Many of the older women cannot read but almost all the younger ones and girls can, though perhaps in a rather halting manner. Mexico in late years has made a great effort to teach its citizens to read. Many schools have been built, but there are not half enough yet. Most of the Tijuana school buildings house two separate schools—one meets in the morning and one in the afternoon. Until this last year there was no public grammar school in Colonia Aleman where our mission is located. The children could attend a few private schools in the colony or they could go down the hill to the Catholic school. But since they had to kiss the bishop's hand on occasion and received Catholic indoctrination, this school was not to the liking of the believers.

Parental control is much greater than in the United States and children are taught to be courteous to adults, and if they do not rise to speak and shake hands when guests arrive, they are severely reprimanded. Girls frequently are not allowed to date young men, but the young men must go to the girl's house to visit them. Mexican young people are as a rule gay and friendly and easy to work with, and do not seem to resent the closer supervision of parents and relatives which they receive. Women and girls and boys must ask permission to go any place, and if there is no father in the home, they may have to ask permission of an uncle who possibly does not even live with them. The grown sons and daughters and even married ones are ordered around like children by the parents and grandparents. We found it difficult to carry on our Bible institute because parents so frequently kept the students out of school to do some chore or run some errand. When the parent speaks, the child obeys, and when the husband speaks,

the wife obeys, and papa is usually very demanding

Another reason the women and girls find it hard to get away is because of their custom of leaving someone in the house. It is not a hard and fast rule but they seem to like to have someone in the house to guard it. Many of their homes are easy to break into so, to protect their possessions, they frequently leave some one home to look after things. Many of the girls excuse themselves for not coming to services by saying that papa or mama had not got home yet so they could not leave.

I feel that our WMC, which meets on Thursday afternoon, has been a great blessing to the women of the mission. They are, as a rule, rather retiring by nature, and taking part in the services is helping to develop them in many ways. They can come out to WMC easier than to any of the other meetings, and they really enjoy the fellowship one with another. They present their problems for prayer and give testimony to the goodness of the Lord. Through Scripture memorization and Bible lesson they are stowing away the Word of God in their hearts. And they are learning that they can do all things through Christ which strengtheneth them. One woman testified that once she had a big hard washing to do because she has so many sons. She was half ill with aching limbs and she didn't see how she would ever be able to finish the wash and get to WMC. But she remembered Philipians 4:13 which she had memorized although she cannot read, and she repeated it to herself calling on the Lord to help her and fulfill His promise; and her testimony was that the Lord did strengthen her and relieve her pains so that she was able to finish her wash and get ready by time to leave for the service.

AND THE WMC PROGRAM COMMITTEE SAID, "AMEN! AMEN!"

If ever three WMC ladies breathed a deep sigh of relief, your 1956-57 program committee did on July 12 when the entire year's programs were placed in the mails, along with the new Bible reading bookmarks.

Only those who have served on this committee in the past can ever appreciate the hours of prayer, planning and work involved in those program packets! We thank all who helped us and are sure God will bless the individuals who cooperated so wonderfully, not only in writing the messages but in doing the actual work involved.

No doubt some who receive these packets will be wondering why we packed them as we did, but believe us, we saved a great deal of mailing expense by using this method!

The national program committee has dedicated these programs as unto the Lord—now it all depends on what the local program committees do with them, as to whether they will be a real blessing to the members from month to month or just "another program."

We make one request! When you receive these packets will you please get alone with God for a few moments, and ask God's blessing on the use of same in the coming months? If each officer will do this, the Lord will open our eyes as to how we can manifest Christ in new ways in the future.

Mrs. Evelyn Bell
Mrs. Virginia Haller
Mrs. Gladys Lindower



MISSIONARY BIRTHDAYS—OCTOBER

Africa—

- James Stephen Beaver October 1, 1949
Bozoum via Bangui, French Equatorial Africa.
John Wayne Beaver October 14, 1948
Bozoum via Bangui, French Equatorial Africa.
Kimberly Joe Cone October 14, 1953
Mission a Yaloke, Bossembele via Bangui, French Equatorial Africa.
Mrs. Roy B. Snyder October 20
Bouca via Bangui, French Equatorial Africa.
Rev. Marvin L. Goodman, Jr. October 22
Mission a Nzoro, Bocaranga via Bozoum via Bangui, French Equatorial Africa.
Manya Ivanne Samarin October 23, 1949
Bellevue via Bossangoa via Bangui, French Equatorial Africa.
Anne Jeanette Goodman October 27, 1948
Mission a Nzoro, Bocaranga via Bozoum via Bangui, French Equatorial Africa.

Argentina—

- Mrs. Donald E. Bishop October 24
178 Calle Reconquista, Corral de Bustos, F.C.N.G.B.M., Prov. Cordoba, Argentina, S. A.

Brazil—

- Edward Douglas Miller, Jr. October 8, 1952
Macapa, Terr. Federal do Amapa, Brazil.
Mrs. Bill A. Burk October 18
Caixa Postal 861, Belem, Para, Brazil.
Mrs. John W. Zielasko October 28
Caixa Postal 861, Belem, Para, Brazil.

Mexico—

- Mrs. A. L. Howard October 7
406 Mary Avenue, Calexico, California, U.S.A.
Daniel Edward Edmiston October 11, 1952
Box 384, Laredo, Texas, U.S.A.
In the United States—

- Rev. J. Paul Dowdy October 18
Box 104, Winona Lake, Indiana.
Nancy Jo Miller October 24, 1944
c/o Box 588, Winona Lake, Indiana.
Mrs. Harold L. Dunning October 29
4723 Pepperwood Avenue, Long Beach 11, California.

NATIONAL WMC OFFERING PROJECTS

Home Missions Offering	\$3,360.49
Christian Education Offering	2,893.62
Foreign Missions Offering	2,940.93
Thank Offering (Penny-a-day)	6,004.51
Birthday Offering (Missionary)	2,713.61
Missionary Residence Upkeep	887.50
General and Publication Offering	Due September 10

WMC OFFICIARY

President—Mrs. Kenneth Ashman, 205 Ihrig Ave., Wooster, Ohio.
Vice President—Mrs. Miles Taber, 314 Dorchester St., Ashland, Ohio.
Recording Secretary—Mrs. Lester Pifer, Box 195, Winona Lake, Ind.
Assistant Secretary—Mrs. Adam Rager, 12403 E. Brittain St., Artesia, Calif.
Financial Secretary-Treasurer—Mrs. Chester McCall, 4580 Don Felipe Dr., Los Angeles, Calif.
Literature Secretary—Mrs. Jesse Deloe, 203 W. Woodland, Fort Wayne, Ind.
Editor—Mrs. Ben Hamilton, Box 701, Winona Lake, Ind.
Prayer Chairman—Mrs. Frank Lindower, R.R. 1, Uniontown, Ohio.
Patroness of SMM—Mrs. H. Leslie Moore, 112 Beachley St., Meyersdale, Pa.



"VESSELS of HONOR"

II TIM. 2:20-22

SISTERHOOD THEME 1956-1957

SARA AND HER PROBLEM

By MRS. WILLIAM SAMARIN

Sara made ripples in the muddy water with her toes. Her waterpot lay beside her on the stone, still empty. The long afternoon shadows reached out at her from the opposite shore of the river, while the mosquitos buzzed angrily around her damp legs. It would soon be dark and all the other girls had scurried back to the village with their waterpots on their heads. They were afraid of the river at night. It was then that the water spirits came out to chase little girls who lingered too long at the river's bank. Sara's head was so full of thoughts that the river shadows deepened unheeded.

Tomorrow she was leaving her village. With the first light of the morning she would go with her uncle to a village she had never seen, to live in a strange house and with a strange man whom she would call husband. A great tear rolled down Sara's pretty face and fell on the bright cloth of her very first dress. She thought of her mother and her younger brother whom she would be leaving behind, and then her tears fell in two great streams. She could run away. If she hid in another village, maybe she wouldn't have to go. But no one would hide her for fear of angering her parents. Some girls talked of running away to the "big white village." There

she could easily hide and no one would find her. But what could I eat and where would I sleep, she thought desperately. She would have to go with her uncle—there was nothing else to do.

The evening breeze made Sara shiver. She realized then that darkness had come, and she was still at the water. Quickly she dipped water into her waterpot and put it on her head. But even the fear of the water spirits didn't hurry Sara's feet as she walked homeward. This was the last time she would carry water for her mother. It was a sad 13-year-old girl that wiped her eyes on her bright wedding gift dress and determined to endure the sadness of her wedding day.

What would you do if you were in Sara's place? You would do what she is doing for there would be no other choice. Oh, I'm glad I'm not Sara, you say! Why I can play and go to school and then when I'm ready I can do what I wish and marry whom I please. Yes; Christian girl, you are the happiest and most blessed girl in the whole world. Let us plan to meet each month in this column to talk about our lives and how we live. Let us visit Sara again, and get acquainted with her problems.

Perhaps together we can discover what Christ can teach girls both black and white. Let's you and I and Sara find the way to be "Vessels of Honor" for our Lord.

Rosalind Rottler's Life for the Lord

By MRS. DON WEST

If it is true that "P.K.'s" are the worst kids in town, Rosalind Rottler didn't have a chance when she arrived to add to the parsonage uproar because her dad, granddad, and three uncles (one a great uncle) were all preachers.

Life followed the usual "P.K." pattern of never more than five years in one place. Perhaps this was good preparation for missionary life, since her four years in Argentina were characterized by four moves.

She was saved in 1935 under her grandfather's preaching. The Lord dealt with her all her first year (1944) at Bob Jones University and the following summer at a fagot service in a Kentucky girl's camp where she yielded to the Lord's call to the mission field.

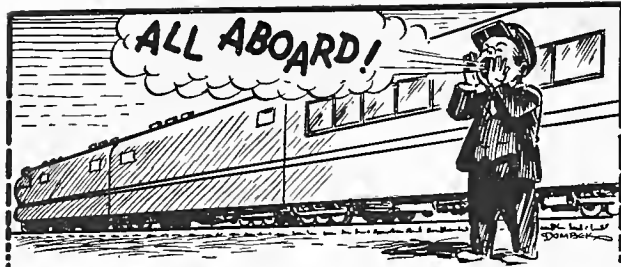
Of all places to meet your husband-to-be, this is the tops—by the "old trash can" in front of the college post office. Don't let the setting be the most important thing, remember it is the young man—not the location. Both Rosalind and Carson had previously made application to another Christian college and had been led at

the last minute, by certain circumstances, to go to Bob Jones. Well, a three-year courtship ended February 5, 1949, in Jonesville, Va. After a short trip via Greyhound Bus Company, the "honeymooners" were happily settled in "Neff Nook," Winona Lake, Ind. The groom began the new semester with a bang by being a few minutes late to a 7:30 a. m. class (Hebrew). At any rate he got a big laugh from his classmates—that is what made the classes interesting.

The Rottlers were approved for service in Argentina, August 1951 and sailed for Argentina March 1952, arriving there April 9. They were sent to Huinca Renanco for language study, and there they remained for two and a half years.

One day while shopping Rosalind went into a drugstore to buy a soapdish. She forgot what to call it and used the Spanish word for soup dish. Many other humorous errors occurred, such as asking for a case of corn pads instead of a small box. All this helped to liven up the language study and ward off discouragement.

Mrs. Rottler praises the Lord for His step-by-step leading and His blessing and care during their term of service in Argentina.



ALL ABOARD! For another trip to the Sisterhoods across the states. We hope you girls are enjoying these trips, for they are a means of our becoming better acquainted with one another. The information we receive from the letters is also very valuable because it gives us more ideas for our work sessions.

The first stop is Canton, Ohio, Senior SMM—

The girls of the Senior SMM group in Canton have been saving their extra money for the general fund offering. They also have baked cookies and made fudge for the BYF group in Kentucky, where Miss Evelyn Fuqua is. They also are busily rolling bandages in order to keep in the lead in their district. This group has been busy, haven't they? Are you as busy as they are?

Our next stop is Covington, Va., Senior SMM—

These girls have two meetings a month . . . one for their devotional and one for their work session. During their work sessions, they have made bedroom slippers (from washcloths), and have rolled enough bandages to almost reach their goal of 12 bandages per girl. They have also finished their posters for the African field. This group has really been working to meet their goals. Let's get busy too!

Now we cross the country to Fort Wayne, Ind. Junior and Middler SMMs.

The Lord has blessed these groups this year. The Junior group became so large that they had to organize a Middler group. The girls had a combined SMM meeting and invited their mothers and a guest lady of their church who had rolled 500 bandages for them. Each girl took part in the meeting by either giving a topic or playing special music. They also had refreshments and a time of fellowship together.

Well, we must hurry along now and see what the Middler SMM of Sharpsville, Ind. has accomplished.

These girls have adopted an elderly lady as their grandmother and have sent her cards and made her fruit baskets. They also made scrapbooks and bought stuffed toys for an orphanage. They also purchased new chorus books for the Junior SMM which was just recently organized. These girls suggest to you an "African Party," where you play games and have a time of fun. This group has surely accomplished a great deal this past year and they had some good ideas, didn't they?

Our next stop is Danville, Ohio Junior SMM—

The young Junior girls in this group have earnestly been reading their Bibles in order to complete their Mary goals. They hold their devotional meetings once each month and they have a special day to roll bandages. Their pastor made them two bandage rollers, and they have been going to town rolling them. Some of the girls

are trying very hard to memorize II Timothy. This group is truly a good example of ambitious girls.

Well now we must hurry to our next stop, Hollins, Va. Combined SMM—

Here is another very busy group. This group provided food and clothing for a needy family in their church. They also gave the missionaries' children gifts for Christmas and bought a year's subscription to a magazine for a missionary family in Africa. Each of the girls is working hard on her goals and is rolling many bandages in hopes of having more than ever before.

We are so glad to see the progress you girls are making in your SMM groups. We know that the Lord will bless if we ask Him to.

Our next stop is at Covington, Ohio, all SMMs—

A potluck banquet was held with all SMM group members and their mothers. One feature of the evening was the passing around of pictures of the mothers when they were yet single or first married and have them identified. The oldest and the youngest mother were honored with a gift. Each girl seated her mother in a decorated chair and presented her with the gift of a fan as an expression of their love.

Next stop is North Long Beach, Calif., Hi-College SMM—

This group has 11 members and meets each month in a member's home. At their recent birthday dinner six of the girls took part by singing in three songs. The WMC invited the girls to meet with them at their May meeting. Each meeting means bandage rolling with some of the girls rolling extra ones at home.

We move on to Whittier, Calif., Senior SMM—

This senior group would like to say "Hi" to the other SMM groups, for they are a newly organized SMM. They, although new, are busily completing their goals. They have started filling their missionary chest, and they have bought sunshine baskets for the shut-ins of their church. In January, they had a hamburger fry, and Mrs. Lois Miller from Africa spoke to them. They have also started making layettes. We can see that this group is going to be an asset to Sisterhood. Can't we? The national Sisterhood would like to extend a hardy welcome to this group, and make it feel a part of the big family.

The next stop is Compton, Calif., Middler SMM—

This SMM group was organized in December 1955, and to date they have nine members. They have had several work meetings at which they rolled bandages and cut our flannelgraph lessons for Sunday-school teachers of their church. This group is very happy to announce that Kay Staley completed memorizing the entire book of II Timothy. We can really see that the Lord has truly blessed this SMM and they are looking forward to a more profitable year for our Lord.

We're off for a visit with the Paramount, Calif., Senior SMM—

This SMM group is quite small but they have really enjoyed much Christian fellowship this year. They had two very outstanding events this year. One was a slumber party and the other was a mother-daughter evening. Mrs. Keith Altig was the speaker at their fellowship. The girls themselves put on the rest of the program. It sounds like they had an enjoyable time, doesn't it?

Our next stop in California will be LaLoma Grace Brethren Church Senior SMM in Modesto.

These girls put on a program for the WMC ladies and presented SMM to them. They also rolled many bandages for Africa. The girls had penny-partners in order to receive money for our national project, and they did



very well. One activity they had was a "Come as you are Breakfast." The above picture shows you what they looked like. This group also put on a father-daughter dinner. This group has really been busy this year.

Our last stop in California will be the Long Beach Senior SMM—

This SMM group is very happy to announce that Charlotte Hambly not only completed memorizing the entire Book of II Timothy, but also has rolled alone 500 bandages. You can imagine the time spent in such an activity, can't you? Charlotte was very faithful throughout the entire year.

This SMM group held several bandage rolling sessions and each girl who participated reached her goal. They also were the guests of the WMC ladies at a lovely dinner.

Well now for some news from back East. Our first stop will be Johnstown, Pa., Junior SMM—

This group is made up of girls from 6-12 years old. Each of their meetings is held in one of the girl's homes where they enjoy a time around God's Word as they study their lesson. These girls made children's gifts for their missionary chest. Each young girl in this group is growing spiritually, for which we can praise the Lord.

Our last group from the East will be the Middler SMM of Akron, Ohio.

This group has really been busy this year. They have had many projects some of which were: making diagrams for Charles Taber, rolling bandages, singing in the choir, making favors for their mother and daughter banquet, and helping with DVBS and helping to fill the missionary chest. The Lord has truly made this group ambitious. Why don't you suggest to your group some of these activities and get them enthused early, for our new year begins very soon.

Well, it has been nice visiting with these SMM groups and we'll be looking forward, with you, to a better year for our Lord in Sisterhood.



1. **BEST YEAR EVER**—The Lord has certainly blessed SMM in the past year, but with His help let's all make this new year the best ever. It will take the full support of every girl—so let's *all* pull together.

2. **FALL CABINET MEETING**—Right away you should plan a meeting of all of your officers and make plans for the coming months in Sisterhood. This is very important if you want to have good meetings and expect growth in SMM. Don't forget that the Lord should have *first place* in your plans.

3. **NO MATERIAL?** Better notify your district literature secretary if you haven't gotten your new material for your September meeting.

PRAYER REQUESTS

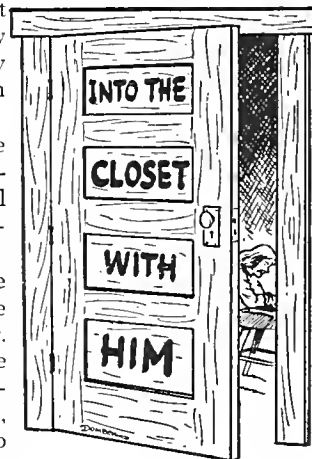
Ask the Lord to direct the articles for this new year, that the words they use may be directed from Him.

Ask the Lord to give wisdom to the newly elected officers of the local district and national Sisterhood organizations.

Give thanks unto the Lord for the blessings He has given us this past year.

Ask the Lord to make each goal in SMM a challenge to every SMM girl, the girls might endeavor to bring glory to Him through completing them.

Continue to remember our missionaries on the foreign and home fields, asking the Lord to supply their spiritual and physical needs.



SISTERHOOD OFFICIARY

President—Myra Joy Conner, 4131 Vermont Ave. N. W., Roanoke 17, Va.
 Vice President—Amy Lou Bracker, Winona Lake, Ind.
 General Secretary—Sandra Talbot, 1337 Lee Ave., Long Beach 4, Calif.
 Treasurer—Mary Hooks, Winona Lake, Ind.
 Literature Secretary—Jean Pittman, R. R. 1, Wapato, Wash.
 Bandage Secretary—Marie Sackett, 1010 Randolph St., Waterloo, Iowa.
 Patroness—Mrs. H. Leslie Moore, 112 Beachley St., Meyersdale, Pa.
 Assistant Patroness—Mrs. Russell Weber, 835 Spruce St., Hagerstown, Md.

INTRODUCTION: Have someone present the new year's theme, theme verses, and theme song to the group.
SING TIME: Sing the theme song of the new year and some other choruses.
MEDITATION: Read II Timothy 2:15-22.
PRAYER CIRCLE: Let us renew our fellowship with the Lord and ask Him to direct us this new year in Sisterhood. Also remember the requests in the prayer corner.
DEVOTIONAL: The Senior and Middlers begin a study of a series of stories about a young African girl, named Sara. The Juniors will use their first lesson from their packets.
SPECIAL MUSIC: Let's use our talents for the Lord. Have an instrumental or vocal number.
MISSIONARY ARTICLE: The Juniors, Middlers, and Seniors will be challenged by the article entitled: "Rosalind Rottler's Life for the Lord."
BUSINESS MEETING: Go over the new goals and encourage your girls to begin now!
SMM Benediction:

WRITING CONTEST WINNERS 1955-1956

Essay—Linda Hayman, Clay City, Ind., first; Sharon McCullough, Clay City, Ind., second.
 Story—Marjorie Gonzales, Taos, N. Mex., first; Barbara Lou Scott, Osceola, Ind., second; Georgiann Shoning, Des Moines, Iowa, third.
 Poetry—Marlys Lortz, North English, Iowa, first; Carol Jean Klein, Osceola, Ind., second; Nancy Sukolics, Osceola, Ind., third.
 Play—Coleen Mitchell, Denver, Colo., first; Debra Scott, Cedar Rapids, Iowa, second.
 Judges—Mrs. William Schaffer, Kittanning, Pa., and Mr. Delbert Baker, Kittanning, Pa.

Jesus' Footprints

Walk in Jesus' footprints,
 Walk there every day.
 Walk in Jesus' footprints,
 He will lead the way.

Walk in Jesus' footprints,
 Be pleasing in His sight.
 Walk in Jesus' footprints,
 He will guide you right.

Walk in Jesus' footprints,
 Step by step He'll lead.
 Walk in Jesus' footprints,
 Watch each word and deed.

I have found His footprints,
 Have led me all along,
 I have found His footprints,
 Have left me with a song.

KAREN SHOWERMAN—1st place winner
 First Brethren Church, Whittier, Calif.
 Jr. S.M.M.

LEANING ON HIM

Leaning on Him—
 I must have Him nigh
 To help when the billows
 Of doubting dash high.

Leaning on Him—
 I've need of His arm
 To shelter and shield me
 From danger and harm.

Leaning on Him—
 I must have Him there,
 To ever encourage
 Each burden to bear.

Leaning on Him—
 How blessed to rest
 Secure in His love, with
 My head on His breast.
 —Geneva Showerman

PERSONAL GOAL AWARD WINNERS

This year we are very happy to report an increase in the number of girls who memorized a book of the Bible. Last year 15 girls memorized Colossians, and this year 22 girls memorized II Timothy. How we can thank the Lord for these ambitious girls. Each one of us will have to make a special effort this new year to memorize our personal project book. Would you like to know who the girls are? They are as follows:
 Delores Baerg, Garden Grove, Calif.
 Patricia Bryden, Torrance, Calif.
 Kay Staley, Compton, Calif.
 Charlotte Hambly, Compton, Calif.
 Nelda Snyder, San Gabriel, Calif.
 Patsy Engle, Harrisburg, Pa.
 Vicky Grove, South Bend, Ind.
 Vivien Early, Inglewood, Calif.
 Ruth Henry, Waterloo, Iowa.
 Ethel Brumbaugh, Portis, Kans.
 Sharon Nelson, Ashland, Ohio.
 Kathy Cheney, Williamsburg, Iowa.
 Martha Tschetter, Winona Lake, Ind.
 Becky Bates, Portis, Kans.
 Mary Jane Keyser, Tangent, Oreg.
 Carolyn June Oberholtzer, Clay City, Ind.
 Lois Tschetter, Winona Lake, Ind.
 Joan E. Meyer, Winona Lake, Ind.
 Evelyn Tschetter, Winona Lake, Ind.
 Leandra Edmiston, Laredo, Tex.
 Linda Edmiston, Laredo, Tex.

I hope I didn't miss anyone, but if I did, please contact the national general secretary.

A SISTERHOOD PRAYER

Pleasures of the world we've buried,
 Now our faces turn toward Thee;
 May we never once look backward,
 Like Lot's wife we would not be!

Make Thy will our chief desire,
 Our delight Thy way to seek;
 Help us use our talents for Thee,
 Through it all, Lord, keep us meek.

MRS. EVA KOOL
 New Troy, Mich.

NEWS



INDIANAPOLIS, IND. Ray H. Aeby, 61, father of Rev. John Aeby, Temple City, Calif., departed from this life on July 27 the result of a heart attack. Mr. Aeby was vice president and general sales manager of the Indianapolis Paint and Color Company. He had complained of not feeling well, but had an appointment to address a sales meeting in the Antlers Hotel and he insisted on making the speech. He had spoken about 10 minutes when he suffered the heart attack and died. He had undergone surgery four weeks before. Rev. Robert D. McCarthy of Philadelphia, Pa., preached the funeral sermon, and was assisted in the services by Dr. R. D. Barnard, Dr. L. L. Grubb, Rev. Mark Malles and the editor. Sympathies are extended to Mrs. Loa M. Aeby, known to many Brethren across the nation.

MIDDLEBRANCH, OHIO. Plans have been completed for the remodeling of the auditorium of the First Brethren Church, Wesley Haller, pastor. Work was started the second week of August.

CHEYENNE, WYO. According to Pastor Russell Williams of the First Brethren Church here, the Brethren Construction crew will begin work within the next few days on this new home-mission-church

WINONA LAKE, IND. Sunday-school orders for the October-December quarter should be mailed at once. Only seven churches have responded, and second-class material is scheduled to be mailed August 15. After August 31, churches will not have advantage of the second-class mailing rate, and will have to pay regular postage which is much, much higher. Your cooperation will help us during the busy season of conference, and save your church money.

building. The ground-breaking service was held August 5.

GLENDAL, CALIF. Rev. Gerald Polman will begin his ministry at the First Brethren Church on August 12.

WINCHESTER, VA. The brick work on the new Sunday-school annex of the First Brethren Church is up to the second floor, and the second floor joists have been laid. Paul Dick is pastor.

SOUTH GATE, CALIF. Guest ministers at the First Brethren Church will be Rev. David Morsey, August 12; and Mr. Jim McClelland, August 19.

CLAYTON, OHIO. The First Brethren Church marked another milestone August 5 with the burning of the note which was incurred October 1954 to build the new Sunday-school annex. At the same time the auditorium was remodeled. The building now provides a ground-floor auditorium with modern restrooms, and the second floor which includes the main auditorium, seven classrooms, pastor's study, and a new platform with a lovely baptistry, new church furniture, carpet and venetian blinds. These addition have been estimated at \$35,000. There was no mortgage on this church during this period of construction, the money being loaned by members of the church. Modern-fold doors have been installed in the lower auditorium to facilitate the work of the Sunday school. Rev. Clair Brickel is pastor.

BELLFLOWER, CALIF. Rev. Albert Flory was guest minister at the First Brethren Church on July 29. Harry Sturz is pastor.

COVINGTON, OHIO. The First Brethren Church will be without a pastor as of October 1. They request prayer that God will supply their need.

CLAYTON, OHIO. Mr. and Mrs. W.P.R. Shank celebrated their 50th wedding anniversary August 11. They have been deacon and deaconess in the First Brethren Church for many years, and Brother Shank has served faithfully as vice moderator for many years.

YORK, PA. Dr. and Mrs. Herman Koontz arrived August 1 at 1408 Dartmouth Road, to take up the pastorate of the Grace Brethren Church.

COVER. "I'm a Delegate." Brethren people from all over the nation are making final preparations for the trip to Winona Lake to attend the National Fellowship of Brethren Churches August 19-26. Come expecting a blessing and you will receive one. Plan to attend the early morning prayer sessions of the conference, which will prove to be a source of great spiritual strength. Those coming by car are urged to drive with caution so that you'll arrive safely and our conference will not be saddened by some word of a serious accident.

SEATTLE, WASH. The following action was taken at a recent business meeting of the View Ridge Brethren Church, Thomas Hammers, pastor. "We, the members of the View Ridge Brethren Church of Seattle, Wash., unanimously desire to express our genuine, heartfelt gratitude to Rev. Arnold Kriegbaum, editor of the Brethren Missionary Herald, and to every member of the board of trustees, for the consistent, regular and favorable publicity accorded our church from the time of its inception and the erection and dedication of our lovely building, believing that through the pages of the Herald the tremendous needs and challenges of this work have been kept before God's praying people. We are agreed that the Brethren Missionary Herald has played a vital role in the establishment of this new church, a base for greater expansion for Christ in this great Northwest corner of our nation. We believe the Herald is now performing its greatest ministry to date. May God continue to bless." (Editor: These words are appreciated, and humbly received. One reason for such fine coverage of this church is that each week this alert pastor sends airmail his items of news which we wish every pastor would do. It assists us in getting the news out speedily and accurately. Thank you Brother Hammers.)

CHANGE OF ADDRESS. The new address of Rev. Robert Markley is 237 West Cherry St., Palmyra, Pa. The new address of Max Williams is 5656 California Ave., Long Beach 5, Calif.

JOHNSTOWN, PA. Supply ministers at the First Brethren Church will be Rev. Robert Cessna, of Johnstown, will supply during August for the evening services, and during September Dr. Orville Jobson will supply the pulpit.

A NEW CONGREGATION IS BORN

GREAT DAYS FOR
SUNDAY SCHOOL

By HAROLD ETLING

Have you ever witnessed the birth of a new congregation? This was the joyful experience of your national Sunday school director on Sunday, July 8, as the Grace Brethren Church of Palmyra, Pennsylvania began services. Literally months of prayer and patient waiting had gone before, but the hour had now arrived, and 78 persons gathered in the building purchased for this new church from another congregation.

The teachers and officers of the school had gathered on Saturday evening to make last minute plans, and to study carefully the entire program of the six-point record system, in order that nothing should be left undone that might insure a real live-wire, up and going Sunday school.

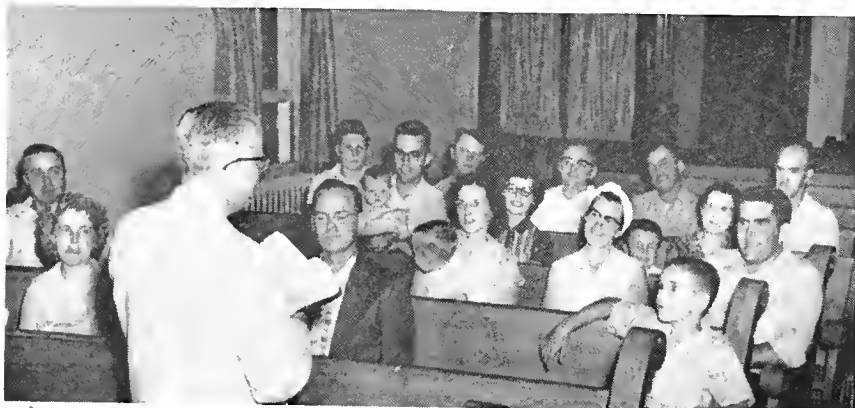
A fine nursery has been provided for the little tots, and the beginner, primary, junior departments are already going groups. The youth have not been forgotten, and a fine group of high-school and college-age young people were in the opening service. It was our joy to teach the combined classes of adults on this first Sunday, but the plans are already formulated for several adult classes, as well as in other departments.

Did you say records? Here is one for you to shoot at—the Sunday-school offering of the 78 people present on this first Sunday was \$92.44, and the morning worship offering with 88 present was \$250.

The pastor called to this field, Rev. Robert Markley, was present on this first Sunday to share in the joys of the day, and brought the morning

message which was a real challenge to Christians of Palmyra, as well as to this writer. In the evening the names of the 52 persons who had received church letters from the Harrisburg church were read and those present (some 37 or 38) were received into the membership of the church. Pastor Sandy and the Harrisburg church are to be commended for their fine spirit shown in the organization of this new church and the subsequent loss of membership of their own church. In addition to these, three persons moved at the invitation of the evening hour, and came to publicly declare their intent of becoming members of this new church.

We believe that great things are ahead for the Grace Brethren Church of Palmyra if the opening day of service is any criterion of good things. A. D. Zook, the Sunday-school superintendent was the photographer of the day, and the accompanying pictures speak for themselves of the blessings of the day.



It will not be long after you read these words until the fourth annual National Sunday School Convention will be in session. Yes; we begin on Sunday morning, August 19 at the Sunday school hour of 9:30, in the auditorium of Grace College with a Sunday-school session! Of course, Sunday-school teachers and officers and all interested persons ought to be in Sunday school. Teachers have been provided for every age, and we promise you a wonderful time in the study of the word. Then follows the second session, with the morning message—a Sunday-school challenge by Rev. Clate Risley, director of the National Sunday School Association, and the spark plug of great Sunday-school conventions across the nation. You cannot afford to miss this hour. It will pay your Sunday school dividends for years to come, if you will see to it that your teachers, officers and pastor are present for this day.

The afternoon session will include workshops for everyone and some real inspiration that will help all of us go home to do a better job of reaching our community for Christ and His church. But we cannot tell you all about the program—and to leave any of it out would be an injustice—so better come along and be one of the hundreds of persons present to help make this the best National Sunday School Convention thus far.

Oh yes, Monday night—for the convention continues throughout the day on Monday, with sessions beginning at 9:30 a.m.—will see the presentation of the awards for the contest so recently closed. It will be well worth coming for, if you have worked hard and have seen your Sunday school come out on top of the heap. Eleven plaques will be awarded to divisional winners on Monday night, as well as the trophy, presented to the Sunday school that had the best overall record of increase for the year. Then too, the new contest for 1956-57 will be announced, and a brand new "superintendent of the year" contest will be revealed.

Brethren Sunday schools are on the "march." We believe that the hour has come when we must give a new emphasis to Sunday-school work in everyone of our churches. Plan to be present for every session, beginning with the Sunday-school hour on August 19, 1956.



SHALL THE NCC CONTROL RELIGIOUS BROADCASTING?

By GLENWOOD BLACKMORE

Reprinted from "United Evangelical Action"



Evangelicals again face the possibility that their right to buy radio and television time for the broadcasting of the Gospel may be taken away from them.

The Broadcasting and Film Commission of the National Council of Churches formally condemned the practice in a Policy Statement drafted February 2 and adopted March 6. One section of the Commission's rather lengthy resolution reads as follows:

"The Broadcasting and Film Commission advises against the sale or purchase of time for religious broadcasts. It holds this practice to be inconsistent with its own basis of operation and, by implication, with the position of the broadcasting industry as expressed in the Television Code. The Commission, therefore, calls upon its constituent communions, councils of churches and councils of church women to exercise their influence in support of this position by discouraging the practice."

The Commission also called upon stations and networks in their allotment of time to Protestant broadcasting, "to give due consideration to the strength and representative character of the councils of churches, local and national."

This pronouncement, by the way of interpretation, means that the National Council of Churches has renewed its long-time effort to control Protestant religious broadcasting in America and to eliminate evangelical, Biblical gospel preaching from the airwaves. They intend to accomplish their purpose by persuading the industry, through strong national, regional and local pressure groups, that the NCC is the only official representative of American Protestantism and has the right to allocate or deny broadcasting time to all Protestant churches and organizations.

The Federal Council of Churches had early recognized the impor-

tance of this means of disseminating religion. At a conference in Atlantic City, March 19 and 20, 1929, Dr. Charles S. MacFarland, then FCC secretary, made this widely publicized statement: "Our ultimate plan will probably be for the local federations to present national programs provided on Sunday by the Federal Council, whereby all will have their choice of hearing . . . a few selected preachers who have received the full endorsement of the Federal Council." Dr. MacFarland continued, "The Federal Council is now surveying the entire field throughout the country and is signing up all available stations to carry its programs." Mr. Frank R. Goodman, later head of the FCC's Department of National Religious Radio, made this survey and signed up 50 or more stations "with iron-clad contracts obliging them to use the Federal Council religious program and none other."

At the Atlantic City conference a reporter asked: "Did you mean, Dr. MacFarland, that it is the expectation of the Federal Council to control all religious broadcasting, making it impossible for denominational conventions to get on the air and for pastors to broadcast sermons without Federal Council sanction?" Dr. MacFarland replied: "Precisely. The Council feels this to be a wise policy." Thus was laid down the policy which in principle at least continually dogged the efforts of evangelicals to get their fair share of radio time.

In a land of boasted freedom of speech and freedom of religion it was difficult for the Federal Council to achieve its purpose openly by contractual relations. A much more subtle approach became necessary. It opposed the *sale* of broadcasting time to any religious organization. It favored *free*, or *sustaining*, religious programs which might be controlled, according to Dr. MacFarland's "ultimate plan," through

"local federations of churches."

With Mutual's action in 1943, it appeared that the Council had finally achieved its original purpose.

Then followed the battle. Evangelicals organized the National Religious Broadcasters, Inc., to protect their interests. The industry hardly knew what to think about the situation. The Council openly denied any desire to interfere with the rights of other Protestants, but it proceeded in subtle ways to achieve its ends through the Federal Communications Commission.

After numerous consultations with the networks the National Religious Broadcasters adopted an acceptable code of ethics and set up an approved list of evangelical Protestant broadcasters. Hiring the best legal counsel in the radio field NRB pressed its claims vigorously and won its case in Washington, New York and in other key government and industry centers.

Since that day there have been most cordial relations with the radio and television industry. Wherever evangelicals have made reasonable requests for sustaining time both network and local station managers have been most considerate. Evangelical churches and organizations related to the NRB now spend around \$10,000,000 a year in broadcasting the Gospel. Other evangelical groups operating independently buy large blocks of time. Their programs have the largest listening audiences for religious broadcasting in America. Without these broadcasts, sound Gospel messages would be few and far between on the airwaves.

The National Council of Churches (successor to the Federal Council) has been very restive under this situation. When it decided to renew the old war it first made cordial approaches to certain outstanding evangelicals, offering them sustaining time so it could not be said that the Council's strategy was

in any way directed against sound Gospel preaching. Then their new manifesto of March 6 was issued.

Immediately the National Religious Broadcasters countered with the following official statement issued by its annual convention at Cleveland, Ohio, April 12:

The National Religious Broadcasters in Annual Session at Cleveland, Ohio approved and adopted unanimously this statement for the entire Television and Radio Industry; the Press of the USA and all religious bodies.

We cannot agree with the recent declaration of the Broadcasting and Film Commission of the National Council of Churches relative to its recommendation of the elimination of paid time for religious broadcasting and telecasting because:

1. The National Council of Churches of Christ does not speak for all the Christians of America. For instance, factually, there are more than 20 million members of various Protestant churches who are not affiliated with NCC.

2. We commend the National Broadcasting Company for changing its past policy and practice by accepting Evangelist Billy Graham for a paid religious broadcast over their network. The request of NCC would deny Billy Graham this privilege.

3. We also commend the American Broadcasting Company, the Mutual network and every owner and operator of Radio and TV stations who have been willing to offer their facilities by providing commercial time for the broadcasting and telecasting of the glorious Gospel of Good News, with good will to all mankind.

4. Our code of ethics (adopted at the time of our incorporation in April of 1945) sustains that we definitely approve of "maintaining high standards with respect to content, method, of presentation, speakers' qualification, and ethical practices to the end that such programs may be constantly developed and improved and that their public interest and usefulness may be enhanced. The content, production, and presentation of such programs, including both music and continuity, shall be consistent with the program standards of the station or network

overwhich they are broadcast, and with the requirements of all federal and state laws and of all regulations of the Federal Communications Commission. Persons engaging in the broadcasting of such programs shall, by prompt appearance, scrupulous conformity with the limitations imposed by physical, technical, and economic characteristics of radio, Christian courtesy, and otherwise cooperate with the station or network management."

The National Broadcasting Company, which had hitherto opposed the sale of network time to religion, changed its policy and signed contracts with Billy Graham's "Hour of Decision" and "The Lutheran Hour."

Any thinking person will readily agree with the principles which actuate evangelicals in their stand for the right to purchase time for religious broadcasting. Briefly stated these principles are:

1. Freedom of speech and religion, guaranteed under the Constitution of the USA, involves the right to proclaim one's faith through all avenues of public communication. No important and respectable religious group should be barred from the unhampered utilization of any important media.

2. It is only fair that respectable churches and religious organizations should have the same privileges of purchasing radio time as secular institutions. If time can be bought to promote the sale, for example, of tobacco and alcoholic beverages, while this same medium is closed to the Gospel of Jesus Christ which can strengthen the moral and spiritual foundations of the nation, such restraints and restrictions are a travesty on justice.

3. The purchase of time for the broadcasting of religion increases the amount of time given religion and therefore makes it possible to more fully and adequately promote the cause of religious programming.

4. When a church buys time for its religious message it has more direct control of religious content of its program and is enabled to speak out more clearly and forthrightly its distinctive message.

5. The purchase of time helps secure more advantageous time for broadcasting religion. Many radio

and television station managers think of Sunday morning as the logical time for religious broadcasts. Many of these interfere with morning church services. Broadcasters may prefer afternoon or evening time. The only way they can get the time they want is to pay for it.

6. The principle of purchase of time for broadcasting religion holds not only in the USA, but in foreign lands as well. In many European countries stations are state owned and sustaining religious broadcasting is controlled by state churches. The purchase of radio time on a commercial basis gives the only opportunity for getting the evangelical, Biblical gospel message on the air.

7. Supremely important in the USA is the matter of historical record that the National Council of Churches consistently favors religious broadcasters who publicly deny the fundamental truths of the Christian faith, such as the divine inspiration and inerrancy of the Holy Scriptures, the virgin birth and deity of our Lord Jesus Christ, His suffering and death for the sins of mankind, His resurrection from the dead and His second coming in power and glory. Evangelicals cannot in any sense feel that these men represent them. On the contrary they feel that such men are promoting a denial of the "faith once for all delivered to the saints" and that there is laid upon evangelicals the duty and responsibility of countering such apostasy with a positive declaration of Bible truth.

It is from such pure and reasonable motives as these that the National Religious Broadcasters find themselves unalterably opposed to the official view of the Broadcasting and Film Commission of the National Council of Churches. The NRB is, therefore, moving constructively to safeguard the rights and privileges of its members and of all evangelicals.

The NRB proposes to set up an office in Washington, D.C., with a full-time secretary to promote by every proper means the preservation, improvement and extension of evangelical Biblical broadcasting. This the NRB will seek to do under God, in all good Christian spirit and in cooperation with the United States government, the radio industry and the religious leaders of the nation.

There were 13 people around the two tables that long-to-be-remembered Sunday afternoon. We had all been to church in the morning where our hearts were stirred by a message on "The Prayers of the Fellowship." Mother was holding on to every golden moment of the day. It was one of those last Sundays the entire family would be together for many a moon. Mother didn't relish the separation facing her, although she had known for years it was inevitable.

Happy conversation, "agreeable disagreements," and laughter were sandwiched between bites of food which disappeared with alarming rapidity. Mother looked at her first born, happy as he sat beside his "heart's desire." Bob was a miracle of God's grace Mother knew full well. Twice he'd been given up to die; twice God had laid His hand on the boy and given him additional time. For a purpose? Of course. God has a purpose for each child of His. He only asks that we each yield ourselves to that purpose. Bob has his eyes on school again because his heart is set on serving the Lord as long as He gives him life. Mother wouldn't dare hold him back, for in so doing she'd be going against her promise to the Lord before he was born.

Mother's eyes now rested on Bill. He had a hungry look (always has), and paid a little more attention to the business at hand than the others. Mother will never forget how he sat, tall and fair, helping to take care of little Mark. He looks rather thin, Mother noted with some uneasiness. Maybe his job at the transfer company is too much for him. But he wanted work like that to help build up some muscle before starting college in the fall. It was hard for Mother to believe he is ready to leave the nest. He'll be so-o far away from home. But how can Mother hold him back for herself when he, too, was promised to the Lord before birth? No; dear Father, I know Bill has been only a trust for me from Thee. He is Thine. All I ask is that Thy will be perfectly fulfilled in his life.

David was next to claim attention from Mother. A child of sensitive nature, temperamental, trying, lovable, all rolled into one. Only the Father knows fully the potentialities wrapped up in the boy. Only God is able to take that life and mold it into a vessel of honor. And He will, because David has been returned

Fellowship

to Him that His perfect will might be accomplished.

For the next three years only seven of the children will be at home. Then David will be going on for higher learning, the Lord willing. Then Dorotheann, and on and on will they go as the wheels of time relentlessly grind. "I cannot hold them back dear Lord." Mother communed in her heart. I would not if I could. I will not be a selfish mother. But Father, as Thou has loaned them to me and charged me with their care and rearing, so I claim Thy promises that having 'raised them up in the way they should go,' Thou wilt finish the work begun in them."

"Please hand me a toothpick," Bill asked Mother as she brought her thoughts back to the present hour.

"Wait until we all leave the table, Son," Daddy said. "Althea, please be careful not to spill that milk. For no bigger than you are I've never seen a more careless child."



A sort of "amen" to Daddy's last remarks echoed around the tables.

"We didn't ask for any comment from the others of you. Not one has any room to talk if my memory serves me correctly."

"You can say that again," Mother joined Daddy. "The only child we've ever had who has been consistently neat and quiet at the table is Dorotheann."

"Boo-o," the bellow arose from her three older brothers who at their stage of life merely tolerate sisters, especially the two older girls. Dorotheann's guest sat amused and interested at the reaction of older brothers to sisters.

"I don't think your attitude toward your sister is very kind, fellows. But I suppose I'll never forget your very typical treatment of a kid-sister," Mother laughed.

"You fellows will miss her cookies and all the nice little things she

does for you," Daddy defended his daughter.

"We only eat the cookies because there's nothing better around here," David said with a twinkle in his eyes.

"Sure," Bill chimed in. "We boys haven't done anything much to bother you as we've been growing up. Take me, for instance. I never did anything like breaking a bag of oleo on a new rug. . . ."

A howl of laughter filled the room as the older members of the family recalled how Bill played ball with a bag of oleo when just a little shaver, and dropped it on a new, blue rug. The incident wasn't funny them, but from this vantage point as the boy stands on the threshold of manhood and his first step out of the family circle, it was hilarious.

"No, Bill," Bob reminded, "you never tried to snitch peanut butter and dropped the jar on the sink splintering the glass over the kitchen!"

"And how will any of us ever forget Daddy and his buying habits?" Bob continued with a chuckle. "Whenever we'd see a generous supply of some food, especially if we liked it real well and it was a rare treat around here, Bill would say with never a smile: 'This must have been on sale.'"

"That's the truth," Daddy agreed as he shook with laughter at his children's reactions to his characteristics in this respect. "If you kids had to haul in the food that I do to feed this mob, you'd wonder how I ever paid for it all. Well, your day is coming. You'll appreciate your old Dad some day, I hope."

"We do now, all except the way you put frosting on a cake when you do that job. You put it on so razor-thin there might as well be none at all," Bob said. "Don't they ever have any sales on frosting?"

"No; and if they did I'd not get any. I'm the one who pays the dental bills around here."

A ringing telephone broke up the fellowship of that hour. But its memory will linger long in Mother's heart. For one short hour the cares of the past had "folded their tents as the Arab and as silently slipped away." Tomorrow's problems were momentarily non-existent. Here was fellowship found only within the sacred precincts of a family circle.

(Continued on Page 508)

HOME MISSIONS—

1. Pray for the gospel team at San Diego, Calif., as it ministers at the rescue mission and juvenile hall. Pray also for the building program now getting under way there.

2. Praise God for the work of Rev. Gerald Polman in establishing the York, Pa. church and now pray for Dr. Herman Koontz as he took over the pastorate on August 1, 1956.

3. Praise God for the foreign-mission offering of \$1,128 at Cedar Rapids, Iowa, exceeding the goal of \$1,050. Pray for the visitation program of this church and that more will participate in it.

4. Pray for the vacation Bible school at Goshen, Ind. and especially that workers will be available.

5. Pray for the need of consecrated workers in the rapidly growing work of Monte Vista, Calif. Pray also for Rev. and Mrs. Victor Meyers as they lead in this work.

6. Pray that all the brethren of our Fellowship will have begun August 1 to pray systematically for the Thanksgiving home-mission offering.

FOREIGN MISSIONS—

1. Continue to pray for the Don Hockings in France. Pray that Brother Hocking will be speedily restored to health.

2. Pray for the annual meeting of the board of trustees of The Foreign Missionary Society of the Brethren church as they deal with matters of importance and plan for the work of the Society for the coming year.

3. Pray for the William Samarins that the Lord might make possible their return to Africa.

4. Pray for Rev. and Mrs. John Zielasko as they return to their field in Brazil. Pray for wisdom as to the exact location of this family.

5. Pray that the Lord will supply much needed residences for three of our missionary families: the Solon Hoyts and the Hill Maconaghys in Argentina, and the Fred Fogles in France.

6. Pray for Rev. and Mrs. Foster Tresise as they faithfully labor for our Lord in Hawaii.

7. Pray for the blessing of the Lord upon the Word of God given out on trips this summer into Mexico by three of our families. Pray for more national workers to be missionaries to their own people.

8. Pray that the Lord will continue to increase interest in the Word of God in Argentina. Praise Him for more favorable reception of the Word in recent months.

YOUR

Prayer Pointers FOR AUGUST

By Mrs. Frank Lindower
Uniontown, Ohio

S. S. BOARD—

1. Pray for our national Sunday-school convention which convenes on August 19 at Grace Seminary building, that it might be a real inspiration and time of information for all of those who are able to attend.

2. Pray for the plans for the fall enlargement campaign that it might be successful in everyone of our Sunday schools with a minimum of 20 per cent increase.

3. Pray for the new Sunday schools that are being organized that they might prove to be a real blessing in their local communities.

4. Pray for the district conventions which will be held this fall in many of our districts.

MISSIONARY HERALD—

1. Continue to pray for the Missionary Herald offering period which just closed, that the amount contributed will be sufficient to care for the pressing obligations of the year ahead.

2. Pray for the board of trustees of the Brethren Missionary Herald as they meet prior to conference.

3. Pray for the staff of the Missionary Herald as they perform their missionary service for the church.

WMC—

1. Pray for the national WMC board as they consider and make recommendations for the coming year.

2. Thank the Lord for the birthday offering and pray that it will be possible to support more missionaries next year.

3. Pray for all WMC members that we may grow spiritually.

4. Pray that the WMC sessions will be well attended at national conference.

SMM—

Pray for the officers and members of SMM who shall attend conference that all their worship of God and work for God will be Holy Spirit inspired. Pray that each problem will only challenge our young people to lean more heavily upon the Holy Spirit for guidance, thus enriching their lives for the glory of God.

BYF—

Ask the Lord's guidance and blessing upon National Brethren Bethany Camp, August 19-26. Pray for all leaders, as well as the youth attending, and those back home, that God's will shall become first in everything in their lives.

LAYMEN—

1. Pray that the laymen in each church will become more interested in spiritual things and be willing to assume spiritual leadership in their churches.

2. Pray that the Lord's will be done in officers elected and the business to be transacted at conference.

FELLOWSHIP

(Continued From Page 507)

As precious as that hour was, it had to come to an end. But it was a foretaste of that blessed future when all the family of God will gather 'round the Lamb and sing praises to His name. Nor will there be any parting there. O Lord, haste the day. "... lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb" (Rev. 7:9-10).

Mother's family will be in that multitude. Are all your lambs in?

HOME MISSION NUMBER

AUGUST 18, 1956

YAKIMA, WASHINGTON BECOMES SELF-SUPPORTING



EDITORIALS

By L. L. GRUBB

Civilized Paganism

A fourteen-year-old was given a red Gospel of John. "What's this?" he asked. When told that it was a book from the Bible he said, "What's that?"

A child attending vacation Bible school for the first time reported home to her mother. "That teacher was swearing!" The teacher had used the name of Jesus several times while telling Bible stories.

A woman was invited to attend a neighborhood Bible class. She replied: "Oh, I don't think we would be interested in coming—we're Democrats!"

A youngster, after hearing the creation story, corrected the teacher, saying: "But Adam is God and Adam and Eve created this world!" She was merely quoting her Mormon father.

These quotations from an article by Gordon Fraser on "Where Does Paganism Begin?" printed in the Sunday School Times recently are illustrations of *civilized paganism*!

A Bible-believing prison chaplain was ministering to a man in death row in one of our American penitentiaries. When the criminal was asked about his religious background as a resident of a large American city, he said that he had never been inside any kind of a church. He had never read any part of the Bible and hadn't the slightest idea what a Sunday school might be like. The chaplain was told by this man, who later went to the electric chair for murder, that as far as he knew his father, mother, five brothers, and four sisters had never had any contact with the Gospel of Jesus Christ.

These are not isolated cases! They represent a vast segment of American people.

In his article Mr. Fraser says: "If you live in New England, try to enumerate a dozen aggressive, wide-awake, soul-winning churches outside of the larger towns and cities."

"In one western state 100 towns and scores of villages have no church whatever."

"In another mountain state, with a population of 700,000, there are less than 3,000 attending not more than 30 fundamental churches, and this group of churches includes Calvinist and Arminian, denominational and independent."

Civilized paganism! The most civilized and materially blessed nation on earth is largely unconcerned about spiritual matters. The thought that God is directly responsible for these special blessings we have in America never enters the average American mind. Mr. John Q. Public is just as pagan as an African aborigine. The only difference is in the shape and nature of his idols. He is a civilized pagan!

Who Is Concerned?

We would logically expect that all the members of the church in America would be greatly concerned about this situation and would be doing everything possible to meet the challenge. Is this not the business of the church? Has she not been commissioned by God to evangelize the *whole* world? The words of Jesus clearly

indicate this fact in many passages of Scripture (Matt. 28:19; Acts 1:8).

It is an established fact that the members of the church today are more interested in perfecting smooth-running denominational programs and providing a well-rounded social life for the members of their churches than they are in reaching lost souls for Christ.

Recognizing the divisions of Christendom today involving those who believe, obey and practice the truth of God's Word and those who deny it or minimize it we would not expect unbelievers to have a passion for lost souls, but we are amazed when Bible believers manifest little passion for the lost or, interest in projects purposed to meet the spiritual need of lost souls.

The fact is, the evangelical, fundamental, Bible-believing church in America has miserably failed in evangelizing this nation. It is easier to project the missionary vision across the ocean into a foreign land than it is to clearly see the need at home, perhaps right next door, or across the street, or in the next town where there are civilized pagans on every hand.

Only one-third of the members of the National Fellowship of Brethren Churches are members of the Brethren Home Missions Council corporation. This means that only one-third of our people gave \$5 or more to Brethren home missions this last year. In other words only one-third of the members of The Brethren Church are showing sufficient interest in evangelizing America through Brethren home missions to give the small amount of \$5 per year.

Does this prove the point? What is wrong with the others? Do they believe lost souls are LOST? Do they believe the Brethren Home Missions Council is a Bible-teaching organization? Do they have a concern for the civilized pagans in America who are being engulfed in eternal perdition daily?

Why is it necessary for the Council to deny help to so many groups of people in our nation who want a Bible-teaching Brethren church? Why do we have the largest deficit in our history this year?

In Matthew 9:36 we read: "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd."

The great heart of Jesus Christ reached out in undying love and compassion for lost souls. This was a constant, consuming passion with the Saviour. Yet His followers have largely lost this compassion so that they cannot see those at the threshold who languish in sin and unrighteousness. We do not expect the modernistic church to have a passion for lost souls, but we certainly are justified in expecting those who accept Christ and believe the Bible to manifest a passion for the lost.

The annual home-mission offering is always a clear indication as to how much spiritual passion Brethren people have for lost souls. May God grant that this year shall see a revival of this passion in each member of our Fellowship!

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

VOLUME 18, NUMBER 33

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Northwest Church Wins Great Victory

By L. L. GRUBB

In Yakima, Wash., and also in Brethren home missions there is great rejoicing because another Brethren church has become a self-supporting institution. The Yakima home-mission congregation now being led by Rev. Henry Dalke, has decided to take a step of real faith and assume complete financial responsibility for their church obligations.

The foundational purpose of the Brethren Home Missions Council is to develop new churches as rapidly as possible to the place where they will become "grown-up" spiritually, numerically and financially. Scores of strong Brethren churches on our national roster prove the blessing of God upon this purpose. Therefore it is cause for real rejoicing each time a church decides to

launch out on faith and assume its position with other established Brethren churches.

The Brethren Home Missions Council is praising God for the opportunity to present another mature Brethren church to our National Fellowship. Thus gifts to home missions grow and expand their witness for Christ through the building of churches. The constantly increasing testimony of the Yakima church will always be directly traceable to those who gave to Brethren home missions in order that this church might come into existence.

We have not really begun to tap the tremendous potential for Christ in the great, growing Northwest territory. Many more Brethren churches should be started in this area in as short a time as possible.

Yakima, by Faith, Becomes Self-Supporting

By HENRY DALKE

The Lord is busy calling out a people for His name in Yakima through the ministry of the Grace Brethren Church. We are very happy to be His instruments in this great undertaking.

Pastor Russell Williams was the first pastor and did a very good job of establishing the church. It was after his resignation that the church called the present pastor, Rev. and Mrs. Henry Dalke, to minister the Word of God.

It has been a delight to serve with the people of God in Yakima the past two years. We have seen the hand of God moving the lives of men and women, boys and girls, into right relationships with himself. God has some of His choicest saints in our fellowship. We have had the joy of baptizing 24 individuals by trine immersion, and there are some now who are awaiting baptism which will be performed several weeks from the writing of this article.

Some of the severe obstacles in our fellowship in the last year have been the serious illness of two members which has handicapped three families in our church from doing all that they would like to have done for the Lord. From these illnesses we have had the first death in the congregation in two years. Brother George Ingalsbe departed to be with the Lord on July 24 at the age of 76. The other hindrance has been the sub-zero weather which came last November and did a great deal of damage to fruit trees. Many trees were killed and the crop definitely diminished on the rest of the trees.

The faith of the people has been an encouragement to the pastor and his family. When we discussed the possibility of becoming self-supporting, we looked at our financial condition, and it didn't look very promising. Then came the expression: "This is just the time to do it when it looks hard." Thank God for such faith. The people of the church had this strong desire and have stepped out by faith. Our testings and trials are not over by any means. We are now going through some real

times of testing, but we know that God is with us and will lead us victoriously through for Him into greater vistas of useful service. We do request the prayers of all who read this article that God will send a revival to all of our Christian hearts and that He will soon let us see the conversion of a number of people who are definitely under conviction of sin and need the Saviour in their hearts.

The pastor and people want to take this opportunity to thank the Home Missions Council and particularly Dr. L. L. Grubb and Rev. Lester Pifer for their vision and for their work with and for the church here in Yakima. It has been nothing but a joy to receive their counsel and help in the work. May the Lord bless them and their work in establishing many more Brethren churches across this land of America.



Henry Dalke and Family

DIVIDING TO GROW



By CONARD K. SANDY

Pastor, Melrose Gardens Brethren Church

Harrisburg, Pa.

Should a congregation of believers, only seven years of age and only two years on a self-supporting financial basis, willingly give up 30 per cent of its members in order to begin another church? That is what the Melrose Gardens Grace Brethren Church of Harrisburg did.

The Harrisburg church was begun in May of 1949 and in May of 1954 it decided it no longer needed financial help from the Brethren Home Missions Council. The Lord blessed this people from the beginning and He continues to bless. He has honored the preaching of His Word and on June 30, 1956, the membership roll listed 172 names.

Then came the day of the division. On Sunday, July 1, the Melrose Gardens church, in a special service, issued letters of transfer to 52 people—30 per cent of its membership—so they could become charter members of the Grace Brethren Church of Palmyra.

How does the Harrisburg church look upon this division? It does not consider it as an injury or hindrance to Christ's work, nor does it see in it a schismatic action. The move is a good thing for these reasons:

First, this congregation looks upon this as an answer to prayer and as a special blessing from the Lord of the church. We have been praying for more true churches here in the United States of America. The Lord answered. Then He brought the matter right to our door by permitting this congregation to have a vital part in the beginning of such a church in Palmyra. When the opportunity came, it was received as direct from Christ with no argument about it.

This is not to say there have not been mixed emotions at this time. The fellowship in this congregation was sweet and the harmony was all that could be expected. The going forth of some members left us with the feeling a mother has as she sees her firstborn child go forth from the parental home to begin a new home with a mate of his or her own age and choosing. So the firstborn of the Harrisburg church has heard Christ's call and has gone forth to engage in the work He has ordained for it.

Secondly, this congregation has a conviction that often a local congregation must divide to conquer, to grow,

and to do properly the work for which Christ Jesus has founded His church. His command is to go into all the world—not to concentrate as many people as possible in one congregation. It is our conviction that five churches, each with 200 members, will do more work for the Lord than will one congregation with 1,000 members. Five meetingplaces, five preachers, five sets of officers, five Bible schools, five of everything that goes with a local church—these will accomplish far more for the Lord than will one large congregation, even though the pastor has five assistants and an excellent set of officers.

Therefore when the Palmyra opportunity came to us it was recognized as being of the Lord. We divided our forces and now we are busy for the Christ in two fields of work.

Thirdly, this congregation has accepted it as a challenge from the Lord that the 52 people must be replaced at once in our membership. We are claiming them from Christ who knows who and where they are. Already on Sunday, July 8, He sent us a young couple to replace two who left us.

The members here found it easier to give up the 52 than to vote to dismiss two from the membership for a walk unbecoming a child of God. The deacon who recommended their dismissal did so with tears; yet for the joy of seeing a new gospel-preaching church he and the rest of us gladly gave up the 52 members. And now we have accepted the challenge of replacing them in our membership.

Fourthly, this congregation has received an enlarged vision of the work of the Christ and His church. The people have never had a limited vision in this matter, but now we have been reminded in a new way that the Saviour died for all sinners everywhere. The 70 per cent left in Harrisburg already are asking the Lord to reveal another field to be occupied for Him in the near future.

Yes; we miss the 52 people who went to Palmyra, but we are happy that they now have their own church in that city. Therefore do not cry over us, but join us in fervent prayer that we shall not fail the Lord in the work He has given to us to do right here in Harrisburg.



Top left to right, Jeremiah Kauffman and son finishing the pulpit. Mrs. Richard McCarthy using the new sweeper, and an unidentified member hanging a curtain in preparation for the first service. Center left to right: Rev. Robert Markley, the new pastor after September 1, and Rollin Sandy, the vice-moderator; the church building acquired from the Congregational Christians; and Miss Loreen Summers, the Sunday-school pianist. Bottom left: Mr. Allen Zook, photographer and Sunday-school superintendent, points to the first day's record; Rev. Harold Etling, the National Sunday School Director, was on hand to start off the Sunday school and is shown teaching the adult class. Directly below this class is another, and on the extreme right is the new parsonage.

Praise Notes From Palmyra Brethren

As I recall, the last sentence I wrote for the Missionary Herald was: "We trust Him who worketh all things after the counsel of His own will, and we are looking forward to the day when we can say with Jacob, with my staff I passed over this Jordan; and now I am become two bands" (Gen. 32:10).

This was little more than two years ago, and this has literally come to pass since a number of the members of Melrose Gardens Brethren Church have now started a new testimony known as the Grace Brethren Church of Palmyra. This work was started July 8 and looks very promising. We just closed an eight-day prophetic Bible conference with Brother Nathan Meyer, professor of Homiletics at Grace Seminary, as speaker. Interest and attendance were very good. On the closing night, July 22, there were 296 present.

We are trusting the Lord for His continued blessing, and if the Lord tarry, this testimony, too, will become two bands. "Praise the Lord for His goodness and His wonderful works to the children of men."—G. C. Saufley.

I have a story that may sound trite to Christians who have witnessed the miraculous accomplishments of the Lord many times, but to me it is extra special. It is the second such experience I have had in the past five years. That story is the starting of a new church.

It is Sunday evening, July 22, the third Sunday since services have started in the Palmyra Grace Brethren Church. The evening services had already started, but I couldn't help pausing for a few seconds to admire the inviting entrance and the enhancing effect of the ever-green shrubbery arranged around the front of the chapel. As I pass through the massive front doors of the chapel, I am struck again by the beauty of the main auditorium with its soft mint-green walls that blend into the lustrous green Fortisan drapes. Plain white frosted lamps bound in brass and hung from the spacious ceiling on brass chains softly illuminate the auditorium. All of this is accented by the richness of the natural-finished oak pews and pulpit.

I am far more thrilled by the sight within the auditorium that greets my eyes. Every pew is filled from end to end, the aisles are seated full, and still they come. Yes; here it is, only the third Sunday and already the chapel is filled to overflowing by a gospel-hungry crowd in a gospel-starved community.

Contrasted to the joy of this sight, I cannot suppress a feeling of amazement as I reflect back on my fears and anxiety of previous months. Mortal that I am, it was hard to see how the Lord would solve the many problems incurred in starting a new church. Where could we get the money to back the \$40,000 mortgage undertaken by our small group of 50 members. Could we build a congregation in a community where there already was a concentration of churches? Could we even make that drab church building attractive? These and many other problems confronted us.

Even before we had completed negotiations for the church, a local insurance company volunteered to take over the mortgage. As I already showed you, it only took the preaching of the Gospel to swell the congregation to near the 300 mark within three weeks.

As we started to redecorate the building, we found practically all merchants gave us a big discount on materials. So with the women making the drapes and the men scraping paint and planting the shrubbery, we now have a chapel we think helps to glorify the Lord.

In all of this accomplishment we know it has been the Lord's doings, but we take satisfaction in knowing it was us that He used in the work.—*The Cassels (R. Earl Cassel, treasurer; Douglas Cassel, songleader.)*

We, the members of the Grace Brethren Church of Palmyra, have ever so much for which to be thankful. We experienced great blessings from the Lord while we were members of the Melrose Gardens Grace Brethren Church of Harrisburg. A number of us have been praying for the establishment of a Brethren testimony in Palmyra, and now it is a reality. We could not understand for a while why doors were closed, but the Lord had a definite reason for it. Then suddenly He opened doors far above our expectations and has done wondrous things in our midst. The Lord has lead Rev. Wm. Markley to become our first pastor, for which we are very grateful. He will arrive on the field September 1. Fifty-two members came from Harrisburg to be the nucleus of this work, but thus far we have had a greater number in our Sunday services. Our first Sunday attendance was 88 in the a.m., 75, p.m. The second Sunday it was 104 in the a.m., 152 p.m., and the third Sunday 130 a.m., 296 p.m.

The first Sunday we were happy to have Brother Harold H. Etling, National Sunday School Director, with us and Brother Markley to help us get started. Beginning the second Sunday and continuing for eight days we had Rev. Nathan Meyer with us for a prophetic Bible conference. The average weekday attendance was 129 plus with a record attendance of 296 on the last Sunday evening.

We are expecting even greater things from the Lord in the future. We wish to thank all who have prayed for this work and had a part in making it a reality, especially the pastor and members of the Harrisburg church, and ask you to continue to pray. Pray that we may not rest in the attainment of such a fine attendance, but that we may invite, witness and be in the Lord's will in all things. Also pray for growth in the work at Harrisburg and Palmyra and that more new works may be started in this area in the near future.—*A. Rollin Sandy (v'ce moderator).*

Lamentations 3:23: Great is Thy Faithfulness! I am

sure that is the testimony of each one of us who has seen the Lord work in establishing the Grace Brethren Church of Palmyra.

How faithful God was in making possible a Brethren church in Palmyra. Not only did He provide a church building but also a beautiful large parsonage. How faithful He was in supplying the money to purchase these buildings. How faithful in working out every

detail in fixing up the church and providing our needs. While the trustees were trying to buy a suitable table for the front of the church, a lovely one was given to us in time to be refinished with the pews and match perfectly. When we were becoming anxious to find a pastor, God led just the right man to us in His own good time. Yes; His faithfulness is great and we at Palmyra praise Him for it.—*Alva Saufley, trustee.*

Bible Conference Follows First Service in Palmyra



Top: A portion of the 296 present on the closing night of the Bible Conference. Lower left: Rev. Nathan Meyer of Winona Lake, Ind., the conference speaker, greeting people at the door. Lower right: Mr. Douglas Cassel, a Grace Seminary student, led the inspirational song services.

Farewell Fellowship Held for Cheyenne Couple



On June 17, 1956, a fellowship dinner was held in honor of S Sgt. and Mrs. Ralph Palacios who were leaving for Anchorage, Alaska. There were 75 present with the three members of the Rev. Paul Dowdy family being the only guests.

The Sunday school has been over the 90 mark twice in recent weeks. The vacation Bible school had a total

enrollment of 136. There were 125 present for the closing demonstration program.

The proposed new building will be started within a few days. It will be located on Walnut Drive and Forrest Drive. The Brethren Construction unit number one will build the building which is to be 66x72. The front will be either native stone or Colorado limestone.

RED LETTER DAYS IN YAKIMA HISTORY

By MRS. L. PEARL HARTER

Rev. A. D. Cashman, who was working for the Brethren Home Mission Council at the time, was the first one to come to look over the Yakima, Wash., field. He contacted all the scattered Brethren in the area, and they were all glad to help start a new home-mission church.

In the early fall of 1947, Rev. and Mrs. Russell Williams came to start the work. Along with them was Mrs. William's father, Rev. D. F. Eikenberry. The first meeting of the church took place in the Don Houghton home on October 8, 1947. Later the Women's Century Club was secured, and Sunday services were started with the first one on November 16, 1947. Nineteen were present for the first Sunday service, and services continued there until the new church building could be used.

Lots were purchased within a short time at 904 South 26th Avenue and ground was broken on January 25, 1948. It was a very cold day, but 150 braved the weather to witness the special service. The building was started immediately, and on March 21 another special service was held for the cornerstone laying. The charter membership was closed on this day with 30 members.

The first service in the new building was held on June 20, 1948, although the building was far from being finished. Work was continued, and on October 31, 1948, the new Grace Brethren Church of Yakima was dedicated. Over 200 were present for this special occasion with many coming from the Sunnyside and Harrah churches.

July 1, 1956, marked the last red-letter day in the history of the church when we became self-supporting. We praise the Lord for all He has done for us here.

FASTER, FARTHER ON WINGS FOR BRETHREN HOME MISSIONS



Grace Ambassador and L. L. Grubb

This picture should have appeared with the article by the same title and author last month, but lack of space did not permit its use.

A copy of the letter to Mr. Pinkley (this letter was published in two parts, June and July issues of the Herald) was forwarded to Mr. Waxman together with the following letter addressed to him.

Mr. Al S. Waxman, Editor,
Wilshire Reporter,
8300 West 3rd Street,
Los Angeles, Calif.

Dear Mr. Waxman:

This letter, together with the attached copy of a letter addressed to Mr. Pinkley of the Mirror-News is the result of reading Mr. Garrison's article of March 24 and of your replies of March 28, Rabbi Kramer's being in the Mirror-News and Editors being in Wilshire Reporter.

As a firm believer in the plenary inspiration of the Holy Scriptures, both Old and New Testaments, I feel I must raise my voice against such loose and malicious handling of the Crucifixion Story by Lawyer Heth and Mr. Garrison. I also feel that I must apologize to my many Jewish friends for these two gentiles who present only half-truths and slant them to the use of the anti-Semite. There are messianic believers who *do not* hold to such teaching, and who are trying to combat those who do teach so.

As you will gather from my letter to Mr. Pinkley, I am a firm believer in this fact, that Jesus is the Messiah of the Jews and the Saviour of the world. But such a position does not warrant that I must be an anti-Semite, and twist the clear meaning of Scripture to the detriment of my Jewish friends. My personal responsibility to my God and Saviour is about all I can handle, where the guilt for the death of my blessed Lord is involved. Other than that I try to show to the balance of mankind as I come in contact with them, that, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

I pray God's richest blessing upon you and upon all other Jewish people, and I do this

Sincerely in the name of Messiah,
Bruce L. Button

As I close this series of articles there comes to mind a question which has been put to me many times as I have ministered among gentile Christians. This is the question: "Why is it so difficult for Jewish people to recognize and accept their own Messiah?" This three-part article should in some small measure answer this question. It will not, of course, be a complete answer. The complete answer rests in the hands and plan of God. But one thing is certain: The church, the visible body of Christ, is to a great extent responsible for the reluctance of the Jew to consider the claims of Jesus, the Messiah. Our commentaries, our Sunday-school quarterlies, our preaching, and even our commonplace conversations concerning the Word of God seem to stress the great responsibility and guilt of the Jew in the crucifixion of the blessed Lord, and at the same time, gloss over the responsibility and guilt of the gen-

tile. I realize the New Testament writers make accusations against their Jewish brethren which implicate them in the Lord's death. I know Peter states in Acts 3:13-15: "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But we denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead."

But I also realize this is not the whole teaching of the Word of God. I realize the Word of God also teaches my responsibility and guilt and your responsibility and guilt is just as great as theirs in the crucifixion of our Lord. We who are gentiles, and are messianic believers, do not have our standing before God because of anything we are or have done. Our standing lies in this fact: We must "Be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith" (Phil. 3:9). Anything less than this will never cause us to know him, and the power of his resurrection.

According to church history, about all the Jew has ever received in the past from the church is abuse, accusation and ridicule. And while, in this country at least, the first of these has in a great measure been set aside, the other two are all to prevalent. This was brought to my attention recently when, during the Easter season, I took a Jewish person, who was just a babe in Christ, to one of our Brethren churches. The pastor's message dealt with the crucifixion and resurrection of the Lord. As I listened to the message I became conscious of this fact, the responsibility and guilt for the crucifixion and death of the Lord Jesus was being placed (and I am sure the pastor was not conscious of what he was really saying) on the shoulder of the Jews. Not even ONCE was there a hint of gentile responsibility and guilt. If Pilate was mentioned it was without reference to the gentiles.

Now all this might seem like splitting hairs, but I do not believe this is so in the light of the reaction from my Jewish friend. After we left the church my Jewish friend turned to me and asked: "Is the man who spoke this evening an anti-Semite?" I answered, "Absolutely not!" Then my friend asked: "Why does he place all the blame on the Jew? Is he ignorant of the part the gentiles played in the Lord's death?" And what could I say in answer to these questions? As I tried to explain away the neglect in this pastor's presentation, I was met with this reply: "Tell him to preach the whole Bible, that is all I ask. I know my people were guilty but your people were guilty also. Brother Button, if we Christians ever expect to cause the unsaved Jew to listen to our message, we must tell ALL of the crucifixion story. And we must tell it in love, not as an accusation. Love never faileth!"



NEWS

CHICO, CALIF. Grace Brethren Church, Phillip J. Simmons, pastor, has been seeing the favor of the Lord on their work in recent weeks. July 1 eight were baptized and 10 received into the fellowship of the church; July 22 six more were baptized and received into the fellowship. Twenty campers were at camp this year and among the many fine decisions made one junior boy accepted Christ. A record attendance at the DVBS of 146 was reached this year.

WAYNESBORO, PA. An organizational meeting was held at the First Brethren Church July 30 at which time the new Mid-Atlantic District was formed and objectives determined. William Gray was the host pastor.

WINONA LAKE, IND. Dr. and Mrs. W. A. Ogden arrived here August 1 and are occupying the residence of the Herman Koontzes who are now pastoring in York, Pa. Dr. Ogden will assume his duties as executive vice president of Grace Seminary and College shortly.

RIITMAN, OHIO. The First Brethren Church, Charles Turner, pastor, will begin to broadcast the Gospel again each Thursday morning beginning September 1.

CAMP GRACE, VA. Camp Grace '56 in the Massanutten mountains in Virginia is now history. One hundred and thirty-seven boys and girls attended the junior camp, and 114 the senior camp. Rev. James Dixon and Rev. Russell Weber were the deans of the junior and senior camp, respectively. Beginning with morning devotions and ending with evening devotions, the programs were planned to enable the campers to grow spiritually. The gold loving cup

of the junior camp was awarded to Erich Auxt, of Grace Brethren Church, Hagerstown, Md., and Marjorie Snead, First Brethren Church, Covington, Va. The awards for senior campers were presented to James Custer of Rosemont Brethren Church, Martinsburg, W. Va., and Linda Wiles of Grace Brethren Church, Hagerstown, Md. During the first week there were 76 decisions made among which were a number of first-time confessions. The second week there were approximately 41 decisions.

LYON, FRANCE. Becky Fogle, daughter of Brethren missionaries Rev. and Mrs. P. Fred Fogle, is recuperating nicely at home after an appendectomy. She underwent surgery in the same hospital in which Don Hocking was recuperating from his spinal operation.

ALMAFUERTE, ARGENTINA. Prayer would be appreciated for Mirta Siccardi, one of our national pastor's daughters, who is still in the hospital and making no seeming progress in recovery.

WINONA LAKE, IND. The Rev. William Samarin family began their return trip to the field in French Equatorial Africa by plane August 2, stopping in France en route. Miss Estella Myers plans to return to the field about August 31.

BEAUMONT, CALIF. Charles Winter, student at Grace College, who has been engaged this summer in VBS work at our Spanish American Mission in Taos, N. Mex., will occupy the pulpit of the Cherry Valley Brethren Church, his home church, Gene Farrell pastor, August 19. The congregation recently celebrated the third anniversary of their dedication. Another Grace College student, Robert Firl, will preach in his home church, Summit Mills Brethren, Meyersdale, Pa., August 19. Arthur Collins is the pastor.

GRAND RAPIDS, MICH. One of the projects commemorating the 25th anniversary of the Zondervan Publishing House is the formation of a separate division dedicated to the survey, study and eventual refutation of all the major non-Christian religions and cults. It will be called the Division of Cult Apologetics, and a Rev. Walter R. Martin will head the department.

LEON, IOWA. Rev. and Mrs. R. Ronald Robinson are announcing the arrival of His Royal Highness, Mark Daniel, to their home July 26, weight 7 lbs. 10½ oz. He is number seven

Executive Editor Arnold R. Krieglbaum
Winona Lake, Ind.

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Grace Seminary Paul R. Bauman
Winona Lake, Ind.

among the children in the parsonage of the First Brethren Church.

FLORA, IND. The WMC of the Grace Brethren Church recently provided the parsonage with a 12-foot deep-freeze Frigidaire. John Evans is the pastor.

HATBORO, PA. The Suburban Brethren Church, recently organized through the efforts of Rev. William Male of the first Brethren Church and Rev. Robert Crees of the Third Brethren Church of Philadelphia, have purchased lots for a church building and looking to the Lord for guidance for the future.

MINNEAPOLIS, MINN. According to a recent announcement, Northwestern College is eliminating its theological seminary and consolidating the two remaining divisions in an effort to strengthen its financial position and gain accreditation. The seminary division had an enrollment of 70 students in the 1955-56 school year. Dr. Richard Elvee is president.

KITTANNING, PA. The base coat of plaster has been applied to the new annex basement ceiling. The acoustical plaster will be added next after which the tile walls and the floor will receive a good cleaning and the building will be ready for use according to W. H. Schaffer, pastor of the First Brethren Church.

CLEVELAND, OHIO. Rev. Robert Cessna, of the First Brethren Church, is conducting a Bible class each Thursday morning at the home of Mr. and Mrs. Charles Fires, Wickliffe, Ohio, with the thought of developing a Brethren church in the will of the Lord in the Wickliffe area.

CLAYHOLE, KY. The new bus being used by the Clayhole Brethren Church, Sewell Landrum, pastor, is proving a real impetus to the work. In July the Sunday-school attendance reached an all-time high with an average of 142. To date \$1,600 has been raised on the indebtedness of the bus.

THE PREEXISTENCE OF GOD

INSTALLMENT I

By GENE WITZKY

Pastor, Woodville Brethren Church
Mansfield, Ohio

THE WITNESS OF IT

According to the dictionary "witness" is the declaration of personal knowledge of the truth of a stated fact or event; testimony; evidence. The testimony of the Holy Spirit to the preexistence of Christ cannot be ignored by Bible-believing men and women. The Bible is a God-breathed book for God the Holy Spirit, who cannot lie, used the mind, hand, pen and personality of mere men to record all that God is, has, can, does, and will do.

The Old Testament witness to the preexistence of Christ.

The Holy Spirit then, who wanted men to have a complete picture of the Son of God, thought it wise to record the prenatal appearances of Christ in the Old Testament. He appeared to Adam in the Garden (Gen. 3:8-19); to Cain as Lord (Gen. 4:4-7); to Abraham as Lord (Gen. 12:7-17; 18:1-33); to Hagar as the angel of the Lord (Gen. 19:1-25); to Jacob as "I am the Lord" (Gen. 28:10-19); to Moses as God (Exod. 3:4); and as Lord (Exod. 5:1-17); to Balaam as the angel of the Lord (Num. 22:22-35); to Joshua as the captain of the host of the Lord (Josh. 5:13-15); to Israel as the angel of the Lord (Judges 2:1-5); to Manoah (Judges 13:1-23); to Elijah as the angel of the Lord (I Kings 19:4-7); to Isaiah as the Lord sitting upon the throne (Isa. 6:1-5); to Ezekiel as the glory of the Lord (Ezek. 1:26-28); to Daniel as one like unto the Son of man (Dan. 7:13-23; 10:5-21).

The voice of the Old Testament witness to the fact of the preincarnate Christ will not be silenced. For example, "The angel of Jehovah" who appeared to Hagar in Genesis

21:17 spoke with an authority and a concern that only the preincarnate Christ would have used. Abraham, in Genesis 18, was approached by three men as he sat in the tent door in the heat of the day, and was so moved by the majesty of the central one of the trio that he bowed himself to the ground and addressed this one as "Lord." These and many other Old Testament scenes teach very clearly that this divine personage who appeared to men was not merely another created angel of God. This one spoke as God, demanded worship as God, and can be positively identified as Christ in His preexistent state. In Judges 13:15-18 there is a conversation between Manoah, the father of Samson, and the angel of Jehovah. In verse 18, Manoah, the father of Samson, and "What is thy name?" The angel of Jehovah answers: "Why askest thou, seeing my name is secret?" The word "secret" is properly translated "wonderful," in the ASV, and we know this to be a name for Christ as used in Isaiah 9:6: "And his name shall be called wonderful." Further argument that the angel of Jehovah was the preexistent Christ comes from the fact that he never appears after the birth of Christ.

New Testament Evidence.

As we approach the New Testament we discover John the Baptist speaking of Christ as having personal existence, not only after him in historical appearance but also before him. "John bare witness of him, and cried, saying, This was he of whom I spake. He that cometh after me is preferred before me: for he was before me" (John 1:15).

When it comes to His preexistence, Christ himself must be permitted to speak as a witness. There is no one

who could possibly speak with clearer understanding of such an existence as the one who actually played the part. He never seems to argue the point. He merely declares it. "Before Abraham was I am" (John 8:58), or as the Greek would bear out, "I was existing." In another place Jesus says: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17:5). In still another place, Christ tells the Jews He "came down from heaven" (John 6:51). But in order for Him to come down from heaven, He had to be there before.

Finally, it will suffice to say that Jesus who poured out His heart as He looked down on the city of David and cried, "O Jerusalem, Jerusalem, thou that killest the prophets," was grieving over the people of Israel long before He was the tender Nazarene.

The testimony borne by the apostles is certainly valid, for there is perfect agreement among them as to the existence of Christ before the worlds were made and before His birth at Bethlehem. Under the influence of the Holy Spirit, two of the apostles make the following profound statements: First, the Apostle John speaks: "In the beginning was the Word, and the Word was with God and the Word was God. The same was in the beginning with God" (John 1:1-2). The Apostle Paul adds to this: "Let this mind be in you which was also in Christ Jesus: Who being in the form of God thought it not robbery to be equal with God" (Phil. 2:5-6). Here is a personal, conscious preexistence.

What further proof need we have to establish that Jesus was a real, living person before ever He came in the form of flesh to this earth?

THE VIRGIN BIRTH

By GLEN WELBORN

Pastor, Grace Brethren Church
Albany, Oreg.

The last of the Old Testament prophets had spoken. Or, rather, it was God who had spoken for the last time through the last of the Old Testament prophets. With the close of Malachi there began a long 400 years of silence. God did not withdraw his hand but He withdrew His voice. While He was yet speaking, He left word upon this earth that the day was coming when a special Person would come in a special way. That special Person was Jesus Christ, and that special way was by a virgin.

THE PROPHECIES

God spoke through Isaiah and said a child would be born. There isn't anything unusual about that. Children are born every day. But this is no ordinary child. The child is a son given. This child is to grow up and be a world ruler forever (Isa. 9:6-7).

God spoke through Micah and named the town where this Person would be born. "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting" (Mic. 5:2).

God spoke again through Isaiah and said His name would be "Immanuel." Only one person can bear this name. It means "God with us." Others may be given this name, but to fulfill its meaning, one special Person is required (Isa. 7:14).

God spoke in that same verse and said this son would be born of a virgin. How could this be? Millions of children had been born, but every one of them had a human father. This child was not to have a human father.

There was one last word God spoke before He left off speaking for the 400 years. "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come,

said the Lord of hosts" (Mal. 3:1).

THE SILENCE BROKEN

After 400 years God broke His silence and miraculous things began to take place. The messenger of whom God spoke in Malachi came by supernatural power from God. A certain priest named Zacharias had a barren wife by the name of Elisabeth. It was not humanly possible for her to bear children. Both of them had grown old. Elisabeth had been barren all her life, but to make it more impossible from the human standpoint, God waited until she was old and made her the mother of John the Baptist. Why did God do this? Could not He have raised up His messenger through normal childbirth? Yes; of course He could. But God was preparing the people for something far more impossible from the human standpoint. That was to be the birth of a child from a woman yet untouched by a man.

God was on the move again. The earth was again hearing from heaven. God was about to fulfill that which He had spoken through Isaiah and Micah 700 years before. Six months after Elisabeth conceived God sent His angel Gabriel "unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph of the house of David; and the virgin's name was Mary" (Luke 1:26-27). But didn't God say through Micah that this child was to come out of Bethlehem? Joseph and Mary lived at Nazareth. God had everything timed just right. He foreknew the worldwide tax program of the Roman Empire. In Luke 2:1-7 we read of the tax decree of Caesar Augustus that forced Joseph and Mary to Bethlehem where they were to pay their taxes. It was then and there that Jesus was born.

God had prophesied it, and it was done. And here stands the record. It was done by God. The work was supernatural. It was beyond the power of man to perform. It was contrary to the known laws of nature. Man is subject to the laws of

nature, but God is not. The laws of nature are subject to God, and that makes the difference.

UNBELIEVERS CONDEMNED

Ever since the supernatural virgin birth of Christ there have been those who refuse to believe it. Those who reject the supernatural need not consider themselves advanced intellectually. During the days of Christ there existed a religious group known as the Sadducees who refused to believe in the supernatural. "For the Sadducees say that there is no resurrection, neither angel, nor spirit" (Acts 23:8). How could they accept the virgin birth of Christ? God used His angel Gabriel to announce the supernatural births of John the Baptist and of Jesus. When Mary was found with child, God sent His angel to inform Joseph "that which is conceived in her is of the Holy Ghost" (Matt. 1:20).

The Sadducees were unbelievers. All such unbelievers were condemned by Jesus Christ. In the 16th chapter of Matthew, Jesus warns His disciples of the evil doctrine of the Sadducees. In the 21st chapter of Revelation, God says unbelievers "shall have their part in the lake which burneth with fire and brimstone: which is the second death."

Jesus Christ was born of a virgin. He had no human father. Jesus Christ is "Emmanuel, God with us." He will yet be the ruler of the world as it was prophesied. His kingdom will be an everlasting kingdom. Will you be with Him? Jesus said: "Except a man be born again, he cannot see the kingdom of God." "Ye must be born again." Are you? You can be by acknowledging yourself a sinner with no power to save yourself, and by receiving Jesus Christ by faith, trusting Him as your Saviour.

"And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins" (Matt. 1:21). "For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11).

COME YE APART

MARK 6:31

By ARTHUR CASHMAN

Pastor, First Brethren Church
Dallas Center, Iowa

FIRST OF SERIES

Mark 6:31 is the general text. In this initial message, we will consider the phrase "Come ye apart" in the sense in which it is used in II Corinthians 6:17 where we read: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing."

Our vegetables are the result of propagation and cultivation of wild plants bearing little or no resemblance to those which we raise or buy on the market. These plants are *separated* from their native wild state to protected gardens. There they are rooted in rich soil, sheltered from inclement weather, secured against abnormal humidity, properly watered in seasons of drouth, and defended from the growth of harmful weeds which spring up from every side. After several seasons they undergo marvelous transformations. By proper care and protection their growth is enlarged, their juices improved, their tints heightened, their fragrance exalted, and their fruits multiplied. They are no longer weeds but the delight of those who directed the change. With one important difference, in much the same way the God of mercy purifies unto himself a peculiar people. The difference is that the plants are unconscious, senseless, and nonresistant. They have no choice in their improvement. This is not the case with humans who are addressed by the Gospel. God created us free moral agents. He has to depend on the cooperation of our wills manifested by obedience. He does not transplant us by force from the thorns and thistles of iniquity. Although He bestows on each individual adequate powers by the influence of His Holy Spirit, He has to say: "Come out from among them, and be ye separate."

The word "them" in the phrase: "Come out from among them, and be ye separate," goes back to "unbelievers" in verse 14 of II Corinthians six. The admonition is

more needful for us today^f than it was for Christians in that day. Farmers tell us that periodically there are different pests to fight in order to raise and harvest a crop. Those that have been troublesome in the past still remain. In the spiritual realm the same thing is true. Every generation brings its new brood of vices and subtle appeals to the flesh, but very few that have once gotten a foothold die out. As civilization multiplies the refinement of culture, so does it multiply the refinement of iniquity.

The influence of "unbelievers" on us in our modern day is both subtle and powerful. Multitudes listen to them in radio and television serials and fill their minds with their creative imaginations that crowd out holy thoughts. They listen to "give away" shows and high-powered commercials which result in greater spending for self and smaller investments for the work of the Lord. They laugh at the jokes of their favorite comedians which become more and more suggestive and immoral. They read after them in increasing numbers of magazine articles which rob of time and desire for Bible reading, prayer, and church activities. How timely that the appeal for separation is renewed!

Now just what is meant by separation? Many ask this question. Under the Levitical law the children of Israel understood perfectly what was meant by separation from those who were physically unclean and diseased (see Lev. 13:5, 21, 33, 46). They also knew what was meant when they were told to be separated from gentile nations (see Exod. 33:16; Lev. 20:26; Num. 23:9). They knew how to make a distinction between the clean and unclean in their use according to the Mosaic law (see Lev. 10:10; 11:47; 20:25; Ezek. 22:26). Can it be possible that intelligent believers today are ignorant of the true meaning of separation? Don't we honestly know

what the unclean things are that we are forbidden to touch? Is it necessary to itemize, recapitulate and get personal before we can understand, or are we just purposely disobedient to God's revealed will? Could it be that we love the things that are carnal more than we love the things that are spiritual? Do we have more interest in the things that are for the moment than those which abide forever? A five-year-old child was asked what she would rather have, an ice cream cone now or \$100 when she became 20 years of age. She replied that she would rather have the ice cream cone now. It may be that we are too much like that, the choice is ours to make. Perhaps we lack the faith we need to believe the promise of God concerning the future rewards to those who will obey.

At this point, let us read further in the text and learn what the immediate reward is for those who are separated. "And I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." We certainly believe that salvation is a free gift of God—totally apart from human merit—but it is plain to see that God loves to *claim as His own* those who are truly separated. And it is not surprising that many wonder if those who persistently refuse to obey God in this matter have ever been born of the Spirit of God.

In closing, let us note that there is nothing said here about partial separation. Each year a basket of fruit comes to us as a gift at Christmas-time. Without fail we look through and separate from the sound fruit that which has become bad. We do not only discard that which is totally spoiled, but we also remove that which is for the most part sound but still has some bad spots. Let us be just as wise in our separation in the spiritual realm and include that which is questionable along with the bad so that God may be pleased both to own and use us.

Faithful to Christ

Moderator's Address—Michigan District Conference—Lake Odessa, Michigan, June 25-28, 1956—By Irvin B. Miller

Brethren in Christ, delegates, and officers of the Fourth Annual Conference of the Michigan District Conference of Brethren Churches. Through God's sovereign goodness and grace we are privileged to assemble here at the Grace Brethren Church to do business for our Saviour.

For this conference our thoughts are directed to the theme: "Faithful to Christ." In this day of utter "unfaithfulness," we as believers in Jesus Christ should be increasingly faithful to our high calling in Him.

As we pick up the newspaper or a magazine, turn on the radio or television, or listen to a conversation on the bus or street, we are made to realize the prevailing unfaithfulness on every hand. Husbands are unfaithful to their wives; wives are unfaithful to their husbands; children are unfaithful to their parents; parents are unfaithful to their children; men and women are unfaithful to their state; government officials are unfaithful to their government; and men and women are unfaithful to their church. All of this "unfaithfulness" can be traced to its origin—a lack of faithfulness to Jesus Christ.

The common opinion of today is expressed many times to the pastor as he calls on his members. People will say: "It is no one's business but mine if I don't attend the services of the church regularly." But beloved, it is God's business. He says through the Apostle Paul in I Corinthians 4:2: "Moreover it is required in stewards, that a man be found faithful."

Whether we are ministers of the Gospel or laymen in the pews, we all are "stewards of the mysteries of God." God's requirement is neither brilliancy nor eloquence, nor profound knowledge, nor success, but only *faithfulness*.

FIRST, WE ARE RESPONSIBLE TO BE FAITHFUL TO THE MESSAGE.

In this day of *mass evangelism* there is a great tendency for peo-

ple to think that the world is fast getting "better." Many believing men and women are being misled. They are being blinded with the idea that churches are growing by leaps and bounds everywhere, and that souls are coming to Christ in vast numbers. But, far too many are failing to recognize that God's message is not faithfully presented today in most churches.

When Paul said: "Christ died for our sins," he was including the "blood atonement" as the basic requirement for salvation. The average person in the pew today does not realize how many ministers deny the blood atonement. Even in the small local ministerium here at Clarksville one minister who sought membership denied the blood atonement. When the fundamental ministers questioned him, he laughed and said: "You mean that you men think that God goes about with a 'Maytag' full of blood washing people?" What blasphemy, what utter contradiction to the Word of God. And yet, there are people in our Brethren churches who cannot see anything wrong with such men.

We as a Brethren church have taken as our motto: "The Bible, The Whole Bible, and Nothing but the Bible." And yet, when the whole Bible, which is the message God gave, is preached, men become angry and dissatisfied. We love the motto, but do we really mean what we say when we speak of it?

The Bible teaches a holiness in our daily lives. It teaches complete separation from sin. And the motto which we use means nothing when the message which we preach with our lives is contrary to it. We are fast approaching a dead orthodoxy in our churches.

Far too many of us as Brethren people have literally fallen into the pitfalls of Satan which Paul describes to young Timothy: "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those

that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof."

Brethren, we cannot and dare not water down the message that God has given to us to present. If we are going to stand on the whole Word of God, let us substract the traditions, the personal ideas, and commit ourselves wholly to *faithfulness to the message*.

IN THE SECOND PLACE, WE ARE RESPONSIBLE TO BE FAITHFUL TO THE OWNER OF THIS MESSAGE.

I would invite your attention to Acts 1:8.

In order that we are faithful to the Lord in this commission there are at least five things to consider.

1. *Faithfulness in Obedience to Christ.*

The risen Saviour instructed that we should be witnesses of Him *at home, in our local community, in our district, and on our foreign fields*. This of course ties us directly with each of our denominational agencies. As a district we have been blessed as we have part in these programs. However, have we done our best in prayer and financial support? This is not a matter of choice. It has been a command of our Lord that we should share the blessing of getting the Gospel out.

Last year our Michigan District Conference "resolved that with the leading and help of the Lord, every church in the district would initiate and sustain a subsidiary work in its own area." We as a district have not been obedient to the Lord in this matter. Could it be that God has not been faithful, therefore we failed? No! God is faithful. Any failure is due to the inadequate faithfulness on our part.

Faithfulness in Love to Christ.

We are living in a day of hatred, race discrimination, and disorder. These things have their origin in a lack of faithfulness in love to Christ. Professing Christians today are saying: "I can love Christ and still

have hatred for others." But on the authority of God's Word, this cannot be. John says: "He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. . . . If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God loveth his brother also" (I John 2:9-10; 4:20-21).

Faithfulness in Zeal for Christ.

Love is manifest in the believer by his *zeal* for lost souls. Brethren, we lack zeal. If we had the concern that we should have as ministers and laymen, in our churches we would be seeing greater visible results. We are attempting to make excuses for our laxity, but there are no excuses. Has God's dynamic power decreased? Is salvation increasingly harder to receive? What would happen if each member would win just one soul for Christ in the coming year? You know the answer. Every church would be in a building program. Every local church would be crowded. Is it asking too much for each member to win just one soul for Christ in the coming year?

Faithfulness in Devotion to Christ.

Have we in the Michigan district manifested faithfulness in devotion to Christ? We are taught in the Book of Hebrews: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. 10:25). Our devotion to Christ is outwardly displayed by our church attendance. We all must have our three meals a day. Yet far too many of us try to overcome the "pangs of spiritual hunger" on one meal a week.

Brethren, we cannot compel church attendance. But we individually can be examples to others. If each of us would search our hearts and confess the sin of unfaithfulness in devotion to Christ, our district could and would be transformed into a spiritual dynamo lighting the pathway for poor, stumbling, lost individuals. We would see souls saved. Lives would be changed. Churches would be filled. Unclaimed territories in Michigan would be reached for Jesus Christ. The Lord Jesus

Christ would be honored and glorified. And we would hasten His soon return.

Faithfulness in Holiness to Christ.

God instructs through the Apostle Peter: "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, be ye holy; for I am holy" (I Pet. 1:15-16).

The moment "holiness" is mentioned, we begin to cringe. There are three theological positions: an extreme holiness position which ultimately leads to an extreme emotionalism and a fleshly demonstration; then on the other extreme, churches have a *liberal position* in which holiness is not even considered or taught; in the third place, there is a *middle position*, neither extreme emotionalism, nor complete forsaking of holiness. This has been the position of The Brethren Church.

However, we have been so scared of "emotionalism" that we are dangerously leaning the opposite direction. We have been delinquent in fulfilling the command of God. There is no reason to fear "genuine holiness." God has taught us how to walk; He has instructed us what to say; He has exemplified victories over Satan through our Lord Jesus Christ. We have the Word of God for a "sword." We have the Holy Spirit as our "company commander." We have the "communication line" of prayer between us and the "Great General." What else do we need? There is but one thing that we lack—individual faithfulness in holiness. We have not been faithful.

Let us not be afraid of the word "holiness," nor of the teachings of the Scriptures concerning it. Would you want God to be other than holy? Then why should not God want you and me to be holy also? Lest I be misunderstood, I am not claiming that man is to be holy in that he does not have flaws and imperfections; and I am not claiming that a Christian cannot and does not sin and stands at times in need of cleansing from his sins; yet we must see that God teaches us in the Scriptures that we are to follow after holiness. We are to pursue it. We are never to be content to live in a manner that belies our family relationship and brings reproach upon our Father who himself is holy.

THIRD, WE, ARE RESPONSIBLE TO BE FAITHFUL TO THE HEARERS OF THE MESSAGE.

God has so ordained that His mes-

sage should be carried to the hearers by human agency (Rom. 10:13-14). God does not use impulses to transmit His message. He has not committed the message to angels but unto men. Therefore, man is an important link in the great plan of salvation. After man is redeemed, he is responsible and privileged to see that others share what he has received, and to promote spiritual growth in the life of other believers.

As we consider the *hearers*, we have two groups of people to whom the message must go. They are the saved and the unsaved. Both of these groups can be categorized into a vast number of divisions. However, it is not my purpose to catalog them. But I purpose to present the saved and unsaved as subjects who need the message from the Book.

Oh, that God might take the scales from our eyes and allow us to see the lost through the eyes of our Saviour! Matthew says: "But when He saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." I would to God that every Christian in the Michigan district would have a vision of the "flames of hell," and of the countless thousands as they roam about not knowing which way to turn. Indeed they are sheep without a shepherd, for thousands of them are members of churches with unregenerate pastors. How can an unsaved person lead others to Jesus Christ? They can't. For they cannot even understand the plan of salvation. I Corinthians 2:14 says: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." Beloved in Christ, can you perceive the obligation that presents itself to us in this state?

We dare not forget that God also expects us to be faithful to the saved. They too need the message from God's Book. In this day of "spiritual decline"; in this day when men and women are concerned in fulfilling "fleshly desires"; in this day when professing Christians are refusing to be any more than mere shadows in the spiritual realm; in this day when people "condone and love sin" in their lives; in this day when men, women, and young peo-

ple are "departing from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron"; in this day when false teachers are "bringing in damnable heresies, even denying the Lord that bought them"; in this day when men are "willfully ignorant" of the truth, and "will not endure sound doctrine; but after their own lusts . . . they heap to themselves teachers, having itching ears"; and they are turning "away their ears from the truth. . . unto fables," we need more and more to "make full proof of the ministry."

How can this be done? We as ministers, officers, teachers and laymen must be faithful to all the commands of the Lord. Compare with me just a few of them in II Timothy 2.

First, "Be strong in the grace that is in Christ Jesus." I am glad that God did not say: "Be strong in yourself." But He supplied the grace that we might be strong. Sometimes we as believers do not have any more backbone than a jellyfish. When the adversary attacks, and when the enemies of the cross begin to come in "upon us like a flood," we feel like Elijah felt when Jezebel threatened his life. He went and sat under the juniper tree and "requested for himself that he might die; and said, it is enough; now, O Lord, take away my life." Many Christians have thrown up their hands in despair, and said: "What is the use, I am done." And so Satan wins another victory. But, God says: "Be strong in the grace that is in Christ Jesus."

Secondly, *study* of the Word must accompany this strength. Verse 15 says: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." I fear that far too many officers, teachers, and laymen of our churches are not studying the Word adequately. There are too many believers satisfied to let the pastors eat, and digest all the "spiritual food" for them. Pleasure, television, radio, comic books, magazines, and the daily papers have been substi-

tuted for the Word of God. Brethren, we must get back to studying the Book. It is God's command, that we "study."

In the third place, we must "shun profane and vain babblings: for they will increase unto more ungodliness" (vs. 16). Satan is attempting to hinder every Christian. He loves to invite their attention to unimportant matters, and in this way remove their attraction to Christ. Paul says here "turn away from" statements and people that are contrary to God's Word.

Paul describes a *fourth* essential in verse 19. "Let every one that nameth the name of Christ depart from iniquity." God demands *separation* from all sin. Christians today are looking for an excuse to live in their sin but God says depart from it. Man desires to blame others for his sin but God makes it a personal matter. If every born-again person in the Michigan district would confess, and depart from every known

sin in his life, Satan's resistance against the Gospel would be broken; families would be united; local churches would be bound together; neighboring churches would be co-operating one with the other; community indecency would be removed; juvenile delinquency would be decreased; church problems would be settled; and God's work would advance.

A *fifth* requirement is set before us in verse 21. God expects us to serve Him. "If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work."

Beloved, it takes strength through His grace, study of His Book, shunning of evil, and separation from sin, before one is ready for real consecrated service. The lack of these things in our lives has hindered our service. Do we fully realize that when God saved us, He "created us in Christ Jesus unto good works"? God saved us in order that we might serve Him. How disappointed He must be in many of us! How His loving heart must ache because of our neglect! Let us resolve to be faithful to the hearers in this coming year.

How Great Was Thy Burden

How great was Thy burden, O crucified One!
How great was the love of God's only Son?
The sins of the world that He bore on a tree
For all the gross sinners, like you and like me.

Oh, we cannot measure His wonderful love,
Or His blood that redeems us, from heaven above.
Oh dear Lamb of God, when I, my small burdens bear,
I think of my Saviour, on the cross hanging there.

There Thou asked our pardon, tho' we knew not love,
But Thou, gracious Saviour from heaven above
Didst go to the cross and the grave there for me,
That His loving face some day I might see.

Oh, gracious Redeemer, Thy gift I receive,
So graciously given to those who believe.
No gift we can give You from this lowly earth
Can even compare with Thy holy new birth.

My works are rotten and filthy as rags,
My faith, oh, my Saviour, sometimes how it lags!
But I praise Thy dear name for the gift of Thy love,
And I know that we will meet in His heaven above.

Agnes G. Shira

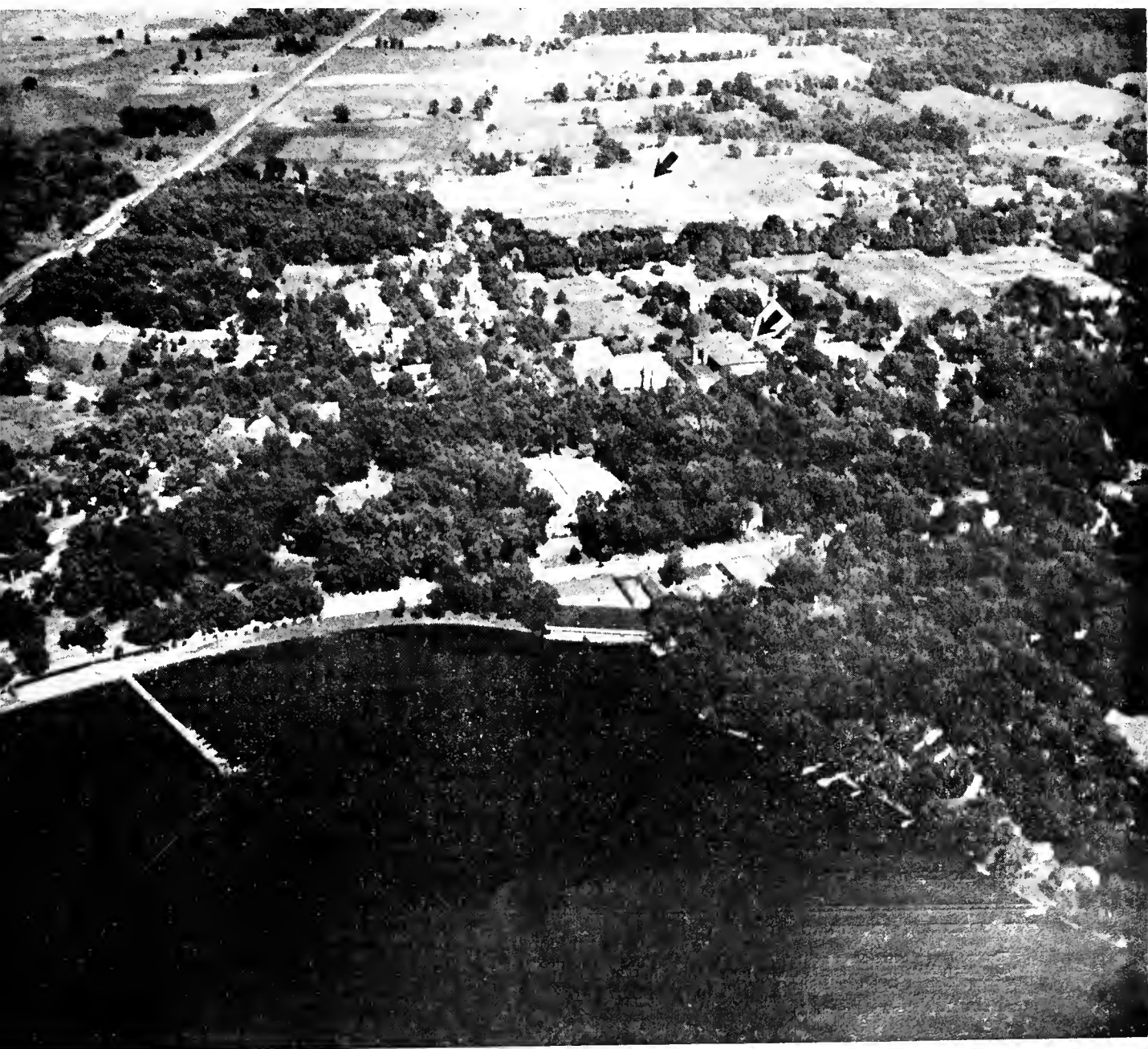
The BRETHREN MISSIONARY

HERALD



EDUCATIONAL NUMBER

AUGUST 25, 1956



EDITORIALS



By Paul R. Bauman

Dr. Ogden Comes to Grace

I am sure that everyone who receives the educational number of the Missionary Herald will read with interest and pleasure the announcement by President McClain which appears on the opposite page. Your editor recalls with pleasure the years of his close association with Dr. Ogden when both were pastors in Los Angeles. That association has continued through the period of his service as a member of the school's board of trustees, and particularly during the time he has served as president of the board. His coming to Grace Seminary and College to serve in the position of executive vice president should prove to be another step forward in the growth and efficiency of the school. I am sure that I speak for all my colleagues when I say that Dr. Ogden will receive the full cooperation of every member of the staff, and they join me now in saying, "Welcome, Dr. Ogden."

Our Cover Picture

This number of the magazine has upon its cover a recent aerial photograph of Winona Lake which just now is serving as host to the annual conference of the National Fellowship of Brethren Churches. The lake and its environs will be a familiar sight to many who have attended the conference. For those who are less fortunate, we present this picture that you may have a better idea of the general layout of the town. The upper arrow points to the Grace Seminary and College Campus and building, and the lower arrow points to the Westminster Hotel dormitory. Between the dormitory and the campus may be seen the large building which served for 12 years as the home of the school. To the right of that building (just beyond the row of trees) is the plot of ground which belongs to the Brethren Missionary Herald Company and the Winona Lake Brethren Church. The new Herald Company building is at the upper part of the property, though not clearly visible. Appearing almost at the very center of the picture is the roof of the large Billy Sunday Tabernacle, which seats 7,500 people. The auditorium, where our National Fellowship meetings are held, is not visible but stands among the trees surrounding Billy Sunday Tabernacle.

The 1956-1957 Enrollment

As we approach the opening of a new semester during the next two weeks, it is now possible to make a reasonably accurate estimate of the number we may expect when school opens. As the magazine goes to press a total of 75 new students have been accepted for the college and 47 for the seminary. The seminary enrollment is about the same as it was a year ago, but there is a good

increase in the college. The increase in the number of students from California is particularly to be noted. A full report will appear in the magazine next month.

The Convocation Services

This year Grace Seminary and College will have separate convocation programs due to the different dates upon which the schools open their semester's work. Registration of new students for the college will begin at 8:00 a.m., September 4, and the convocation chapel service will be held at 8:25 a.m., September 5. Registration of new students for the seminary begins at 8:00 a.m. on September 10, and the convocation chapel service will be conducted at 10:15 a.m. on September 11. Parents and friends of the school are cordially invited to attend the convocation services.

Evangelist Herbert Hoover to Speak at School

The well-known evangelist and gospel singer, Herbert Hoover, will be conducting a week of meetings at the Winona Lake Brethren Church, from September 16-23. During this time he will speak each morning at the chapel service of the school. Brother Hoover is a member of the First Brethren Church of Dayton, Ohio, and his ministry has been blessed of the Lord in some of the great citywide campaigns of America. Pray for his work among the students.

Offerings for 1955-1956 Reach \$107,036.84

With the largest July offering in the history of the school, Grace Seminary and College brought to a close another fiscal year, and it is one for which we offer sincere thanks to God and to those through whom He worked to care for our needs. The July offerings amounted to \$6,804.27, of which \$6,164.25 was given to the general fund.

A comparison of the offerings with those of last year will be of interest. For easier examination they appear in the table below:

General Fund	\$63,739.55	\$ 85,417.52
Designated Funds	13,720.74	8,416.53
Building Fund		13,202.79
Grand Total	77,460.29	107,036.84

It will be noted from the above figures that the 1955-56 offerings amounted to nearly \$30,000 more than those of the preceding year. A portion of these gifts, (\$13,202.79), however, were given to the building fund, which did not appear a year ago. As we praise God for His goodness in supplying the school's needs for its general fund (operating expenses), let us also join in praying for the urgent need for another building.

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

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W. A. Ogden Joins Seminary Staff

By President ALVA J. McCLAIN



Two years ago the Seminary Board urged upon me the need and value to the church and the school of putting my theological lectures in a series of books, and offered to relieve me temporarily of my administrative duties so that I might have the time and energy for the rather arduous task of writing. When I accepted the assignment and proposed relief, the administrative work was placed in the hands of an administrative committee composed of the dean, the vice president, the registrar, and the financial secretary. With the opening of the four-year college about the same time, and the subsequent growth of both divisions of the school, the administrative duties have greatly increased in extent and complexity. In seeking to meet this problem without over taxing present administrative officers, early last March the board extended a call to Dr. W. A. Ogden to join the staff in the capacity of executive vice president. And we are happy to report that he has accepted the position and with Mrs. Ogden has recently arrived at Winona Lake to begin the work of this new relationship.

Brother Ogden is so well known among the churches that he needs no prolonged introduction. He brings to the school many valuable years of experience in the service of The Brethren Church: a successful pastor and preacher in outstanding pulpits of the denomination; honored by election to the moderatorship of the National Fellowship of Brethren Churches; a member of both the Foreign Missionary and Seminary Boards, having served on the latter from the founding of the school; since the year 1949 ably functioning as president of the Seminary Corporation, and therefore intimately acquainted with its organization and operation. In recognition of his high abilities and prolonged service as pastor, administrator and preacher, the seminary several years ago conferred upon him the honorary degree of Doctor of Divinity, which action brought wide-

spread commendation throughout our churches.

Speaking personally, I wish to add that Dr. Ogden through the years has been a close and valued friend, with whom it has been a joy to fellowship, and whose wise counsel has often been a help in time of need. It is a real pleasure to welcome him here as a colleague in the ministry of Grace Theological Seminary and College. We feel that the coming of both Dr. and Mrs. Ogden will prove a blessing to our Brethren community here, both in school and local church. And I am quite sure that, considering the growth of the school, if I should reassume the administrative duties of my office as president, there would still be plenty of work for the new executive vice president.

In order that our many friends may be made acquainted with the general nature of the work being undertaken by Dr. Ogden, the following paragraphs from the minutes of the board will indicate the purpose of the new office:

(1) He shall be the administrator of the general affairs of the school, responsible directly to the board of trustees.

(2) He shall counsel with the president and the faculty of the school in all matters of major importance, but shall be personally responsible to efficiently augment every school activity.

(3) He shall direct an efficient operation of this institution, and shall actively direct and promote a program of advancement, pertaining to student recruiting, the raising of funds, and the enlargement of buildings and equipment.

In closing, we would ask all the friends of Grace Theological Seminary and College to unite with us in thanksgiving to God for His gracious guidance and provision; and also to remember Brother Ogden in definite prayer as he undertakes the important responsibilities of his office.

From Johnstown to Grace

By W. A. OGDEN, Executive Vice President

On July 31, Mrs. Ogden and I closed our pastoral work of nine and a half years in the First Brethren Church of Johnstown, Pa., and nearly 30 years in three pastorates in The Brethren Church. We are now located in Winona Lake and are assuming our new responsibilities in connection with Grace Seminary and Grace College. The decision to leave pastoral work was a difficult one to make. This was especially true since we had enjoyed such happy relationship with the Johnstown congregation, and had memories of similar fel-

lowship with both the Fillmore and Los Angeles congregations in California.

We have yielded to the unanimous call of the board of trustees of Grace Seminary to work here in the field of administration as executive vice president of the school. This will entail work of a much different character than that of the pastorate, but a work that, we are sure, is God's work and God's call for us at this time.

(Continued on Page 529)



Who Made Joseph Prime Minister of Egypt?

By JOHN REA

Associate Professor of Bible and Archeology

The Bible contains one of the world's most phenomenal success stories—the account of a shepherd boy who was sold into slavery exalted to the position of governor over the entire realm of a great king. Who was responsible for Joseph's rise to power over all the land of Egypt?

We are familiar with the events which caused the pharaoh to bring Joseph from prison to interpret the dreams foretelling the coming famine. God then gave Joseph the interpretation of the dreams, and he advised the pharaoh to appoint a commissioner to lay in store grain during the seven plentiful years. Right away the pharaoh consulted with his court officials: "Can we find such a one as this is, a man in whom the Spirit of God is?" Turning to the young Hebrew slave, he said: "Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art: thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou." Proclaiming Joseph to be his new vizier, the pharaoh declared further: "See, I have set thee over all the land of Egypt" (Gen. 41:38-41).

A Hyksos King?

Who was this pharaoh who put his signet ring upon Joseph's hand, arrayed him in fine clothing, placed a gold amulet on a chain about his neck, and ordered him to ride in the second chariot? Many have claimed this Egyptian ruler was one of the kings of the people whom the Egyptians called Hyksos, "Rulers of Foreign Lands." Josephus, the Jewish historian of the first century A. D., connected the descent of Jacob and his sons into Egypt with the coming of the Hyksos. These were Asiatic invaders who ruled a large part of Egypt during the dark ages between the Middle Kingdom (2000-1780 B.C.) and the New Empire (1570-1080 B.C.). Millar Burrows says: "Modern historians agree, on the whole, that the conditions of the Hyksos period afford a natural setting for Joseph's rise to power and for the settlement of Israel in Egypt" (*What Mean These Stones?*, p. 71).

Because most of the Hyksos people were of western Semitic stock, it is supposed that Joseph, a young Semite, would appear more favorable in their eyes than he would to native Egyptians. Thus the rise to power of a foreigner like Joseph would be more easily explained on a naturalistic basis, if it occurred during the period of Hyksos domination. This is the opinion of the writers of the influential *Westminster Historical Atlas to the Bible* on page 28 of that volume.

There are, however, serious objections to the Hyksos view. The Old Testament was written to tell us of God's activity in the redemption of His chosen people.

Moses, whom we believe wrote this portion of the Word of God, is here relating how the supernatural power of Jehovah intervened in the Egyptian government in behalf of the son of Jacob. Furthermore, we can be confident that the historical details are accurately recorded by the lawgiver, who had grown up in the court of Egypt and had ample opportunity to learn the facts concerning Joseph.

A Twelfth Dynasty Pharaoh

If Joseph had governed Egypt under a Hyksos king, he would have ruled after 1720 B.C. The Asiatic "Rulers of Foreign Lands" controlled Lower Egypt (the Delta) only from 1720 to 1580 B.C. But certain verses in the Bible indicate that Joseph rose to power long before that. I Kings 6:1 states that work on the Temple was started in the fourth year of King Solomon 480 years after the Exodus. Since Solomon's reign can now be dated quite accurately to 971-931 B.C., we know that he began to build the Temple in 967 B.C. It follows that the Exodus took place about 1447 B.C. Another verse, Exodus 12:40, states that the children of Israel dwelt 430 years in Egypt. Thus Jacob arrived in Goshen about 1877 B.C., during the second or third year of the famine, which followed seven years of plenty. Therefore it seems that Joseph became prime minister about 1886 B.C. This date falls within the era of the Middle Kingdom, and more exactly during the powerful 12th dynasty of native Egyptian pharaohs.

Other reasons for believing the pharaoh in question was a true Egyptian may also be shown. Pharaoh gave to Joseph to be his wife Asenath, the daughter of Potiphe-ra priest of On (Gen. 41:45). This priest, head of the worship of the sun-god Re (or Ra) certainly was looked upon with favor by the pharaoh. On was the Egyptian name for the city of Heliopolis, near modern Cairo, where the temple of Re had been rebuilt during the 12th dynasty about 1970 B.C. During the Hyksos period, however, the Asiatics despised the sun-god Seth whom they identified with the Semitic god Baal. The Seth worship centered in the city of Tanis or Avaris, the Hyksos capital near the Mediterranean coast. The Egyptians considered Seth to be the god of darkness, and later came to detest him as a wicked deity.

Note that Potiphar, an officer of Pharaoh's, the captain of the guard, to whom the Midianite traders sold Joseph, is called an Egyptian (Gen. 39:1). Such an important position would not ordinarily have been given to a native Egyptian by the conquering Hyksos rulers. Furthermore, Joseph's sphere of authority was over all the land of Egypt (41:43), whereas the Hyksos did not march up the Nile River to conquer Upper Egypt with its chief city of Thebes until about 1640 B.C.

Some scholars have tried to enlist as support for the Hyksos theory the statement in Genesis 46:34: "For every shepherd is an abomination unto the Egyptians." The point of the statement, however, is this: while Pharaoh favored Joseph and would give his relatives some of the most fertile land for their flocks (see 47:11), the requested portion of land must be separated far enough from the palace and court of the pharaoh to prevent the alien Hebrews from intermingling with the native Egyptians. During the Hyksos period, though, the Asiatic kings would have cared nothing about the feelings of the Egyptians in such a matter.

Another argument advanced by the Hyksos theorists is that Joseph rode in a chariot (41:43; 46:29) and that the Egyptians had horses (47:17). It is true that the Hyksos people undoubtedly were the ones who first introduced horses and chariots into Egypt from Asia. But it must be pointed out that while the Hyksos did not gain the ascendancy in Lower Egypt until 1720 B.C., archeological evidence indicates that they began to enter Egypt as traders and as slaves as early as 1900 B.C. Thus the presence of horses and chariots in the account about Joseph is not an anachronism.

The names of the two pharaohs who reigned, successively, from around 1900 to 1850 B.C. are Sen-Wosret II and Sen-Wosret III. Both were powerful, able rulers who controlled all of Egypt. It is very significant that the latter king abolished the power of the land-owning noblemen by reducing the governors of the various provinces to the status of servants of the crown and by taking away their feudal states (Hayes, *The Scepter of Egypt*, p. 196). It is altogether possible that the way in which Sen-Wosret III was able to suppress the feudal nobles is explained in Genesis 47:20: "Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's." The people even said: "We will be Pharaoh's servants" (47:25).

But God . . .

While the mighty Sen-Wosret III of the 12th dynasty may have made the young Hebrew his prime minister, he was but the tool of the Sovereign of the universe. It was God himself who caused Joseph to rise to such great prominence. Joseph was not negligent in making this fact known to one and all. He gave his sons meaningful names; especially that of Ephraim indicates his testimony: "For God hath caused me to be fruitful in the land of my affliction" (41:52). Joseph emphasized God's sovereign leadership to his brothers when he made himself known upon their second visit to the granaries of Egypt. "God sent me before you to preserve you a remnant in the earth, and to save you alive by a great deliverance. So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord to all his house, and ruler over all the land of Egypt" (45:7-8 ASV).

Let every Christian who receives promotion or special recognition humbly acknowledge God's hand in it as Joseph did. God is still sovereign today, and He installs upon the thrones of the nations, as well as at every post of lesser magnitude, whom *He* chooses. During these days of political unrest and rumors of war let us therefore maintain a strong faith in the Lord who is working for our good until He himself appears in glory to rule the earth.



Pictured above is a group of alumni and former students of the school who were in attendance at the California District Conference of Brethren Churches on the night of the Grace Seminary and College rally. Most of these are working in the churches and mission points of California, where 27 are now in active service. With the group are the Grace Ambassadors and Dr. Bauman, who also participated in the rally.

FROM JOHNSTOWN TO GRACE

(Continued From Page 527)

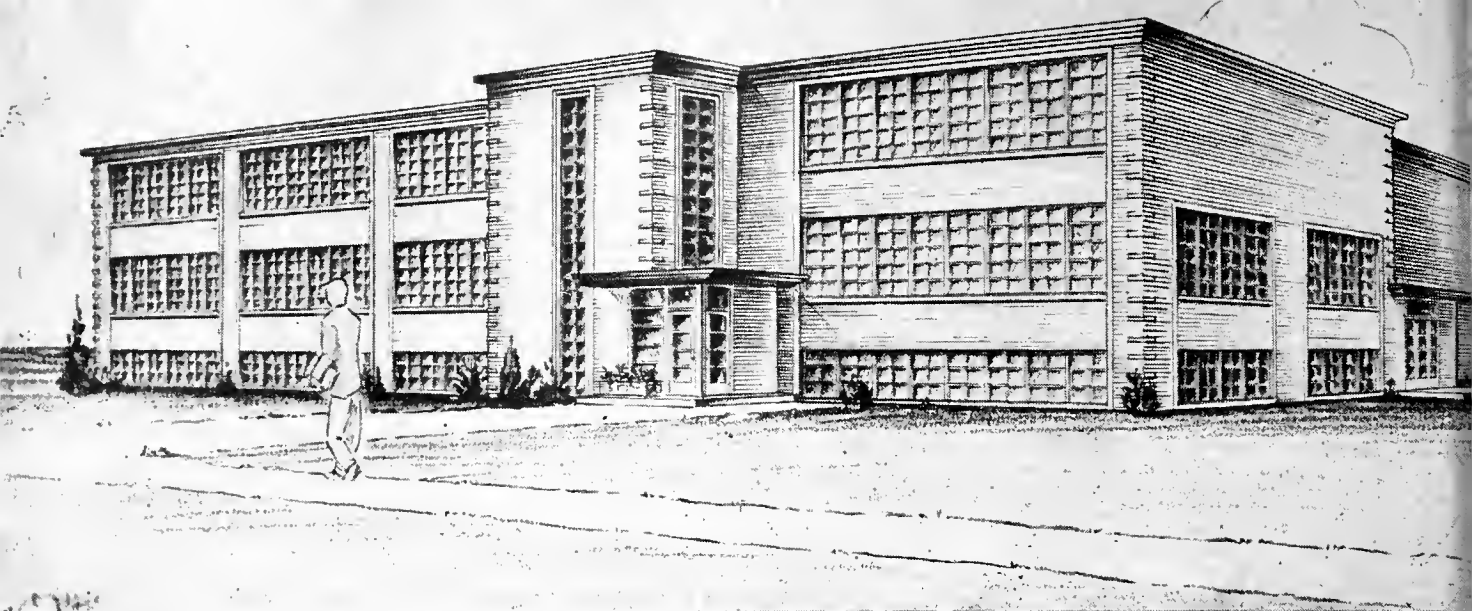
Grace Seminary has been dear to my heart for a long time. I have been a member of the board of trustees from the beginning of the school in 1937. I have watched the growth of the school until the present time when we have not only a standard seminary but a full four-year college that is taking its place among the outstanding Christian schools of the country. God has honored and blessed with an increase in enrollment each year.

This school is the only school of higher education owned and operated by the National Fellowship of Brethren Churches. It has a grave responsibility to the church which has supported and sustained it through the years. We believe that the products of the school have vindicated your confidence and your investment in it.

In our new capacity here at "Grace" we send greetings to all the loyal friends of the school. We hope to see many of you in the weeks that are ahead. We pledge ourselves to work untiringly to keep the school true to the great doctrines and practices to which it has been dedicated—a place where you can safely send your young people for a college and seminary education.

REPORT OF GIFTS TO GRACE SEMINARY JULY 31, 1956

General Fund Gifts:			
Accident, Md.	\$1.00	Meyersdale, Pa. (S. M.)	44.00
Akron, Ohio	103.50	Modesto, Calif. (McH.)	20.00
Albany, Oreg.	35.45	Modesto, Calif. (LaLoma)	73.00
Allentown, Pa.	25.95	New Troy, Mich.	23.00
Altoona, Pa. (F)	27.00	Nowalk, Calif.	90.00
Ankenytown, Ohio	74.00	Osceola, Ind.	154.57
Ashland, Ohio	16.00	Peru, Ind.	1.00
Beaumont, Calif.	2.00	Philadelphia, Pa. (F) ..	150.00
Bellflower, Calif.	48.00	Portis, Kans.	12.00
Camden, Ohio	8.00	Radford, Va.	18.50
Cedar Rapids, Iowa	106.00	Rittman, Ohio	66.50
Clay City, Ind.	6.00	Seattle, Wash.	48.39
Clayhole, Ky.	6.51	Seven Fountains, Va.	12.71
Covington, Va.	18.00	South Bend, Ind.	5.00
Cuyahoga Falls, Ohio ..	3.00	Spokane, Wash.	25.00
Dallas Center, Iowa	10.00	Sterling, Ohio	4.00
Danville, Ohio	10.00	Sunnyside, Wash.	37.00
Dayton, Ohio (N. R.) ..	793.75	Temple City, Calif.	7.00
Dayton, Ohio (P. P.) ..	45.00	Uniontown, Pa.	4.00
Everett, Pa.	11.00	Washington, D. C.	27.10
Glendale, Calif.	62.24	Waterloo, Iowa	124.50
Grandview, Wash.	90.00	West Alexandria, Ohio ..	3.00
Harrisburg, Pa.	66.00	Whittier, Calif.	537.00
Homerville, Ohio	13.00	Winchester, Va.	58.50
Inglewood, Calif.	49.50	Winona Lake, Ind.	27.00
Johnstown, Pa. (F)	257.75	Isolated Brethren	6.00
Kittanning, Pa. (F)	69.35	Non-Brethren	23.22
Lake Odessa, Mich.	15.00	Maintenance Gift	500.00
La Verne, Calif.	46.00	Total General Fund Gifts	6,164.25
Leamersville, Pa.	25.00	Designated Gifts:	
Limestone, Tenn.	23.00	Ashland, Ohio	40.00
Listie, Pa.	77.00	Waynesboro, Pa.	10.00
Long Beach, Calif. (F) ..	793.26	Winona Lake, Ind.	8.00
Long Beach, Calif. (N) ..	401.60	Non-Brethren	35.59
Los Angeles, Calif. (C) ..	3.00	National WMC	56.04
Mansfield, Ohio (Grace) ..	582.00	Building Fund Gifts ...	490.43
Martinsburg, Pa.	96.00	Total Designated Gifts ..	640.12
Meyersdale, Pa.	12.90		



He Prayed . . . and He Prayed Again

By DR. HOMER A. KENT, SR. Registrar

The prophet Elijah appears on the pages of Holy Scripture as an example of a man who believed in prayer. Looking at the story in I Kings to which reference is made in the James passage (Jas. 3:17-18), there are several important things about prayer which we will do well to consider.

First, Elijah was filled with intense *earnestness* as he prayed. The New Testament reference to Elijah's experience says he "prayed earnestly." Literally, he "prayed with prayer." This earnestness is graphically portrayed in the words: "He cast himself down upon the earth, and put his face between his knees" (I Kings 18:42). Elijah was desperately in earnest about the welfare of Israel. Are you desperately in earnest about the things for which you pray? Doubtless there would be a lot more prayers answered if there were more of the Elijah earnestness in the prayer experience.

Then, *in the second place*, Elijah had a definite *burden* upon his heart as he prayed. Definiteness was one of the characteristics of the prayer life of this man. One time he prayed for the life of a widow's son. Another time he prayed for fire to come down from heaven. Now it is rain that He wants even as upon a previous occasion he prayed for a drought. Rain now seemed to be the greatest present need in view of the three-year drought which had molested the land. So Elijah prayed for rain until clouds filled the heavens and the land was refreshed again.

There are many things for which Grace Seminary and College might pray, but a pressing need right now is for a new college building in order to adequately care for the increasing number of students God is sending our way. The present building which was erected to care for only the seminary cannot be expected to house a growing college also. The same God who answered Elijah's prayer for rain can also answer for us in the matter of this needed building. Will you join us in this

definite burden and continue praying until the evidence of definite answer is at hand, not in the form of a black cloud, but in the form of multiple purpose building to meet the urgent need of our school?

Notice, thirdly, that Elijah prayed in faith. Before he even bowed his knees to pray and when there was not a cloud in the sky, he spoke to King Ahab and said: "There is a sound of abundance of rain" (I Kings 18:41). That is faith. He knew that the drought was the result of Israel's idolatry and had come in answer to prayer. Now that Israel had repented he was confident that the same God would answer the prayer he was about to make. So even while he prayed he sent a young man to look for the visible evidence of the answer to his prayer. This is characteristic of real praying. It expects an answer.

Are we not justified in exercising this sort of faith in asking for a new building? A definite need is present as in the days of Elijah. Our young people deserve adequate facilities to pursue their education. This is our only denominational school. It would be a tragedy to have to send our young people away to other institutions simply because we are not earnest in seeing that the present need is supplied. We are dependent upon a trained leadership if we are to progress in our denominational work. God has promised to supply our need, but He expects us to be in a spiritual state fit to receive this supply. He has bidden us to ask largely of Him in times of necessity. Let us take Him at His word.

Finally, it deserves to be noted that Elijah prayed *persistently* until the answer came. He prayed for a while and then sent his servant to see if there was any evidence of answer to his prayer. There being no evidence, he did not become discouraged but prayed on. Not until the servant had been sent the seventh time

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I Will Awake The Dawn

Baccalaureate Message, By the Rev. Kenneth Ashman, Wooster, Ohio



David's Darkness

Rising rapidly from the west coasts of the Dead Sea, near the ancient town of Engedi, were high mountains and rugged terrain—so rugged that the area is described in I Samuel 24:2 as the “rocks of the mountain goats.” Here, David, when pursued by the jealous Saul, had gone into hiding. Hearing of David’s hideaway, Saul pursued him, ironically pausing to rest in the same cave where David had taken refuge. Hunted and hunter were thrown together, though Saul knew it not. David’s men urged him to arise and slay Saul. Now David had been anointed king; he was to lead the Hebrew people. Saul was standing in the way of the Lord. David seemingly would have every right to liquidate him. However, that would have been taking the initiative away from Jehovah, and that David refrained from doing. He did, however, embarrass the King by cutting off a portion of his robe while he slept. Even in this deed David’s “heart smote him.” Let it be known among us that we cannot touch the Lord’s anointed, no matter how far out of God’s will they may carry themselves. As you graduates go forth to serve the King of Kings you’ll meet with many who are out of God’s way and in your way. But labor on faithfully and let God handle such matters.

Psalm Fifty-Seven

Later the psalmist, looking back on that experience at Engedi, was inspired to write in Psalm 57 that his soul was “among lions.” It was night; the man of God was pursued, but for no fault of his own; his enemies were close at hand; he was thoroughly frustrated; he desired to do God’s will but was hindered by one out of God’s will; he was filled with trouble and anxiety; he had a task to perform and could not proceed. What was there to do as he hid away in the cave? Wait for another day with perhaps more opportune circumstances? *Not David!* In verse 8 he avows his purpose: “*I will awake the dawn!*” “I’ll not wait for circumstances to change, I’ll change the circumstances to causes. In the midst of night I will live as though it were day. I’ll act in the light of Jehovah’s future.” Through David, Jehovah was inaugurating an Old Testament Pentecost. Today, in the church calendar, is the celebration of Pentecost. It would be un-Scriptural to ask that you graduates bring in another Pentecost, but we do ask that you allow the Lord to manifest the power of Pentecost in your lives to awaken a new dawn for Christianity!

The dark circumstances of Engedi were manmade, created by the evil reflections of an unregenerate heart, the heart of Saul. A fitting description of the evil reign of the late Argentine dictator is found in the book: “The Night of Peron.” David lived in “The Night of Saul.” David characterizes that night as fraught with dangers—“lions, fire, spears, arrows, and swords” (vs. 4); he speaks of the “net” and the “pit” (vs. 6); he says that “calamities” have befallen him (vs. 1). You enter active service in an age of calamities. We live in man-made night. This is an age of:

Absurdities—A tourist sues the French Line \$50,000 because her Toy Poodle was kenneled between a Great Dane and a German Police dog and thus developed an inferiority complex. A college lad is fined \$25 for chipping a piece off Plymouth Rock, but the same civil authority subsidizes the salary of the college professor who chips away incessantly at the very foundation liberties of our land.

Amazements—In an H-bomb plant robots, without the aid of human hands, carry on intricate maneuvers and manufacture the stuff from whence history’s most powerful explosives are made.

Adjustments—Chaotic conditions, uprooted peoples, continual crisis—these are the backdrops for the drama of life today. Indeed it is night.

False dawns have been promoted but the night continues. Peale says: “Live in a world of positives.” That’s a false dawn—this is a world of negatives: sin, self, Satan, and only God’s power can effect a change. Intellectualism comes up with another false dawn, declaring that “education and evangelism are one and the same, and there is no difference between the new birth and spiritual growth.” Another false dawn is noted in the realm of healing. The extreme pentecostals conduct great campaigns without regard to Biblical truth; while the psychiatrists come up with the other extreme—healing without intervention of any divine power. Incidentally, conservatism too often finds itself in the middle on this score—too orthodox to accept any methods of man, and too faithless to accept any power of God. Communism, Catholicism, and Liberalism all come forth with promises of a bright utopia—all of them offering only false dawns.

But all is not in vain. These “dawns” serve their purposes. In a map of 1450, Cuba was pictured as large

as North America, and California was located south of India. It was all wrong, but men used the map and discovered new continents. In the log of Columbus it is written: "... mutiny . . . danger . . . hunger . . . but that day we sailed west," and America was found. Moses left the palace full of confidence (false dawn) but murdered a man and spoiled his chances to lead Israel. But, after years of herding sheep he was humbled and then went forth saying: "I AM sent me." In Pilgrim's Progress, the traveler found himself confronted with lions on both sides of the path, but the voice reassured him saying: "Fear not, the lions are chained, just walk straight forward."

David's Dawn

If the reflections of the heart of an unregenerate man, Saul, led to the darkness, it was the reflections of a regenerate man, David that ushered in the dawn. Two mysteries are being simultaneously revealed throughout history: (1) The mystery of iniquity, culminating in Antichrist (II Thess. 2a); (2) The mystery of godliness, culminating in Christ (I Thess. 3). Each of us is a part of one revelation or the other. Saul, in iniquity, brought darkness; David, in godliness, brought light. What will you do? David's godliness was manifested in praise under pressure (vs. 9); prayer unto God (vs. 2); and perseverance in purpose (vs. 7).

David's Design

How did David plan to "awaken the dawn?" Note four statements of the psalm:

He trusted in God (vs. 1). An Australian congregation saw their church destroyed twice by tornados. So, they constructed a unique building, with a steel roof, anchored down with heavy chains at all four corners. David's trust in the Lord anchored his soul to the Rock.

He cried unto God (vs. 2). As it was on the day that he met Goliath declaring: "You come unto me with spear and sword but I come unto you in the name of the Lord."

He committed himself unto God (vs. 3). A little lad asked for the moon that he might have a hat (halo) like Jesus. David didn't get his saintliness that way. He committed himself, being "a man after God's own heart."

He recognized the truth from God (vs. 10). And, knowing that God is the way of truth, he knew that he must follow that way. When Jonah ran away from God, he caused the storm (Jonah 1:1-6). By contrast, when Jesus ran toward God, He mastered the storm (Matt. 8:23-27). In like manner, we become creators or calmers of storms on the sea of humanity.

An Illustration

A New Testament counterpart to godly David would be the Apostle Paul. In the morning of life he was a ravenous wolf but by evening he had been transformed into a humble sheep. Note these truths about the apostle, truths which must be manifested in our own lives if we are "to awake the dawn" in what is now 20th century night:

Paul's Responsibility (Rom. 1:14). He knew he was hopelessly in debt, being creditor to the whole world. Further, he felt a sense of obligation to pay that debt. Such a sense of obligation lies at the root of every genuine spiritual service.

Paul's Readiness (Rom. 1:15). He was ready to be bound, beaten, buffeted; yea, even slain for the sake

of the Gospel. He said: "I was not disobedient to the heavenly calling" (Acts 26:19). Paul knew full well the price to pay for such a devotion to Christ. The battle he was to wage is the same you face today—law and grace, salvation by man or by God. And, knowing this, you will face the foe as he did, remembering that "where there is no cross, there is no crown." When the young man visited the art gallery with his mother and saw Christ kneeling in prayer, and weeping, he asked: "Why the tears, was He afraid?" "No!" And pointing out three sleeping figures in the painting, she said: "He wept because they had forsaken Him." The lad, expressing what must be the devotion of our own hearts, cried: "Stop crying, oh, man of Galilee, you can count on me."

Paul's Resources (Rom. 1:16). Of the power of the Gospel he was not ashamed nor afraid. He knew his own limitations—"as much as in me is"—but he also knew the resources of God. Paul cried: "I know *whom* I have believed" and I know He is able. I'll meet Rome's power with the Gospel and Rome's iniquity with Christ. I've got what it takes to pay the debt. Rome, here I come. I'll lighten that dungeon prison with a heavenly glow, and I'll awaken the spiritual dawn in the night of Rome's iniquity.

The Secret

What was the secret of spirituality in the lives of David and Paul? *A Unanimous Decision*. They were in agreement with themselves. David said: "My heart is fixed," and Paul reechoed: "This one thing I do." They knew full well the truth of James 4:8 that a double-minded man has a double will, a double motive, and a double devotion—and no single accomplishment. Their calling of God and desire of heart agreed. Their duty of office and efforts of life were one.

Made Comfortable. Both, as Paul wrote in Philippians 3:10, had been "made conformable" unto Jehovah. Their inward purposes and their outward performances were matched. No longer did they do God's will their way but God's will God's way.

Dominant Motivation. "Thee and Thee only will I serve," must have been the deep-seated motivation in the lives of these "dawn-awakeners." As was true in Paul's epistles, so was it true in these lives. Each epistle has one dominant thought—being introduced, explained, and concluded with a "henceforth." So it was with their lives—"fought, finished, henceforth."

Spirit-filled. The Holy Spirit clothed himself with David, with Paul—so must it be with you graduates. Wherever you are called to serve, you'll find a program—you must put a passion into that program if you are to bring any light out of the darkness.

David's darkness was his trial, his dawn was his triumph, and his design was his trust. Paul was hopelessly in debt, but absolutely committed, and thus confidently unashamed.

In the Alpine districts of Piedmont and Savoy, at dawn, when all has gone well, the shepherd on the highest peak, seeing the first rays of dawn, lifts his Alpine horn to his lips and cries: "Praise God, the Lord." As each shepherd down the valley hears the cry he too reaches for his horn and reechoes the note of praise. Soon the whole countryside is full of the triumphant cries of the faithful shepherds. We too are shepherds of sheep—one, two, or a flock of many. Let us "AWAKEN THE DAWN" of glory with the cry from confident hearts: "All will be well, Praise God the Lord."

THINGS RELATING TO—

By ELENER NORRIS

The students at Grace shouldn't get unduly homesick for their relatives because life at Grace is a family affair. A few examples of relatives from last year's student body will serve to illustrate this. In addition to being physical brothers, several students are brothers in Christ and also "Brethren brothers." The threefold brothers include David and William Frettinger, Homer, Jr. (a professor) and Wendell Kent, Lynn and Glenn Knepper, Charles and Kenny Koontz, Glen and Gordon Lockwood, Dick and Randy Maycumber, and Bob and Dick Messner. Janet, Janice, and Nancy Weber qualify as "Brethren sisters."

Three brothers brought their little sisters to Grace. Wayne Snider brought Alice; Ken Moeller brought Esther. Ernest Bearinger not only brought his sister Eunice Miller but also brought his brother-in-law, Clark Miller. Other "in-laws" in Grace are Dave Heydt and Earl Wittmer, Mary Ringler and Ken Moeller, Ed Ramsey and Jim Smals, and Jack Stange and Earl Hodgdon.

A few students are privileged (?) to have their parents at Grace. Dr. Kent's two "little boys" have their place on the Grace campus as does Dr. Bauman's "little" Sonny, Mrs. Byers' Glenn, and Ernie Bearinger's daughter Carolyn.

Paul Gehman came to the school where his Uncle Herman (Hoyt) is dean. Perhaps Doug Cassel influenced his cousins, Janice Grubb and Sonya Saufley, to come to Grace. New student, Ray Johnson, is a cousin of Bob and Dick Messner.

Nine Grace wives followed their husbands not only to Grace but into Grace. These couples include the Roland Crosbys, the Carlton Fullers, and Bob Hornes, the Jesse Humberds, the Ernest Lees, the Cecil Lewises, the Clark Millers, the Al Stefflers, the Arnold Stovers and the John Watts.

HE PRAYED . . . AND HE PRAYED AGAIN

(Continued From Page 530)

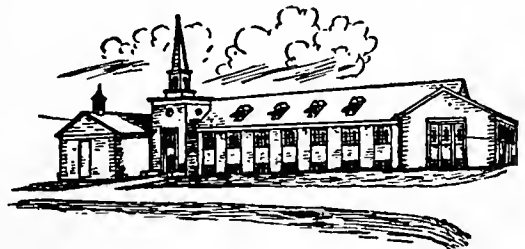
was there any evidence (I Kings 18:44). And even then the evidence was far from spectacular—just a little cloud rising up from the sea—but Elijah knew that his prayer was about to be answered and, true to his conviction, the heavens were soon filled with clouds and there was a great rain that deluged the earth.

Already the "little cloud" is being seen in the matter of the proposed new building on Seminary Hill. Some have already caught the vision of the need and are responding to it. We are convinced that this is but the beginning of a far greater response, and as we keep praying there will be a full shower of blessing in the form of an edifice rising upon our campus to house the wonderful young people who are our responsibility to train for the Lord.

MUELLER'S PLAN FOR GETTING THINGS DONE

The first three years after conversion I neglected the Word of God. Since I began to search it diligently, the blessing has been wonderful. I have read the Bible through 100 times and always with increasing delight. I look upon it as a lost day when I have not had a good time over the Word of God. Friends often say: "I have so much to do, so many people to see, I cannot find time for Scripture study." Perhaps there are not many who have more to do than I have. For more than half a century I have never known one day when I had not more business than I could get through. For 40 years I have had annually about 30,000 letters, and most of these have passed through my own hands. I have nine assistants always at work corresponding in German, French, English, Danish, Italian, Russian, and other languages. . . . But I have always made it a rule never to begin work till I have had a good season with God. The vigor of our spiritual life will be in exact proportion to the place held by the Word in our life and thoughts. —From "George Mueller of Bristol."

GRACE



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KITTANNING, PA. On July 16, 1944 the cornerstone was laid for the First Brethren Church, the main structure being dedicated March 30, 1947 (center). The parsonage (at left) was built and the mortgage for it was burned July 24, 1955. Ground-breaking for the Sunday-school annex was held Nov. 20, 1955, and this unit was dedicated to the Lord July 15, 1956 with Rev. Harold Etling, national Sunday school director, as the speaker. The new Sunday-school annex (right rear in photo) is 30 by 57 with three full floors. The lower floor is one single

NOTICE. Inasmuch as the next issue (Sept. 1) must be gotten on the press early to avoid the rush of our national conference, there will be no news brief page.

HATBORO, PA. The 11½ acre tract of land purchased by the Suburban Brethren Church is in the middle of a new housing development. In addition to a church building, possible future development may include a Christian day school and a recreation park.

BUENA VISTA, VA. Rev. and Mrs. Edward Lewis, of the First Brethren Church, celebrated their 25th wedding anniversary Aug. 5. The congregation surprised them with a carry-in dinner at the church on Saturday Aug. 4 and showered them with a generous supply of gifts. Plans are being made for evangelistic meetings to be held sometime this fall with William Howard as evangelist and Mr. Lewis will in turn hold meetings at the Clearbrook Brethren Church.

CHANGE OF ADDRESS. The new address of Rev. and Mrs. Ralph Hall is 2240 Edgevale Rd., Columbus, Ohio. Please change Annual.

CHEYENNE, WYO. The ground-breaking service for the new building of the First Brethren Church was held Aug. 12. The new location is at Walnut Drive and Forrest street just off Highway 30. Russell Williams is the pastor. A dinner in honor of Construction Crew Number One was held previous to the ground-breaking service.

WAYNESBORO, PA. At the organizational meeting held at the First Brethren Church July 30 the following officers were elected: Rev. Earle Peer, moderator; Rev. Paul

Dick, vice moderator; Mr. Ed Cordell, secretary; Mr. John M. Stillwell, Sr., treasurer. The ministerium was organized with the following officers elected: Rev. James Dixon, president; Rev. Russell Weber, vice president; Rev. Earle Peer, secretary-treasurer.

SOUTH GATE, CALIF. Rev. David Morsey, of the Mountain Brethren Church, La Crescenta, Calif., was the guest preacher at the First Brethren Church Aug. 12.

WINONA LAKE, IND. The third unit of the Brethren Construction Crew is being organized for Southern California and will be headed up by Max Fluke, of Everett, Pa. Charles Koontz, graduate of Grace Seminary will assist in the work. The Fluke family and Mr. Koontz will leave shortly after conference.

STERLING, OHIO. Rev. James Young has accepted the call of the First Brethren Church, and will assume his new duties here about Sept. 1.

CHANGE OF ADDRESS. The new address of Prof. Herbert Bess is 3555 Dixboro Road, R.R. 5, Ann Arbor, Mich. Prof. Bess is associate professor in Grace Seminary, and is on leave of absence doing graduate work in the University of Michigan.

WASHINGTON, D. C. Rev. Kenneth Teague was the guest preacher at the First Brethren Church on Aug. 12, 19, 26, during the absence of the pastor, James Dixon.

ROANOKE, VA. On Aug. 3 Miss Betty Lyle was united in marriage to Robert E. A. Miller, Jr., son of Rev. and Mrs. Robert E. A. Miller. Robert, Jr. will attend Grace College this fall.

auditorium with green glazed tile walls and acoustical plastered ceiling. The two upper floors contain 12 classrooms, several closets and restrooms. The new unit makes it possible to accommodate an attendance of 500. Wm. Schaffer is pastor.

ALBANY, OREG. Rev. Glen Welborn resigned from the pastorate of the Grace Brethren Church on Aug. 5. He and his family expect to go to Winona, Minn. soon to help a group of believers organize a Brethren Church.

ASHLAND, OHIO. The new lots for the new Brethren church in south Ashland have been cleared of indebtedness, and the architect is working on the plans for the new building. The work is being sponsored by the Grace Brethren Church, Miles Taber, pastor.



ASHLAND, OHIO. Edwin E. Cashman was ordained to the Christian ministry in a special ordination service, Sunday morning, Aug. 12. His father, Rev. A. D. Cashman, pastor of the First Brethren Church of Dallas Center, Iowa delivered the ordination sermon. He was assisted in the service by Rev. Miles Taber, Rev. James Cook, and Rev. Charles Taber. The newly ordained minister is the assistant pastor of the Grace Brethren Church, Miles Taber, pastor.

By GLEN WELBORN
Albany, Oreg.

In the first of this series of three articles, the supernatural aspect of the virgin birth of Christ was discussed. The burden of that article was to impress our hearts with the fact that the birth of Jesus was wrought by the miraculous power of God. The natural way for children to be born into this world is through the God-ordained agency of both man and woman. But Jesus was born of a virgin without the agency of man. That indeed was a miracle. It had not occurred before, and it has not occurred since. Jesus is the only one who has ever been born in such a manner. Believers believe it, and through faith in Christ are saved. Those who reject it have no saving faith in Christ and are condemned.

In this article, the national aspect of the virgin birth of Christ is considered. The nation is Israel. Like it or not, to be fair with the Word of God we must reckon with this nation as to its relationship to Christ and His virgin birth.

THE NATION'S FATHER

Two thousand years before Christ was born, God called one man out of earth's mass of fallen mankind for the purpose of preserving a righteous people for His name. He set Abraham apart and gave up the rest. To this obedient man God made a wonderful unconditional promise. God told Abraham to "look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever" (Gen. 13:14-15). That land was called the land of Canaan. It is known today as the land of Palestine.

THE NATION NAMED

To Abraham was born Isaac. God said: "And thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him" (Gen. 17:19). To Isaac was born Jacob with whom God confirmed His unconditional promise

with Abraham (Gen. 28:13-14). Jacob's name was changed to Israel. He became the father of 12 sons. Out of these 12 sons come the 12 tribes of Israel.

THE NATION'S KINGS

After many years God gave to the nation of Israel a great king who was of the seed of Abraham. His name was David. Through the prophet Nathan, God sent word to David, saying: "And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever" (II Sam. 7:16). Of the seed of David, king after king came to the throne in Israel until we come to one God cursed because evil had waxed worse and worse. God was turning His divided kingdoms of Israel and Judah into captivity among the gentiles. The kingdom of Israel was carried away by the Assyrians. God sent His prophet Jeremiah to Judah to cry against their evil, and to inform them of their coming captivity in Babylon under King Nebuchadnezzar. The last king to reign over the kingdom of Judah was King Jehoiachin (II Kings 24:6). This is the same man called elsewhere in the Bible by names of "Coniah" and "Jechonias" (Jer. 22:24 and Matt. 1:11). Upon this king God pronounced His curse: "O earth, earth, earth, hear the word of the Lord. Thus saith the Lord, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah" (Jer. 22:29-30).

How can this be? Had not God used the words "for ever" and "everlasting" when He made His unconditional promises to Abraham, Isaac, Jacob and David? Didn't He mean what He said? Is God now breaking His promise with these patriarchs? Is the throne of David to remain empty from Jehoiachin on forever? There is a curse upon this line that flows from Abraham, through David, down to Jehoiachin. And this curse brings it to a halt with this last king. The curse is not upon Abraham's or

David's seed, but upon Jehoiachin's seed.

THE NATION'S VIRGIN-BORN KING

From all human appearances it looks like God got himself into a corner. How is God going to keep His word of promise made to Abraham and David, and at the same time keep His word of curse made upon Jehoiachin and his seed? But God is not man. He keeps His Word. And, unlike man, He does not corner himself. In the very next chapter of Jeremiah God says: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS" (Jer. 23:5-6).

This righteous Branch and King is Jesus Christ. He has not yet taken the throne of David, but He will. But how can He? Isn't He of the seed of Jehoiachin? Turn to the first chapter of Matthew and examine that genealogy. It starts with Abraham. Moving on to verse 6 we come to David the king. Going on down to verse 11 we pick up Jechonias (Jehoiachin) who was king at the time Judah was carried away into captivity in Babylon. We move on down to verse 16 and we find Joseph who begat . . . No, no, it doesn't say that Joseph begat Jesus. Joseph is of the seed of Jehoiachin, and no one of his seed is to sit upon the throne of David.

The virgin birth of Christ is God's answer to His own promise and curse. Because Joseph is not the father of Jesus, the curse of Jehoiachin is not passed on to Him. But because Joseph is the husband of Mary, of whom was born Jesus, Jesus has legal right to the throne of David.

Even though Christ is not the seed of Joseph, He is the seed of David through Mary, who is a de-

(Continued on Page 540)

FAITHFULNESS

SUMMARY OF MESSAGE

Moderator's Address—Iowa District Conference, Cedar Rapids, Iowa—June 28-30, 1956—By Richard E. Grant

By the gracious will of God, we are assembled in Cedar Rapids for our annual Iowa District Conference of Brethren Churches. We are gathered together that we might experience a blessed time of mutual fellowship and counsel. May we go back to our respective positions in our churches refreshed and with a new vision of our blessed Lord, and a burning desire to be faithful in our service to Him.

The theme of your moderator's address is: "THE NEED OF IOWA IS FAITHFULNESS." We believe every sober-thinking child of God will agree that faithfulness is needed in our Brethren homes, our Brethren churches, and in our Brethren interests.

FAITHFULNESS IS NEEDED IN OUR BRETHREN HOMES

There is a need of faithfulness to our marriages. It has been said that "charity, begins at home," and it also must be said that "faithfulness, begins at home." Faithfulness must have its beginning in our Brethren homes. The first question of spiritual concern is not whether you are a faithful teacher, or a faithful deacon, or a faithful trustee, or a faithful member of the church. No; the first question is: "Are you faithful to your marriage vows?" What is the situation in the privacy of your own home? Are you faithful to the Biblical standards of marriage as set forth in Ephesians 5:33? Brethren, our marriages must be right or God will withhold His hand of blessing. The Apostle Peter writes in his first epistle that the relationship between a husband and his wife must be Scriptural that their "prayers be not hindered." Logically then you cannot be faithful to your Brethren interests if you are not faithful to your own marriage.

There is a need of faithfulness to our children. No parent is ever faithful to a child, in the fullest sense, who fails to fully accept all the responsibilities and privileges of being a good mate. A poor wife never makes a good mother, nor

does a poor husband ever make a good father. A happy husband and wife relationship is *absolutely foundational* to being faithful to children.

Faithful parents train their children in the way of the Lord by both lip and life. The child must see, as well as hear, instruction. Children should not be sent to Sunday school and church, but they should be taken by both parents. The habits of children are molded early in life, and the habit of attending all the services of the church should begin at the cradle age. Youth is a time of strong impressions, and Brethren parents should be certain that children get their impressions from God's Word. Our generation is already looking to Hollywood for standards of dress and custom. Parents must build a bulwark against this influence by providing consistent example and practice in the home. Discipline is a lost art in most homes, but God's Word still insists that the "rod" is a necessity in a proper, well-balanced discipline.

There is a need of faithfulness to devotions. The family altar is the answer to a spiritual home. There is no substitute for daily devotions around the old family Bible. A Spirit-filled family discussion about the blessed Book will correct many of the serious defects arising in our homes. We urge the Iowa District of Brethren Churches to set a new goal of enlisting 100 percent of her families to maintain a daily family altar. No family can backslide while on her knees.

There is a need of faithfulness to neighbors. Every Brethren home should be an evangelistic outpost. Our neighbors ought to be the object of our prayers and witnessing. The slogan of the Iowa brethren should be: "Each Family Win a Family." The responsibility of each family is to win the family next door. In order to accomplish this goal it will necessitate our having a happy marriage, a family altar, and disciplined children. May God help us to win our neighbors.

There is a need of faithfulness to hospitality. The Scriptures plainly exhort that every family ought to be cordial and warm in regards to entertaining guests in their homes. In Romans 12:13, the Apostle Paul sets forth the proper Christian attitude toward guests when he writes, "given to hospitality." Hospitality is an evidence of the "born-again" experience. Being a child of God begets a love for fellow Christians. Let us be on guard that we do not place convenience above our responsibility to provide for God's servants. Let us be faithful in our homes in regard to our marriage vows, our children, our devotions, our neighbors and our hospitality.

FAITHFULNESS IS NEEDED IN OUR BRETHREN CHURCHES

The statistical report prepared by our district statistician clearly indicates an urgent need for faithfulness to our local churches.

There is a need of faithfulness to the services of our church. The average attendance of the morning worship services of our Iowa Brethren churches is only 78 percent of our total membership. This is a distressing sign of lukewarmness. The attendance of our evening services is even more alarming. Only 45 percent of our Brethren membership appears regularly for the evening evangelistic hour. The most important service of any church group is her prayer meeting. Only 25 percent of Iowa Brethren attend the prayer service each week. Perhaps this explains in part why The Brethren Church is growing so slowly in Iowa. In the last 10 years the Iowa churches have gained only 200 members. Last year our seven Brethren churches in Iowa with an aggregate membership of 800 brought only 56 souls to Brethren altars. We added only 67 new members last year. This should send us to our knees in confession of unfaithfulness.

There is a need of faithfulness to our doctrine. The motto of The Brethren Church is: "The Bible, the

whole Bible, and nothing but the Bible." We state our belief in the "whole" Bible and at the same time fail to evidence conviction toward certain doctrines that are presented in God's inspired Word. Let us consider two doctrines that are in grave danger of neglect among present-day believers.

(1) The doctrinal separation. This doctrine has unmistakably marked The Brethren Church in days gone by. It has been a precious quality. Separation as set forth in the Scripture means a "positive dedication to the person of Jesus Christ." Separation is not just a list of what we do not do, but is an absolute dedication to live a Spirit-filled life before a dying, degenerate world.

(2) *The doctrine of nonconformity.* In Romans 12:2 we are commanded "and be not conformed to this world." This means we are not to pattern ourselves after this world's standards of speech, dress, activities, and customs. We are living in treacherous days. The inroads of worldliness are pressing so seriously that it demands a constant warfare to maintain a position of nonconformity. Worldliness is surging across our churches and it needs to be uncompromisingly renounced from the pulpit, followed by carefully setting the example in speech, dress, habits, pleasure, business, and our social relations. It is the hour to rise to the occasion, and demonstrate spiritual backbone in denouncing the wrong and pronouncing what is right.

There is a need of faithfulness to prayer. The Brethren Church stands at this hour in solemn need of help to thwart the vicious wiles of the Devil. The Devil battles to keep us off our knees. Prayer is our greatest resource of power. There need be no lack in our churches. God has what we need, and we can get it if we will but get upon our knees and make our wants known. Your moderator recommends that a greater emphasis be given to Biblical preaching and practical application of prayer.

There is a need of faithfulness to giving. The Bible unmistakably sets forth Christian stewardship. (Read I Cor. 16:2). This passage teaches (1) systematic giving, (2) proportionate giving and, (3) regular giving. The command to give is just as imperative as that concerning baptism. Every believer, young and old, rich or poor, is called upon to obey.



Richard E. Grant

There is a need for faithfulness in evangelism. The multitude outside the church are perishing for lack of dedicated witnesses. The Lord has commanded every member of His church to be His witness. The matter of witnessing is not confined to ministers, missionaries, and teachers. It is the privilege and duty of all members of the body to witness for Christ. Everyone of our churches ought to be following a program of tract distribution and personal testimony.

FAITHFULNESS IS NEEDED IN BRETHREN INTERESTS

There is a need for faithfulness to Grace Seminary and College. In a very real sense it is true that "as the seminary goes, so goes the denomination." The greatest blessing and the greatest danger in our brotherhood is centered at Grace Seminary and College.

We must pray daily for our school. This conference should thank God and commend the faculty and the board of trustees of Grace Theological Seminary for contending for a fundamental and conservative position in these days of liberalism. We dare not fail the Lord, or our school, by not praying, or by not vitally supporting them.

There is a need for faithfulness to missions. The Brethren mission field is worldwide in scope and needs dedicated men to plan and organize its evangelism.

Thank God for raising up in our midst the Brethren Home Missions Council which has inaugurated an aggressive program for serving souls in the homeland. The goal of home missions is "200 Brethren churches by 1960." Home-mission churches are the answer to the need for increased growth of our home base. If we are to see any appreciable growth in the future we must invest our prayers and money in home missions.

The Foreign Missionary Society of the Brethren Church is responsible

for our organized foreign evangelistic efforts. This society has been able to rejoice in seeing over 20,000 souls baptized and received into The Brethren Church in foreign lands. What a privilege and trust it is to share in these glorious victories through our prayers and gifts!

There is a need for faithfulness to Sunday-school and evangelism boards. The greatest failure in our Brethren churches lies in the realm of evangelism. We are truly evangelical, but not very evangelistic. God has preserved His whole Word in our hands. It is the Brethren boast, and I believe it is so, that no other group of God's people has so rich a deposit of God's truth.

But right here is our failure! Seven churches in Iowa with a membership of 800 people brought only 56 souls to Brethren altars last year. We gained only 67 members. Pray that our Sunday schools and churches will begin to see mighty results with the able assistance of our Sunday-school and evangelism boards.

There is a need for faithfulness to the Missionary Herald work. We thank the Lord for the enlarged and effective ministry of the Brethren Missionary Herald. The Herald has proved a successful media of transmitting important information, devotional material, educational material, and distinctive denominational literature. The Missionary Herald should receive our whole-hearted support.

CONCLUSION

Finally, beloved brethren, the hour is late. We live in a world of uncertainty, unrest and increasing worldliness. Our witness and service is lacking in many respects. But there is no lack in God's service to us. He is faithful. His program does not change. His eternal purpose is unaltered. He is still dealing with the church, but the shadows are lengthening and "the night cometh when no man can work." Tomorrow may be too late! Tomorrow it may be too late to be faithful to your Brethren home, your Brethren church, and your Brethren interests. Today is ours! Let us accept the challenge to be faithful, and when our Lord returns for His church may He say to each of us: "Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of the Lord" (Matt. 25:21).

To speak of someone existing before birth is so fantastic we almost hesitate to mention it. Yet, if we wish to take the Bible at its word, we must admit that the Jesus who walked in Galilee's dust walked on celestial sands. The Jesus who looked across the seas looked with eyes that beheld the seas of God's splendor. The Jesus who was baptized in the River Jordan had been baptized in eternities past. Jesus who had no place to pillow His head on this earth had pillowed His head on the bosom of the Father in ages past.

When a baby is born we do not think: "Well, what dark mysteries will this child bring from the life before birth, the life beyond." This would be God-dishonoring and platonic way to think. But there is one who was born long ago to a virgin named Mary, before whom we are forced to stand in silent awe. For Jesus the baby had previously been robed in royalty, now in swaddling clothes.

Everything about the earthly life of our Lord must in some way echo His activities before His birth. Before He was the carpenter of Nazareth, He was the constructor (carpenter) of the worlds. Before His life in Nazareth, He forged the seeds of all trees of which lumber is made. "Every house is builded by some man, but he that built all things is God" (Heb. 3:4).

"O could I speak the matchless worth,
O could I sound the glories forth
Which in my Savior shine,
I'd soar and touch the heav'nly strings,
And vie with Gabriel while he sings
In notes almost divine."



By Rev. GENE WITZKY
Mansfield, Ohio

The Pre-existence Of Christ

INSTALLMENT II

It is difficult to describe a God so infinite, and so we agree with Charles Wesley who wrote: "O for a thousand tongues to sing My great Redeemer's praise The glories of my God and King, The triumphs of His grace."

Perhaps you have never considered the pre-existence of Christ in just this light, but if Jesus Christ did not exist in heaven with the Father before He came to Bethlehem's manger, then He is not the wonderful Saviour He claimed to be. If Jesus did not exist before with God, as the Son of God, then He could never die on the cross for the sins of the whole world. If Jesus is not eternal with the Father, then He is not big enough, not pure enough to be our Saviour. A Saviour not quite God is a bridge broken at the other end. But thanks be to God, we know Jesus is pure enough, grand enough, big enough to save to the uttermost all those who come unto Him for salvation. For though His feet touched the earth, His shoulders towered into the heavens. Though His life here was brief, He had to go back to His throne into an existence which had no beginning. This is just a taste of the infinite God we have as demonstrated in the person of our Lord, who said: "I am Alpha and Omega, the first and the last, the beginning and the end" (Rev. 1:8).

The wonder of the pre-existence of Christ lies not so much in the fact of it but in the activity of it. For a man living today to reminisce about his exploits with Napoleon Bona-

parte would be sheer nonsense, but for the person of Christ to sit down and recall "his goings forth" with the armies of heaven would be the natural thing. For us to speak with a "saw it firsthand" attitude about the downfall of Alexander the Great would be folly, but for Jesus to mention the details of the Devil's defeat and removal from heaven is in keeping with His glorious eternal state.

Wonder of wonders! He was there before the morning stars sang together, and He taught them to sing. He saw every angelic being, and no doubt molded their gracious form and then watched them strut the courts of heaven for the first time. He was with the Father when Adam and Eve were placed in a perfect garden which He had helped to make. He was with the Father when man was led blindly into sin, and He felt the pain only a God of holiness can feel when His creation is marred. He and the Father were one when the fountains of the deep had to be opened, and the windows of heaven, to blot the stench of sin from the nostrils of God. Jesus was with the Father when man defied God and built the tower of Babel. No doubt He went with God to see this puny tower, which was very big as God saw it a picture of the sin heaped in man's heart.

The preincarnate Christ was the Jehovah who dwelt in the tabernacle and "that spiritual drink . . . that spiritual rock that followed" Israel through the wilderness" (I Cor. 10:4).

Come Ye Apart for Worship

SECOND IN SERIES

By Rev. ARTHUR CASHMAN
Dallas Center, Iowa

When anyone wishes to listen carefully to a favorite radio program, it is necessary to come apart from every other station on the dial and be completely separated unto the one particular station. There must also be separation from all conversation, duties, and responsibilities during the entire program. In much the same way it is necessary to "come apart" for worship if it is to be effective and pleasing to God.

The text in Psalm 95:6 says: "O come, let us worship and bow down: let us kneel before the Lord our maker." We are invited to come and worship and this implies withdrawal from all concerns and distractions and give undivided attention to Him who is the object of our worship. When the pastor or church visitor tries to encourage nonchurchgoers to attend public services on Sunday, he is often told that the family worships God by the way of the radio. Usually this means that a religious program is turned on, but the mother is busy tidying up the house or preparing the noon meal; the father pours over the Sunday paper, and the children either play or are reading the funnies. How foolish to call this worship! There can be no worship in the home by the believer without fully "coming apart."

To worship is man's highest purpose. He was created for fellowship with God: of that fellowship worship is the sublimest expression. All of the exercises of the religious life including meditation and prayer, love and faith, surrender and obedience—all culminate in worship. There we gather up our whole being and present ourselves to our God to offer Him the adoration and glory which is His due.

Not only are we to "come apart" from all secular activities when we worship but also from certain unspiritual qualities which are contrary to the moral perfections of God.

We must "come apart" from all unholy practices. God is holy and

thus requires holiness of those beings made in His image (Lev. 19:2; I Pet. 1:15).

We must "come apart" from an unforgiving and revengeful spirit. God is full of mercy which is a ministry of love for the relief of those who are guilty and unworthy (Exod. 34:6-7; Isa. 55:7; Eph. 2:4).

We must "come apart" from all respect of persons, all deceit and dishonesty. God is a just, or righteous, God (Deut. 10:17; Jer. 11:20; Rom. 2:11).

We must "come apart" from hatred and every attitude or disposition that hurts others. God is love (Jer. 31:3; John 3:16; I John 4:10).

To worship God acceptably, we must also "come apart" from those errors that arise from unspiritual conceptions of God.

We must come apart from the error which localizes God. "God is a Spirit" and is everywhere. He fills all space. The woman of Samaria as recorded in the fourth chapter of John's Gospel asked where God should be worshiped. In effect, our Lord's reply to her was: "Nowhere in particular, but everywhere." "Neither in this mountain nor yet in Jerusalem is the place" (John 4:21). It is not a question of cathedral, church, chapel or hall, but wherever a heart yearns for God and pours itself forth.

We must "come apart" from the idea that certain accustomed forms must be followed. "Our fathers worshiped in this mountain," therefore some think we must worship there also. True worship is not an outward form nor outward ceremony, but the going out of our wills toward and after God. It is not merely the tone of the voice, or feelings touched by old memories.

We must "come apart" from mistaken objects of worship. Man instinctively bows before that which is greater, wiser or better than he. Some of the ancients worshiped power and saw God in the whirl-

wind, in the lightning and the thunder. But the forces of nature are not God. The philosopher bows before wisdom. The scientist stands in awe of electricity, gravitation and force. The spiritual man bows before goodness. The true worshiper worships the Father.

We must "come apart" from the mistaken nature of reverence. The Samaritan woman had what is called reverence—lingering recollections of the old mountain and respect for the prophets. But what was her life? He with whom she lived was not her husband. In other words, reverence, veneration and awe are feelings which belong to the imagination and are neither good nor bad. A man may kneel to divine things yet never have bent his heart to goodness and purity.

We must "come apart" from failure to distinguish between interest in theology and interest in religion. The religion of the woman of Samaria was almost nothing, but her theology was most orthodox. She did not ask whether the man before her was pure and spotless or whether His life was spent in doing good, but was He sound upon the vital question of the Temple? Skill in controversy is not a test of spirituality.

Let us take care that all our relations to God, and all our communications with Him are honest relations. If our body is on its knees, let us be sure that our heart is also on its knees. If we close our eyes, let us see that we close our imaginations. If we say words, let us be aware that they exactly represent our thoughts. If we ask anything, let it be the thing we want. If we promise, let us be sure we mean it. If we confess with our lips, let us see that our minds are confessing with their inward convictions. Let worship be worship—a beggar knocking at the door; a sinner prostrate for mercy; a child speaking to his father, a saved man thanking; a saint rejoicing.

Two Rescued From Drowning

By GLEN WELBORN
Albany, Oreg.

A boy of the Grace Brethren Church, Albany, Oreg., won a trip to the coast for his work in his Brethren Boys Club.

The Club leader took the boy, along with the boy's older brother and father, to the Pacific Coast about 70 miles distant. They planned to do some fishing in the bay, so they took their fishing gear along. Near the mouth of the bay the four of them walked a rugged rock jetty far out into the bay to fish. Out toward the end of the jetty the rocks had been piled higher than those nearer shore. All were having a good time catching fish as time slipped by. During this time the ocean tide had changed and was coming in. The water in the bay was rapidly rising. It was then that the club leader discovered that several inches of water had already covered the rocks between them and shore. He immediately gathered all the fishing gear and took it ashore. He quickly returned to help the youngest boy to shore. As they worked their way over the rugged water-covered rocks, a wave hit them and washed them off their slippery footing. They were about 500 feet from shore and the tide was carrying them away from the jetty. The boy could not swim. The club leader could, but he could not make it to shore with the boy. Hope was fast fading for the two.

Two boats with outboard motors were anchored some distance out in the bay near the end of the jetty. Frantic cries from the father went out to them for help. One fisherman looked up for a moment, then went back to his fishing without giving heed for the salvation of two drowning persons. The other boat gave heed, pulled anchor and came to the rescue just as the two were about to sink beneath the surface for the last time.

We thank God for a club leader who will stick by a boy even though it meant near death. We also thank God for having at least one boat nearby with men who responded to the crying need of a drowning man and a boy.

That same evening as the club leader was relating the fearful story to me I thanked God for His mercy. As the two of us knelt to pray in the church, I thought of something else. Could not those two boats represent two classes of Christians in our churches today? The struggling man and boy, though themselves believers, may well represent lost souls struggling in the sea of life. Soon they will sink beneath the condemning waves of sin and perish forever in Satan's hell. "The wages of sin is death," God's Word pronounced in Romans 6:23. These souls will die. They will perish. They will go to hell under the sentence of the second death. They will be lost from God and heaven forever. Right now they are slipping down and away. But who cares?

Who cares? Some of us don't! Some of us are like the men in the first boat. We sing, "Rescue the Perishing," while we comfortably sit in the church pew. We hear from God's Word His call to us to go out and win the lost to Christ that they may be saved. Then throughout the week we go about our multiplied chores and pleasures without putting forth a hand to lift a lost soul to Christ who is mighty to save. Those men in the first boat were too occupied with their own pleasure to rescue two drowning fellows from watery graves. Such men can justly be criticized. But wait a minute! If we are guilty of the same thing in the spiritual sense, our criticism will turn upon us with a far more weight of condemnation.

But again we thank God for the second boat. And we most certainly thank God for the kind of Christians it represents. There are some Christians who care for the souls of

men. Such Christians are passing out gospel tracts to the lost. They are witnessing to lost souls. They are doing their best in their churches to make them soul-saving stations. They give to missions. In short, these are not allowing material things and pleasures to hinder their devotion to Christ and their vision for the lost.

In which boat are you? "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. 126:6). A little further back in the Book of Psalms we read this woeful cry: "I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul" (Ps. 142:4).

THE VIRGIN BIRTH

(Continued From Page 535)

scendant of David through David's son, Nathan (Luke 3:31 and Rom. 1:3). Christ is the seed of the woman (Gen. 3:15). "But when the fulness of the time was come, God sent forth his Son, made of a woman" (Gal. 4:4). "And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob [Israel] for ever; and of his kingdom there shall be no end" (Luke 1:30-33).

The virgin birth was God's way of providing a king of the seed of David for David's throne without destroying the legal line, and at the same time avoiding the curse placed upon that line. Israel will yet be saved. Israel will yet live in the land God promised to Abraham and his seed. Israel will yet have a king to sit upon the throne of David forever. God's Word will not and cannot fail. He will accomplish all that He has spoken. "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth ever for ever. The zeal of the Lord of hosts will perform this" (Isa. 9:7). No man can stop Him. No combination of nations can stop Him. Men and nations better get in line with God, for God will have His way!

The BRETHREN MISSIONARY HERALD



FOREIGN MISSION NUMBER

SEPTEMBER 1, 1956

Many Needy Souls Ply the Amazon's Waters



EDITORIALLY SPEAKING

By Russell D. Barnard

Board and Society meetings—

These items are being presented just a few hours before the opening session of the annual meeting of the board of trustees of our Foreign Missionary Society and, of course, during the week before the annual meeting of the Society itself. This is a strategically important time, since there are 15 missionary families who will be present for interview and for the planning of our mission work for the months and years ahead. There will be much time spent in prayer, and long hours of discussion and decision.

Only open doors—

Of his work in Ephesus, Saint Paul said: "For a great door and effectual is open unto me." This could truly be said by our missionaries in all six of our mission fields and by those on every station in every field. For some the door stands more widely-open and seems to be even a larger door, but all are doors and all are open. We are amazed at these glorious privileges in the preaching of the Gospel. We are made to say: "Who are we that we should have such blessing?" But we stand in consternation in the presence of the great responsibilities which these open doors present to us; great open doors always present great responsibilities. Responsibilities are to those who have heard and accepted the Gospel—that we should teach them. Responsibilities are to those who have never heard the Gospel—that we should reach them. Responsibilities are to those who have gone to the ends of the earth—that we should support them. Responsibilities are to those needed ones who are ready to go to the harvest fields—that we should send them. Responsibilities are to the other unevangelized fields aside from the six where we now serve—that we should enter them. And our responsibilities are to you Brethren believers everywhere—that you should know of these great privileges, these great responsibilities, these great opportunities that beckon us. Only as we all stand together and work together, pray together and give together, will we be able to buy up these opportunities and measure up to these responsibilities.

Foreign missionary speakers available—

We are happy to have our churches use our foreign missionaries as guest speakers at any time. We shall be happy to inform you when missionary speakers are in your areas or districts. Of course, our missionary rally season will again be February through May in 1957. But churches are not limited to this season in the using of our foreign missionaries. Quite a number of our missionaries desire to spend several months in study in the USA or abroad, so many of them will not be available during the so-called foreign missionary sea-

son—February through May—and if you desire to have them visit in your churches during this furlough, it will need to be before the rally season of February through May. You may correspond with the missionaries directly, or if you desire, you may correspond with our foreign-mission office at Box 588, Winona Lake, Ind., and we will forward your invitation to the missionary.

Missionary travels—

Rev. and Mrs. William Samarin and their two daughters, Manya and Ramona, have just arrived in Africa for the beginning of their second term of missionary service. A cable received says: "Arrived safely and glad to be back." Brother Samarin is a missionary pastor, but has been used very largely in the preparation of the reading materials in the Sango language. During furlough he took further preparation in the general field of languages. We anticipate a time of great usefulness during this second term in Africa.

Rev. and Mrs. J. Keith Altig and their son, Steven, are making last minute preparations to sail to Brazil, as we write these notes. They are due to sail from the West Coast directly to Belem, Brazil, on August 21. This will be the beginning of a second term of service for them. During their first term of service they had the privilege of pioneering in our field in Brazil. After an extended furlough, they are now returning.

Miss Estella Myers is due to sail for France from New York City on August 31. From France she will fly to Africa. Miss Myers was a member of the pioneer party that sailed for our field in Africa in 1918. She has continued in a faithful and effective service since that time, serving as a nurse and in language and translation work also. She completed the translations of the New Testament into the Karne language several years ago, and is now returning with a specific responsibility that she may translate and adapt translations of the New Testament for the Pana people.

Mr. and Mrs. Donald A. Spangler, who were presented to you in earlier issues of the *Missionary Herald*, have completed arrangements and will sail to France on the same ship with Miss Myers. They will spend six months or more in language study in France before proceeding to the field in Africa. Mr. Spangler is trained in work relating to printing and the offset press. An offset press will be purchased and should arrive on the field at about the same time as the Spanglers.

Rev. and Mrs. John Zielasko and family plan to fly to Brazil, leaving New York City during the first week in September. This will be the beginning of a second term for them. Brother Zielasko serves as a missionary pastor.

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ARNOLD R. KRIEGBAUM, Executive Editor

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THRILLS of Our Missionary Experience

By ROBERT S. WILLIAMS

Missionary to Africa

We do have our thrills and excitement on the mission field. There is the thrill of the hunt. We have wounded a buffalo and are following him in the hope of finishing our kill. Careful now! Watch every bunch of grass and tree and stone. It is amazing how little it takes to hide one of those big beasts. Watch behind you too, for he has an uncanny way of circling and coming on you from behind. He has become the hunter now, and we are the hunted. Ah, there he is! There he is in that clump of grass! Take careful aim this time; this shot must not fail.

Then there was the time when we were driving home at night. Suddenly the boy beside me clutched my sleeve. Mister! Mister! There's an animal, a leopard, lying in the ditch beside the road. By this time we had passed the place. But we turned crosswise in the road and focused our spotlight on the place. Yes; there he was: two fiery eyes glared at us out of the darkness. Then there were two pairs of flaming eyes, two leopards. We got out of the car in order to see better and to handle our gun to better advantage.



This shot did not fail!

Watch out! Watch out! He is coming after you! Oh! Oh! ! Sure enough, one pair of eyes was coming our way with mighty leaps. Then we realized that it was not a leopard but a much smaller animal which the leopard was trying to catch. Instinctively it had recognized man as the least dangerous enemy. It ran right under my feet and escaped into the woods beyond. The leopard stood up, glaring angrily at seeing his supper escape from his grasp. But there was worse fate awaiting. Suddenly the gun spoke. The leopard seemed to stagger. He growled in pain, or was it just rage? Anyway, he had dodged out of the beam of our light and we couldn't spot him again. We listened but there was no sound. There was nothing we could do till morning. At dawn we found the leopard, quite dead, less than 10 feet from where he was when we shot.

Oh, we have some thrilling experiences sometimes. But the most thrilling experiences are not those of the woods and of the hunt.

One night a man stood up in prayer meeting to give his testimony. "I used to persecute the Christians," he said, "and cause them all the trouble I could. But now Jesus Christ has come into my heart and made a new man and now I am your brother. Thanks be unto God." An enemy of God had become a child of God. That WAS a thrill.

Sometimes when we give the invitation at the close of the service, some old person will come down the aisle. When we ask him (or her): "Why did you come?" we hear the reply: "I came to believe on Jesus. I have tried the ways of the world all these years and found them vain and unsatisfying. I have wasted my life following the ways of the Devil. But now I come to Jesus. I know He can meet my needs." We question him pretty closely and see that he really knows what he is doing and that he means what he said.

Or perhaps it is a young boy or a young girl who comes. "I came to believe in Jesus." And when we question him, he knows what it is all about. "Yes; I know I am a sinner. I want Jesus to wash away my sins. I don't want to go back into the world. I want to follow Jesus." These are REALLY THRILLS for the missionary.

Again, we lay our hands on the head of a faithful servant of Christ and dedicate him to the holy office of elder. We take him by the hand and speak the words of the sacred charge: "I charge thee before God, and the Lord Jesus Christ—preach the Word; be instant in season, and out of season . . ." Ah, that is a *thrill* that really *thrills the soul*.

And there are those occasions when we have stood beside an open grave. A faithful servant is being laid to rest. He has been faithful; he has been true to the end. He has refused when his relatives and friends have urged him to resort to the old heathen customs and practices. He has faced death with calmness and assurance and confidence in the Lord Jesus Christ. He has warned his family and friends in his last hour, in his dying breath, to trust in the Lord and keep on trusting. He has found joy and peace for this life, and hope and assurance for the hour of death. "Turn not back," says he, "to the weak and beggarly elements of the world."

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What is a Literate Church?

By Rev. CHARLES R. TABER
Missionary to Africa

In missionary circles today we are hearing a good deal about a literate church on the mission field. It is generally agreed that it is very desirable to have a literate church, but little is said by way of definition.

In the first place, we must realize that the expression "literate church" is redundant. For what kind of church is it whose members are illiterate? The church of Jesus Christ is built on Him, and we learn of Him only in His Word. In other words, the Bible is basic to the very existence of a church. The degeneration of the church in the Dark Ages had many causes, but surely not the least was the scarcity of copies of the Bible coupled with general illiteracy. If we define a church as a body of believers capable of governing itself, of supporting itself, and of propagating itself, then we must assume at the same time the presence of the Word of God and the ability of members to read it intelligently.

But what does it mean to be literate? There are many levels of literacy, among which the lowest which anyone could conceivably call literacy is the ability to pronounce on sight words and syllables. Generally, we have had to be satisfied with this or less in Oubangui-Chari. We require "reading ability" before baptism. But what a reading ability! Currently the ability to "read" by quoting from memory a page of a primer is judged sufficient by many of our African brethren, themselves not well-educated. But surely this is not literacy in any useful sense! As far as practical realities are concerned, if I cannot read with understanding a page of the New Testament, I cannot read at all. Furthermore, such a low level of attainment permits no real practice, and soon even it disappears.

No; by literacy we cannot mean anything less than the ability to read intelligently a simple Bible passage. The people must be able to "search the scriptures daily" for themselves, or their spiritual life will wither and the church will disappear.

Further urgency is added by the realization that we do not know how long we will be able to work in Oubangui-Chari. Every year sees attitudes hardening a little, Africans a little more impatient of white suprem-

acy and tutelage. By and large, this is not nearly so prevalent among Christians as among pagans. But it is there, and there is nothing to make us foresee that the trend might be reversed. The possibility looms that any African-run government would tolerate white supremacy in the church as little as in the government. Then we would have to drop everything and leave our converts at whatever level of spiritual maturity or immaturity they had reached.

Now it is evident that, under such circumstances, unless the church is literate so that it can draw its sustenance directly from the Bible instead of having it predigested by a missionary, it cannot long survive. Then the labor and tears and suffering of 35 years, the



Graduation time at Bible Institute

sacrifice of a number of lives will have been in vain. God forbid that it should ever happen!

But what can we do to ensure the survival—let us dare to say the triumph—of the church in Oubangui-Chari when we leave? There is nothing more necessary or more fruitful than for us to direct our efforts along a twofold path—Bible translating and teaching the people to read.

What is necessary to read the Bible intelligently—what is necessary for the church to feed itself on the Scriptures? In America, we take for granted an elementary education and even a secondary education for everyone. Is any less sufficient for African Christians? Or put it this way: how intelligently do Americans read the Bible with only a grade-school education? I am not discounting the work of the Holy Spirit; if there is any contradiction between the leading of the Holy Spirit and education, it has not been apparent at home. Now if we have found a basic general education necessary for the spiritual welfare of American churches, there is nothing to indicate that it would be different in Africa. While the African is not inferior in intelligence to the average American, neither is he so much superior that he can get along as a self-made uneducated man any better than the average American.

And if this is true of the people, how much more

(Continued on Page 547)



These and others are being taught to read

Literature for a Literate Church

By Dr. ORVILLE D. JOBSON

Missionary to Africa

"The entrance of thy words giveth light; it giveth understanding unto the simple" (Ps. 119:130).

From the very beginning of the Mission in Africa, your missionaries have recognized the imperative need of providing the Scriptures and Christian literature for the African Christians. Our first efforts consisted of mimeographed or typewritten sheets of Scripture verses, translated into the dialects of the people, to be memorized in Sunday-school and pre-baptismal classes. It was by means of these verses that some of the first Christians learned to read.

Mimeographed sheets and booklets continued to be the only available literature until in the early thirties when several Gospels had been translated and were printed by the British and Foreign Bible Society. These were quickly followed by the New Testament in Sango and Karre. During this stage in the Mission's program for providing literature, several songbooks and Bible-verse booklets were prepared by the missionaries and printed for us by the American Presbyterian Mission at Elat in the Cameroun.

By the late thirties the Mission had six stations and a Central Bible Institute; the need then for more printed matter became acute. To help this matter the Lord provided several additional mimeographs and multigraphs. The machines worked overtime in putting out Bible-school lessons, special Scripture memory-verse booklets, songbooks, beginners reading booklets, and for a while even a monthly news sheet. Today a mimeograph or multigraph is standard equipment on all of our 12 stations to care for all lesson materials.

However, after World War II, the demand for larger editions of our widely-used booklets was greater than these small machines could supply, and the Lord provided a small hand press to meet this new need. The press, located at the Bible Institute, has had a fruitful ministry. Such items as songbooks in several dialects, a beginners reading booklet, an elementary Bible course covering the books of the Pentateuch, a translation of Dr. McClain's "Bible Truths," and many other booklets were printed, some of which were in editions up to 5,000.

Still our needs grew, and there was a demand for more materials, Bible stories, a still more complete series of beginner's readers, with illustrative cuts and various sizes of types, and in editions up to 10,000. Ostinently, the old press could not produce the goods. It was a secondhand one to begin with and several parts were broken in shipment. So in the inadequacy of the press to produce the new series of beginner's readers, we sent the manuscripts to the States and a printer in Pennsylvania put out the three new readers,

N° 2 DÉCEMBRE 1954 L'ILLUSTRÉ MENSUEL AFRICAIN
FAIT RIRE ET REND JOYEUX TOUS LES AFRICAINS



ENVOL—new Biblical magazine in French

10,000 of each booklet, and sent them to Africa. These booklets with illustrations and graded sizes of type have produced a new interest in learning to read, and created a demand for more illustrated Biblical literature.

In 1954 a new Biblical magazine in French appeared—the "Envol" (English translation, "In flight"). This periodical was sparked by Mr. Trevor Shaw, a New Zealand newspaper man who caught the vision of a Christian periodical in French as a counterpart of "The African Challenge," which he launched several years before in Nigeria, and which has had such a phenomenal success. The Mission looked forward with great anticipation to this publication and we took over 500 copies of the first issue. The missionary pastors enthusiastically sold and gave away copies of "Envol" to the French-reading constituency of the Mission. Unfortunately, only a small percentage of our people can read French sufficiently to understand the message of the magazine. "Envol" continues, however, to have a circulation in the Mission of 100 or more and especially at Bangui.

This magazine has created a desire for something of its kind in Sango, the trade language of Oubangui-Chari. This would require an editorial staff and a press on the field to produce such an illustrated paper.

So the need of a new press—able to produce the best in color illustration and teaching aids that could handle

(Continued on Page 549)

MARY MISSIONARY—



Can a Little Child Help?

I wonder if you have ever noticed how God uses small things to perform His mighty wonders? Take the little piece of dust which forms the center of each drop of rain. The rain that falls depends on these pieces of dust. The water fastens onto the pieces of dust. This makes the raindrops. In that way the dust helps to supply water for us.

Just think, if it were not for the little drop of water, or rain, falling high in the mountains somewhere in the northern part of the United States, we could not have the mighty Mississippi River emptying its great source of water into the Gulf of Mexico and, in turn, into the ocean.

God uses these small things to perform His mighty wonders. How wonderful is our God!

God loves the world. He made a plan to save people. He did not send His message of salvation through a mighty angel nor a giant of a man. But what did He choose? A Baby. And this Child can save everyone from sin. He will save every soul who puts his trust in Him.

I am reminded of the Brethren work in Honolulu, Hawaii. God used little things through which to magnify His great name. It began with a small class of boys and girls in a home. In three short years it has grown to between 80 and 100 boys and girls. They meet every Lord's Day to worship the Lord. And many adults have been saved. From this beginning, many adults have been reached for the Lord. Today there is a regular church established. This came about through God's using little things.

God has said: "A little child shall lead them." This is true many, many times, both on the foreign fields and at home. Through children talking to their parents, many mothers and fathers are brought to Christ and salvation. And who would deny the power of children, and of little things, in the purpose of God in building up His kingdom?

We all know it takes 100 pennies to make one dollar. So, too, it takes the total strength of God's family, including His "little" ones, to perform God's mighty work for today.

May we, as God's children, yield ourselves to Him completely? Yes; even in the little things! Thus He can perform His work through us and glorify His mighty name!—Mrs. Foster Trestise.

MISSIONARY HELPER OF THE MONTH

Beckie Fogle is our "Missionary helper of the month"! She lives with her parents in France.

They are missionaries there. Last year Beckie was back in the USA on furlough. She and her parents, along with her brothers, Victor and Neal, returned to France in February.

Beckie is 8 years old. Victor is 7, and Neal is 5.

Just recently Beckie has been in the hospital. She had her appendix removed. We are glad to say that she is coming along real well. Praise the Lord for taking care of her. Praise Him, too, for making her well again! He is a loving Lord.

Beckie will be glad if all of us "missionary helpers" will pray for her. This is one thing that we can do. Don't forget to pray for her mother and father, too!



Missionary Helpers . . .

Have you prayed for the missionaries today?

Yes; We Are Going Back

(Rev. and Mrs. Donald Miller and family are now in France where they are engaged in further study of the French language at Tours before they return to Africa several months from now. Their address is Chez M. Baudry, Petit Paris, Chateau Renault, I.L., France.)

Going—going where? A few months ago (August 1955) we were busy getting ready to go home—home to America. Now we are going again. Where? Home to Africa. Africa is home in one very real sense of the word, for it is the land that we feel God has sent us to minister in, and it is with genuine joy in our hearts that we return to that portion of His vineyard.

"ARE YOU GOING BACK?" We have been asked that question several times while home, and our answer could be nothing else but an affirmative one. The love of God has embraced the entire world and God gave His Son Jesus Christ to die for all humanity, none excluded; yet there are still millions who are walking in utter darkness having never heard of salvation by grace through faith in the finished work of Jesus Christ on Calvary's cross. Proverbs 3:27-28 declares: "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbour, Go, and come again, and tomorrow I will give; when thou hast it by thee." Thousands in our section of Africa are still bound in the chains of heathenism, superstition and fear, knowing nothing of the God of peace. Their many gods are not gods that bring peace to them, but they are gods that must be constantly appeased or else they will cause some great harm to overtake them. Many gods—yes, but no Saviour. "Withhold not good from them to whom it is due." Surely we readily admit that the real Gospel of peace is due them, and it is in the power of our hand to give to them.

As we go we extend a hearty "thank you" to each of you for your many expressions of love and kindness shown to us while home. Naturally, it is with a certain amount of mixed emotions that we say, "Good-bye," but there is also great joy in our hearts as we return to the so-called land of darkness with the Gospel of Light. Brethren, let us "pray one for another."—Donald F. Miller.

THRILLS OF OUR MISSIONARY EXPERIENCE

(Continued From Page 543)

He has passed the great test and passed victoriously into the presence of his precious Saviour.

These are the thrilling experiences of a missionary's life when he sees souls for whom Christ died come to know His saving grace. When we see those who are bound and blinded by superstition and sin and Satan, set free into the glorious light of God's Son, our Saviour Jesus Christ, that is the most thrilling of all our missionary experiences.

"... neither be ye sorry; for the joy of the Lord is your strength" (Neh. 8:10).

We are going back to Africa. We are grateful that we have the privilege of going back. We are glad that we are going back. Why? "Neither be ye sorry." Be ye not sorry for opportunities for the One who became obedient unto the death of the cross. Be ye not sorry for joys in the One who commanded our ways to go to all peoples and who committed His Word unto us.

"For the joy of the Lord is your strength." True joy is the joy of the Lord. We have true joy when we really surrender to Him and He leads us. So often, as we are traveling, we find ourselves saying that Romans 8:28 is still in God's Word. Do these phrases sound familiar?

"It would not have arrived but . . ." "It came at just exactly the right time." "It would have happened but . . ." "If we had not come but . . ." No matter what we are doing or on which continent we are living, we, who are bound together in Christ, are able to say, "BUT . . . THE LORD."

We are glad for your year with you, for our furlough fellowships. If we live in fellowship with Christ, we have fellowship one with another. What sweeter earthly joy can be found than is found in friendships and fellowship begun in Christ. We were refreshed as we gathered in God's houses of worship. We were encouraged as we met prayer partners. We were lifted up as we heard praises in hymns. We were humbled by your gracious hospitality. We shall not forget your many kindnesses unto us in His name. For all of these things we say "thank you."

May I give you this verse in God's Word as my wish for you; may we all be as Abraham who "staggered not at the promise of God through unbelief; but he was strong in faith, giving glory to God" (Rom. 4:20). Let us go on, not staggering, "for the joy of the Lord is our strength."—Lois Miller.

WHAT IS A LITERATE CHURCH

(Continued From Page 544)

of the leaders! We take for granted a seminary preparation for the ministry, a preparation that assumes a background of *higher* education.

To sum up, if these things are necessary in America for the good of the church, they are just as necessary in Africa. We need elementary schools for the mass of children who will someday be the church. We need secondary education and advanced Bible training for those who will preach, and teach school. And for this we need young people who will give themselves to the ministry of teaching school, and who are willing first of all to get the thorough language and specialized training necessary. It is only by education that we can raise the Africans to the place where they can replace missionaries so that we can do with fewer rather than more missionaries. It is only by Holy Spirit-directed education that we accomplish our work of planting a vigorous church in Oubangui-Chari.



Rev. Donald Miller



Mrs. Donald Miller

The Karre Were a Cruel Tribe

(This article is the tenth in a series on the early history of the Brethren Africa mission.)

By MISS ESTELLA MYERS

"... for the dark places of the earth are full of the habitations of cruelty" (Ps. 74:20).

We had been at Bassai less than three weeks when one of Brother Gribble's workmen died. The people in the village mourned all night, wailing and yelling to the sound of the drums. Women threw themselves on the ground and behaved generally as if they were mad. In the morning there was silence for a time; then a cry of joy was heard. I asked one of the natives what was going on and he said: "We have just poisoned two women who were the cause of the workman's death. They had evil spirits."

At once I ran to the village, only to find the two women lying on the ground, dead. The people had gathered around them and the man who had given the poison told me what he had done, thinking something good and worth-while had been accomplished—that evil spirits had been killed. I listened to his story then told him he was a murderer. As soon as he realized I did not agree with him, he ran to the mountains. However, the government found him and brought him to the French government post. He was in prison about a year; then one day the official called in all the chiefs and others, and shot the man in their presence, saying they would do the same thing to anyone else who poisoned a woman. This stopped the poisoning of women.

However, the tribal superstition that evil spirits in women cause death is not yet overcome. While out itinerating from village to village I have found women shut in huts to starve to death, put there by the chief who said they had evil spirits and had caused the death of his brother.

One day while traveling toward Bellevue through the field, I heard women crying. I asked the "push-push" men to take me to the police. There I saw two women buried in the earth with their arms and legs in holes, lying on their stomachs, face down. A two-year-old child, standing by one woman, was crying also. I asked the other women why these two women were buried there. They said their husbands had placed them there saying they had evil spirits and had been the cause of his mother's death. In the distance I heard sounds of mourning and saw a crowd gathered. Seizing a native hoe, I started to dig the women out. The crowd came over, also the husband who was very angry because I was taking his wives out. He said he had bought them and could do with them as he liked. I told him he could not do things like that and if he didn't know it I would have the administrator tell him. He changed at once, pleaded with me not to tell the official, and began to unearth the women. I called the chief, told him to keep order in his village and not to let anything like this happen again or he also would go to prison.

Not long ago I said to the old men: "You do not kill women, claiming they have evil spirits, as you used to do when I first came here." "No," they said, "the govern-



The Gospel has changed the lot of African women

ment does not permit us to do that now, but the women have evil spirits just the same." Only a change of heart in an African native will persuade him to believe that deaths are not caused by evil spirits in women. To this day we have trouble among our people with this ingrained tribal belief, and at our present station a convert is not baptized until he assures us he has given up this belief that evil spirits in people cause death.

Someone has said: "Where nature is found at its best, man is found at his worst." How true this is in Africa! Formerly the Karre were cannibals. In their tribal wars the Baya or Karre brought the dead warriors back to their villages and ate them. My native helper in the dispensary, Garcon, told me that as a child he had often sat around the earthen pot with his father to eat the flesh of an enemy slain in battle.

In the early days while itinerating for the first time through the territory of the Karre tribe, I entered a village with my men who carried the "tipoi" and my baggage, which consisted of a cot, duffle bag, little trunk, chop box, chair, and folding table. Chief Pou Kone gave me a place in which to stay in his village, and also a hut for my porters. After telling his people of the love of God and the way to be saved, I retired for the night at an early hour, for I was very tired. During the night I thought I heard snoring and, wondering about it, lit my lantern. Sleeping in and around the hole in the wall that was the door of my hut, I saw my whole group of porters. In the morning I asked them why they had not remained in their own hut. They said: "This chief is a cannibal. After we went to bed we thought it best to leave and sleep in and around your door to protect you. He is a very cruel man, and this way he could not reach you without going over our bodies." They also said that, in order to make his enemy suffer, this chief would kill his enemy's child, eat it in his presence, and force the enemy also to partake of the flesh of his own child. This chief lived to be very old. Seldom have I entered his village to evangelize without being reminded of this instance of my faithful heathen boys in those early days.

OPERATION DODGE

AN AUTOBIOGRAPHY

PART 7

We are leaving the Language Committee meeting at Fort Crampel—Prof. Beaver, Dr. Taber, and I. But what is the idea of starting north? We arrived from the south. How will we ever get home this way?

Then I learn we are not headed home quite yet. We are going to do some exploring first, to locate the new medical center.

We arrive at our mission at Batangafo in time for dinner. We can almost smell Lenora Williams' good cooking!

The Williamses are not at home! Out on a bush trip. So the kitchen is raided and a bachelor-style dinner enjoyed.

Leaving Batangafo we have to cross a large river on a barge. This is the river on which the Williamses expect to travel to visit their chapels in their new side-wheel boat. But that is not large enough to carry me across! And the barge belongs to the cotton company and operates only when they have cotton to haul. Will it be running today?

There it is, bringing a cotton truck across. We are in luck!

After about 60 miles we bump right into another river—and there is no barge! It is not nearly so wide as the other one but it is plenty swift; and even if we are able to ford it, can we ever get up the far bank? It is a good thing I have my creeper gear, but how can I get any traction to pull out of the water up that steep clay bank? Ah, there are some rocks at one point. If we head for them, perhaps we can make it.

Well, that was not so bad. But then, isn't that the way it always is? Obstacles are only bad before you tackle them, not after you have overcome them.

After a few more kilometers, we come out onto a brand-new road. In fact, it is far from being finished, and certain sections are not yet open for traffic. But we are determined to plow through, because this new road is the main artery running north and south right through the heart of our mission. It is the road by which the majority of our missionaries will travel to and from Bangui. This part of the road is right in the center of the great northern section of our field, where 90 percent of our African Christians live. This is where we are going to look for a spot for the new medical center of the mission. Won't it be thrilling to be the first auto to focus my headlights on the new sight?

So I dig in for all I'm worth to get through the sand and dust the road scrapers have thrown up. With Wayne Beaver's hand on the wheel it gives me a feeling of confidence that we will get through; and sure enough, before long we come out onto a section of the road where there has already been a little travel.

We begin to watch for nice sites on which to build a mission station.

There is a beautiful wooded knoll. Yes; but it is stony, the ground is not good for gardens.

There is a nice glen. Yes; but it is too low, the breeze would be shut off and it would be unbearably hot.

There is a wonderful spot. Yes; but it is too far from the center of population.

That spot would make a most picturesque mission station. Yes; but the natives tell us the stream dries up completely in April.

Couldn't you get water by digging a well? Nobody knows.

Water develops into our most difficult problem.

The original thought was to locate near Boguila, a village of about 1,000 inhabitants, the largest along this stretch of road. But at the end of the dry season the only water is found in some mud holes. And for a hospital there *must* be abundant good water.

Baffled by this problem, camp is set up for the night. About nine o'clock Dr. Mason, Mr. Balzer, and Mr. Samarín appear to help the others in the search.

It is too hot to sleep in the rest house, so they lay on their cots out under the stars talking far into the night.

Tomorrow will bring light for the day.

(By Dr. Floyd W. Taber, Yaloke, Africa)

LITERATURE FOR A LITERATE CHURCH

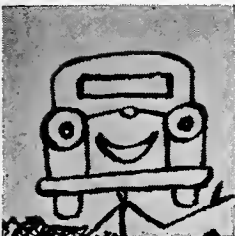
(Continued From Page 545)

our readers, periodicals, and Biblical devotional materials—becomes an urgent need. The missionaries have asked the board to present this need, and now it appears that the Lord will provide the funds. He is doing the "exceeding abundantly" in also providing a missionary candidate, now approved, who is thoroughly acquainted with the offset press, and accepts the responsibility for operating the same.

With pen and press, both consecrated to the Lord, our Africa Mission and African churches are provided with a mighty weapon for evangelization and diffusion of the Biblical message. Projects long contemplated can now be carried forward to completion. A daily devotional booklet and prayer calendar can now be provided. Simple studies in the books of the Bible, begun several years ago, can now be prepared for the press. Tracts for distribution and Bible-verse mottoes can now be provided to the Christian community. And, should the Lord direct and provide, an illustrated Christian periodical in the language of the people.

The Communists and Roman Catholics have entered the field of literature in a big way, and it is paying off. With such a press, we too have the possibility of reaching not only the saved but the unsaved. Color and illustrations must be profuse. But above all else the message of Christ, brief and poignant, to appeal to the hearts and minds of those who read.

Let us pray for the safe arrival of the press to Africa, for the operator, the writers and the translators, that this new step forward in evangelization by the printed page and diffusion of Biblical truths in lessons and booklets, be used of God for the glory and speedy return of our Lord Jesus Christ.



FAITH IS REASONABLE . . .

By Rev. ROBERT E. A. MILLER

St. Petersburg, Fla.

"Come now, and let us reason together," saith the Lord . . ." Our Christian faith is harmonious with the best of reasoning that man has been given by God. These are two main lines of evidence establishing the validity of our Christian faith. Revelation is the polestar that provides the guiding light for a sure foundation of eternal truth.

God's Word is God's revelation. But what about the unbeliever who cannot appreciate nor receive the supernatural revelation of spiritual truth because of his very condition? (I Cor. 2:14). There must be a way to reach that man. I believe there is.

God has endowed man with reasoning powers. Let it be said immediately here that revelation and reason are not necessarily in opposition. Both are gifts from God. If it were not for our inherent reasoning powers, God's revelation would make no sense to us at all.

Apart from revelation which is most certainly the Word of God, man is endowed with the ability to reason up to a point which demands his belief in the Christian faith. This approach is greatly needed today for the simple reason that men apart from faith in Christ will not accept the revelation of God's Word—the Holy Bible. In fact, the Bible doesn't make sense to a man of the world who has no spiritual life.

However, God has given to every man a conscience, a deep sense of the difference between right and wrong. Not that he can always determine what is right and wrong, but that he ought to do what's right and not what's wrong. This law of human nature God has planted in man universally with only slightly different moralities. There is no place on earth where a man is admired for running away from his family when they are endangered, or given honor for double-crossing his best friends.

By reason, based on every day facts, we are made to believe in a real right and wrong. Mistaken about them? Yes; people may be often mistaken about them just as they often get their arithmetic wrong in the checkbook. But the

truth remains, it is not a matter of taste and opinion, the mathematical table stands untouched.

The next point established by reason is perhaps the crux of the whole argument leading to the Christian viewpoint. Not a man in the world keeps the law written in his own conscience. Here's proof: I shouldn't have treated the children so short tonight, but I was tired. That shady business deal, yes, but I was so hard up. . . . Help So-and-So? I guess I did promise to, but I didn't know I would be so busy. And as for your behaviour to your wife (or husband), if I knew how irritating they could be, I wouldn't wonder at it—and who am I, anyway? Our excuses, we all seem to have some we think quite valid, are one more proof that we must believe in the law of human nature itself.

Reason gets us this far at least. First, that human beings universally have this idea that they ought to behave in the right way. Secondly, that they don't behave that way. God's revelation is certainly in harmony with this reasoning. "For all have sinned and come short of the glory of God" (Rom. 3:23). But since our approach is to the unbeliever, we continue to follow the line of human reasoning.

The next question concerns the reality of this moral law. It is not simply a fact about human behavior in the same way as the law of gravity is simply a fact about how heavy objects react. Although neither is it a mere fancy. Men ought to be unselfish, ought to be fair. There is something real—a thing that's really there, not made up by man himself. Reason must now admit it. A real law which none of us made but which presses on us. And behind the law there must be something or someone. As yet we will not say whether it is personal or impersonal.

Take the universe we live in, we want to know whether it simply happens to be here for no reason or whether there is a power behind it that makes it what it is. No observation of the many facts of our universe itself will give the answer. The power behind the universe couldn't possibly be one of the facts or a

record of those facts. Thus pantheism is unreasonable. But where's the answer to our quest?

The nearest thing I can examine first is man. When I examine myself, I find that I don't exist on my own, that I am under operation of law. Somebody or something has set a standard and I am to behave in a certain way. Let's look carefully now. We have not yet reached the God of any religion. What we have discovered is a Somebody or Something behind the moral law in our make-up as God creatures. We have not taken anything from the Bible nor our creeds. By reason, a gift from God we'll say, we have found out some things that shock us. The first thing is that much of our universe is very beautiful. This Somebody is surely a master artist. The second thing is that the universe is a very maddening and dangerous place. This Somebody is merciless and no friend to man.

Now there is yet a better bit of evidence found in the moral law. The physical law we just noted. But here too there are things that shock us. This Someone that has put the moral law into our minds is intensely interested in right conduct—in fair play, unselfishness and decent behavior. So far so good. But don't think this is all rosy. There is nothing indulgent or easy about this moral law. It is hard as nails. It lays down the law, it demands the straight thing, and it doesn't seem to care how painful or dangerous, or difficult it is to accomplish. If God is anything like the moral law, then He is certainly not soft, sympathetic with evil. He is not Santa Claus, either. We haven't proved He is "good" nor that He can forgive.

With no "good" God who is a person and who can forgive, don't you begin to feel helpless and hopeless in this vast universe? It is a good thing in disguise. Let's face the facts now. If the power behind things is not a person, there is no possibility of forgiveness any more than there is the possibility of asking the multiplication tables to let you off when you do your arithmetic wrong.

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The Virgin Birth of Christ

THE WORLD ASPECT

By Rev. GLEN WELBORN
Albany, Oreg.

INSTALLMENT III

In the two previous articles the supernatural aspect and the national aspect of the virgin birth of Christ were discussed. The first had to do with the tremendous miracle God wrought when Christ was given a human body without the agency of a human father. The second had to do with the nation of Israel's relationship to Christ and His virgin birth. As wonderful as God's miracles are in themselves, He does not perform them without divine purpose. Part of that divine purpose we saw in the second article. However, there is a more far-reaching purpose than that which relates to the nation of Israel.

The virgin birth of Christ is important to the whole world. The burden of this article will be to show how God has fulfilled His promise to Abraham when He said: "In thee shall all families of the earth be blessed" (Gen. 12:3). In Genesis 22:18 God confirms this promise. He said to Abraham: "And in thy seed shall all the nations of the earth be blessed." This means that gentile nations, as well as the nation of Israel, shall be blessed through the seed of Abraham.

THE GENTILE BLESSING

What is the blessing that was promised to the gentiles? It is the blessing of salvation. But could not God bless the gentiles with salvation without the virgin birth of Christ? No; there was no other way. None but Christ could save. But could not the all-powerful Christ save a soul apart from becoming man? No; He could not because the Scriptures cannot be broken.

When God created the first man, He put him in a garden in Eden. Adam and Eve were without sin. They were innocent. In such a state they would live forever. But Satan was in the world. He hates God and all that God does. Satan had learned long before that he could not overthrow God. Now he strikes at God through the creatures He made in His own image and likeness. And within the garden there was a point of testing. "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest

freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:16-17). The test came. The test was this: Would Adam and Eve choose to follow God in all His Word, or would they turn to follow Satan in his lies? They disobeyed God. Disobedience is sin. The wages of sin is death. "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). Not only upon Adam but upon every son of Adam came the death sentence.

"The soul that sinneth, it shall die" (Ezek. 18:4). "The wages of sin is death" (Rom. 6:23). "All have sinned, and come short of the glory of God" (Rom. 3:23). "And so death passed upon all men" (Rom. 5:12). Death, death, d-e-a-t-h is God's eternal penalty upon sin. We are all guilty. The whole world is under the death sentence. "How shall we escape?" (Heb. 2:3). Where is there a man who can deliver himself from such a guilt and penalty? Where is there one who can save us? On earth, NONE.

If we are to be saved, God must do it. But how can He? He said we must die. God's Word is immutable. It cannot be changed (Heb. 6:17-18). The death sentence was pronounced, and it must be paid. If we pay it, we die forever. Who then will pay it? Who can pay it? Who is able to pay it for the whole world?

ONLY ONE

There is only one, and that is God himself. But how can God die? Such a thing seems incredible. There is only one way in which God could die, and that is that He became man. The eternal God the Son became man. For what? To reveal the Father's love for a world of lost mankind, and to die in man's place in payment for his sin. "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon himself the form of a servant,

and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:5-8).

Sacrifices for sin must be "without blemish and without spot." They must be perfect to be accepted" (Lev. 22:17-33). But "it is not possible that the blood of bulls and of goats should take away sins" (Heb. 10:4). The Old Testament blood sacrifices only covered sin and became types of the real "lamb of God, which taketh away the sin of the world" (John 1:29).

How could God become man, and at the same time be perfect? To be born like we are born would be to inherit Adam's fallen nature, and consequently come under the same death penalty for sin. Christ must be born to become heir to the throne of David as God had promised. Otherwise God could have created a body for His Son totally apart from any human agency.

God had a way to fulfill all. It was through the virgin birth of Christ. Christ was the seed of the woman, and not of man. Thus, God became very man, and at the same time escaped the blemish of man's sin which would have been inherited if Joseph would have been His father. God provided a perfect sacrifice for the sin of the world. God himself, in the person of the Son, was able to pay, and did pay in full, the death penalty for us all.

THE WORLD BLESSING

All of us by nature are the sons of Adam—fallen and ruined. All of us have sinned. All of us have come under the death sentence. "How shall we escape?" Is there a way of escape? Every sinner may well ask this question. If you are lost, you ought to ask this question. And when you do, God has the answer. He gave it to the world at the birth of Christ by His angel. "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:10-11). You need this Saviour. Have you received Him yet?

The Pre-existence of Christ

INSTALLMENT III

By Rev. GENE WITZKY

Mansfield, Ohio

THE WORTH OF IT

The pre-existent Christ is not a different Christ than the man of Galilee. The real warmth of a doctrine comes when we can apply it to our own person. The Christ of eternity, who formed the fabric of the heavens—the Jehovah of the Old Testament—was a veiled Christ, but the heart of love for a wayward humanity was there just as real as that of the Saviour who stood on the burning sands of Palestine and was moved with compassion as He watched the shepherdless throngs of men move by.

Of course, before the manger, Jesus could not be seen with naked eyes, for He had not yet come in the flesh, but He was here, loving men, seeking men, choosing men, for the Word declares that the believer “was chosen in Him before the foundation of the world” (Eph. 1:4). If Jesus were not living and loving before He came to Bethlehem, then He could not have accomplished all the Bible says He did. If He were not pre-existent, then He is not the Son of God, equal with God. If He is not the Son of God, He could not have died for our sins. If He did not have life before the manger, He could not have come forth from the dead. If He were not in a place of glory before the worlds were formed, then He could not have ascended back to a place of dominion and power. If Jesus did not control the elements and even put the worlds into motion, then He fooled the disciples and a whole world when He stilled the raging storm that day on Galilee.

Yes; this doctrine is valuable to the Christian. If there was no pre-existent Christ, then there was no miracle-working, sin-forgiving, life-giving, suffering, resurrected Saviour. We are yet in our sins; we are miserable creatures, doomed to destruction, and Jesus of Nazareth was a sham. Praise God, though, it is not a mistake, for Jesus lived before ever a star twinkled, before Abraham left the Ur of Chaldees, before His nativity!

Personally, then, this doctrine means that before creation, Christ

knew the individual. Yes; He knew you, Christian. He knew how long you would reject Him; He knew how you would at first spurn His love and laugh at the message of His cross. He knew and saw you when in tears of repentance you could no longer bear the weight of your sin. He knew and saw you as your heart opened like a rose and you came to Him and allowed yourself to be drawn by the eternal magnet of His love. Yes; the Christ of eternity past looked through the mist of time and called you by name and said, “Thou art mine.” Seeing all this, He saw more—how you as a child of His would fail, and be spanked—and He felt the pain a loving father feels when he must hurt his child for its own good. Yes; the pre-existent Christ saw a world not yet made, which would be plunged into darkness because of sin. He saw man made in His own blessed image, fallen and marred, but he saw more, for he was not only the Alpha but also the Omega; not only the beginning but also the end. He saw the end of sin, the defeat of death, the triumph of righteousness. He saw His seed and was satisfied a million times over.

Jesus saw you before your life began, and He saw your struggles and felt your pain and walked down a thousand dark streets with you. He saw you pass through this veil of tears and come out on the other side to stand among a blood-washed throng and sing a new song with 10 thousand times 10 thousand and a thousand thousand saints.

This blessed doctrine means that Jesus “who was before all things” is the master of time. Man is a slave to time, but Jesus set the grandfather clock of the universe into motion. Because He was beyond and above time, He could by His omnipotent power and wisdom project himself into time and deliver man from his shackles.

“Worthy is the lamb that was slain to receive power, and riches, and wisdom, and strength, and honour and glory and blessing” (Rev. 5:12b). “Worthy is the lamb, slain from the foundation of the world” that you, Christian, might have your

name written in the Lamb’s book of life.

Jesus, who had being before the Spirit moved upon the face of the waters, looked ahead and saw you a ransomed soul clothed in His righteousness, standing in heaven with Him.

FAITH IS REASONABLE

(Continued From Page 550)

It doesn’t help matters a bit to say you don’t like a God of that sort—an impersonal absolute goodness—because part of you is on His side and really agrees with His disapproval of human selfishness, trickery and exploitation.

The terrible fix you are in is this: If the universe is not governed by an absolute goodness, then all man’s efforts are ultimately hopeless. On the other hand, if it is, we are making ourselves enemies to that goodness every day, and we aren’t likely to improve tomorrow and so we are hopeless again. God is the only comfort. He is also the supreme terror. He is our only possible hope and yet we have made ourselves His enemies. The stage is now set for the final step to admitting the necessity of the Christian faith.

It’s after you have come to the point where you realize there is a moral law, and a Power behind the law, and that you have broken the law and put yourself wrong with that Power—it’s after that, Christian faith has the only adequate answer. The doctor will never be called until the patient knows he is sick. Christian faith offers the explanation of how we got into our present state of hopelessness. Christian faith offers the explanation of the Person back of the moral law. Our faith also explains how the demands of this law which you and I can’t meet, have been met on our behalf by God himself becoming man to save man from the just penalty meted out against us by a holy God. It brings us face up to the need of Jesus Christ who died for our sins according to the Scriptures. It opens our ears to the Good News of salvation by grace through faith which we must accept or perish forever.

The Three Graves

By CHARLES A. BROWN

Fort Wayne, Ind.

In the forbidding shadow of the hill upon which stood the two crosses, two men dug painstakingly in the stony earth. The warm noon-day silence was broken only by an occasional grunt and the clink of metal as one of the crude shovels struck a small rock.

Though the job of official gravedigger was one of manual labor; it was one which was also much sought after. Times were hard and even a few copper coins were hard to come by during this Roman regime. The purse pinching of the procurator, Pontius Pilot, was well known throughout the whole of Judea. Then, too, it took no great skill and little education to turn a spade full of dirt. Enos and Shez, therefore, considered themselves fortunate indeed, though half of their miserable pittance went back into the Pilate coffers as insurance that they might keep even so lowly a job. True though, Pilate had proved to be an excellent source of supply for the necessities of their trade.

This day they had already finished two graves and had started on a third, when the babble of voices heard some short distance away caused them to pause from their work. Looking toward the sound they saw a motely, jeering procession making its way torturously, slowly up the Hill of the Skull. The progress of the ragged column was slowed considerably by a man in the van, who bore on his shoulders a huge cross. By his side, being goaded by the soldiers and citizens alike, there walked a silent, strangely quiet Man, with eyes downcast, as though even now He was at prayer.

Shez, the younger of the two men, turned to his older companion and spoke slyly: "There, friend Enos, goest thy self-styled 'King of the Jews' for His last walk. Art thou not now sorry that thou did give even slight heed to His preachings?"

Enos, leaning on his shovel, glanced but briefly at his younger companion; then turned his eyes once more to the hill.

"Yea, Shez," he said: "I am sorry. But I am sorry that I did listen but only slightly to this Man." As his companion started to speak hotly at these words (for this was treason of the worst sort), Enos spoke further:

"I speak, Shez, that which I find in my heart, and I fear not that thou wilt betray me, for thy mother is my sister, but I tell thee of a truth that this Nazarene may well be the true Messiah, of which our own father, Abraham, did speak."

As Shez again made as if to speak, his uncle interrupted: "I am older than thee, my nephew, and I have seen at least one self-styled prophet for each 10 years of my life; but this man Jesus is different. The rest all exhorted for profit. This Man spoke never to the purse but only to the heart, even though He himself was very poor.

"The others performed no miracles, but to this Man miraculous deeds were a constant companion. He did heal the lame, and the leper He did make clean. He gave sight to those who were blind, and water to those who thirsted. But to me His greatest miracle was this: I am old and poor in worldly goods, and I have done evil to my fellow man; but as I listened to Him speak, I became as though I were rich and I felt as a new man. This miracle I cannot explain, nor do I wish to."

"Nay, old man," said Shez bitterly, "Thou cannot explain nor canst thou even spend these riches. But I do know whom it was He made rich last night. Judas! Judas is the wise one. He is richer this fine morning by 30 pieces of silvers and these he can spend. And of such was the total practical worth of this Saviour of thine. Today He will die and

things will continue as usual, only Judas will have 30 pieces of silver to jingle in his robe."

Enos gazed at Shez for a moment with a look of great disdain, then turned back to the scene. The cross-bearer and his companion had now reached the crest of the black hill, and even now Jesus was being nailed into position. Soon He would be hoisted into the sky between the two thieves and the cross planted firmly in the soil.

The end would come only with death, and death would surely come slowly. Enos spoke low but his tone carried great conviction:

"Shez, thou art young, but I believe that during thy whole life which is before thee, thou wilt never speak a greater wrong than thou hast just spoken."

"Ah, an end to this foolish talk" said the nephew. "Let us now finish this last hole and be on our way to the village. We will take the bodies down tomorrow when they are at last dead. Then we can put them in the ground and forget this whole affair."

Having spoken, he turned to the half-finished grave, but even as he did there came a great wind and darkness and thunder and lightning, where only a moment before had been only the sun.

Then Enos knelt to pray, but Shez was afraid for his life and he cried out for help from he knew not what; but no help came and he closed his eyes and wept in terror.

At last, after about three hours, the storm left as suddenly as it had come, but it left a great uneasiness in the very air. The two finished their task and returned to their homes in Jerusalem.

The next day found Enos and Shez with their burial cart on their way up the hill toward the crosses that still loomed against the sky. They would take the bodies to be

buried, after cleaning from the place of execution the debris left by the sadistic throng. Upon arriving, however, they found their task had been lightened by a third. They were told by the soldier who was on guard that the body of the Man called Jesus had been given by Pilate to a friend who called himself Joseph of Arimathaea. This man had wrapped the body in the finest linen and placed it in a tomb which was cut from solid rock and had already been made ready.

The two undertakers were glad for this unlooked for respite and proceeded to gather the leavings of the dead. Half covered in the mud they found a crown of thorns.

"See," cried Shez, "Here is all that is left of thy Lord, old man," as he tossed Christ's last and only earthly crown into the cart.

"Speak not so of the dead," muttered Enos. "Hast thou so soon forgotten thy fear of yesterday?"

So speaking, he led the cart down the hill, and Shez, somewhat quieted, followed behind.

When they arrived at the burial ground, they placed the two thieves in their respective graves and covered them over.

Shez had recovered his composure by this time, and as they faced the last grave, for which there was no body, he tossed the thorns into the hole, saying: "Since He is not here, at least we can bury His cap."

But as they started to fill the empty grave, they heard a shout and looking toward the entrance of the cemetery they saw four men bearing a basket with another body.

"Hold," cried the leader of the group. "Here is a new customer for you. And how fortunate: a grave already dug. Now we will dump him in for thee, and thou shall indeed make an easy fee." And so saying, the four heaved the new body into the opening and departed.

"Who can this be?" questioned Shez. "Can it be that it is thy Jesus after all. Here I will put His crown back on Him" and he leaped into the grave.

Then as he lifted the head to put the prickly wreath in place, and as he looked into the dead face, his scream of mortal terror tore the quiet like a cry of doom.

In a blinding flash Shez knew the truth and, leaping from the most frightening of all places, he began wildly to heap clay upon the still, dead form of his friend, one Judas Iscariot.

COME YE APART FOR

PRAISE

By Rev. ARTHUR CASHMAN
Dallas Center, Iowa

ACTS 2:46-47

THIRD IN SERIES

In the early church following Pentecost, the believers continued daily with one accord in the Temple, broke bread from house to house, ate with gladness and singleness of heart, praising God. They "came apart" daily for praise. Now just what is meant by the word "praise"? Basically, it is an ascription of value or worth. It is a spontaneous, irresistible overflow of feeling. It implies gratitude, love, joy in the Lord. Praise is the disposition to make known inner admiration and joy. It is an inward emotion, a gladness and rejoicing of the heart, and music no language can adequately express (Ps. 106:2).

It is our human tendency to take both God and His blessings for granted and as a matter of course. We are prone to look on all good things as our birthright upon which we have natural claim. We think we have just grounds for complaint if we do not have them. Instead of being full of praise for what comes our way, we lay stress on what we do not have.

The famous preacher, C. H. Spurgeon, said: "If you search the world around among all choice spices, you shall scarcely meet with the frankincense of gratitude. It ought to be as common as the dewdrop, but rather the world is dry of praise to God." In the day of Christ it was most scarce, as evidenced by the account of the 10 lepers in Luke 17. The ratio was nine who did not praise to the one who did. There are those who declare that the situation is even worse in our generation. One godly pastor reports that of 2,000 cases of what seemed to be deathbed confessions who were raised up in answer to prayer, only two showed by their future lives that their repentance was sincere and their conversion genuine. One thousand nine hundred and ninety-eight returned to their former carelessness, indifference, and sinfulness.

It has been pointed out that all 10 lepers prayed: "Lord, have mercy upon us," but only one returned to magnify and praise the Lord. All 10

believed the Lord, but only one praised. All 10 obeyed the Lord, and went to show themselves to the priests, but only one returned to the Saviour to praise His name after healing was experienced.

How important it is for us to be encouraged to "come apart" for praise. It is the praising man who receives the greater blessing. The Lord Jesus did not withdraw the gifts of healing from the nine unthankful lepers. That is not His way. But in the mind of Christ, physical healing was the least part of His purpose in bestowing health on people. He ever thought of their souls. Unless the bodily benefit He bestowed blossomed into some spiritual grace, He was not satisfied. Though the nine remained healed, they were not "made whole" as was the grateful, praising Samaritan. He was lifted into the circle of divine relationship, and acknowledged God as the giver of health and all good things.

Are you robbing yourself of greater blessing due to your lack of praise? If so, bring your praise up to your quantity of petition, faith, and service. Let it be your settled purpose as expressed in Psalm 145:2: "Every day will I bless Thee; and I will praise Thy name for ever and ever." Also Hebrews 13:15: "Let us offer the sacrifice of praise to God continually."

Let us consider a few Scriptural reasons for praise:

The greatness of God. Psalm 150:2: "Praise him for his mighty acts: praise him for his excellent greatness."

The goodness of God. Psalm 106:1: "Praise ye the Lord. O give thanks unto the Lord; for he is good."

To fail to praise God is to withhold from God a glory that belongs to Him (Ps. 50:23; Rom. 1:20); it is to shut one's eyes to the signs of His presence (Isa. 40:26); to be forgetful of His mercies (Deut. 6:12); and unthankful for His kindness (Luke 6:35).

INTO THE HEIGHTS

PROPHECY

THE ANTICHRIST

First of a Series

By CHARLES ASHMAN, SR.

The Number of Man

The Bible foretells the coming of a person designated as the Antichrist. The spirit of the Antichrist has been abroad in the world for many years, yes, centuries. "Little Children, it is the last time: and as ye have heard that antichrist should come, even now are there many antichrists; whereby we know that it is the last time" (I John 2:18). "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already it is in the world" (I John 4:3). In these and other Scriptures a distinction is made between the many antichrists and the Antichrist. The many are to precede and prepare the way for the manifestation of the Antichrist. The leading characteristic of the spirit of Antichrist is the denial of the essential deity of the Christ. This involves the entire doctrine of the Incarnation of our Lord, His essential humanity and deity.

The Devil's Trinity

Satan is preparing his substitute for the blessed trinity. The Holy Trinity, as set forth in Matthew 28:19 is composed of the Father, the Son, and the Holy Spirit. The unholy trinity, the Devil's substitute for the Holy Trinity, will be composed of the dragon, the Antichrist and the false prophet, according to Revelation 13:1-11. The Devil, Satan, is the dragon. The first beast out of the sea, we believe, will be the Antichrist. The second beast out of the earth, we believe, will be the False Prophet. Satan will be the substitute for the Spirit. Our study in this series deals with the second person of the unholy trinity, he who is to take the place of our Christ, the counterfeit of our Christ. He is

designated as "anti," not merely because he will be *against* the Christ, but because he will be the Devil's *substitute* for our Christ.

Titles and Names

This Antichrist to come is given many other titles and names in the Scriptures. In I Thessalonians 2:3, he is called the "man of sin." The sin of man will produce the man of sin. In this same passage he is designated as the "son of perdition" because he receives his power from the dragon of perdition. (See Rev. 13:2 confirming this.) In II Thessalonians 2:8, he is described as that "wicked one" or "lawless one." The "mystery of iniquity [lawlessness]" will develop the lawless one. We believe, he will be the beast out of the sea of Revelation 13:1-11.

There are many other titles given this person, one writer having listed 54 with Scriptural references, which he believes to definitely refer to the Antichrist. Among these are "The Assyrian," as presented in Isaiah. Also the "little horn," as set forth in Daniel 7:8. Concerning many of these titles referred to among the 54 there is much difference of opinion.

Descriptions of the Antichrist

Will the Antichrist be a Jew as to ancestry? In Daniel 11:37 we read: "Neither shall he regard the God

of his fathers, nor the desire of women." Both of these expressions, "the god of his father" and "the desire of women" are Jewish. They are found many times in the Old Testament Scriptures. Paul testified: "So worship I the God of my fathers" (Acts 24:14).

He is designated as the Prince in Daniel 2:26. He is "the prince that shall come who shall make a covenant with the Jews for one week." He will be the substitute for "the Prince of Peace," the Lord Jesus Christ.

He will thus be presented to the Hebrew people as a false Messiah. The true Messiah came after the flesh, of the promised seed of Abraham. All prophecies of the Old Testament foretell that the Messiah is to come of the seed of Abraham. Will it not be logical and necessary for the one who is to take the place of the Messiah to be born, after the flesh, of Israel?

This Antichrist will fulfill the predictions of the false shepherd of Zechariah 2. He will be the "foolish, idol shepherd." The true Shepherd came of Israel's seed, of the seed of Abraham, and became the Good, the Great, and the Chief Shepherd, the Lord Jesus Christ. Will it not be necessary for the "foolish, idol shepherd," the substitute for the true, to come of the seed of Abraham?

THE INTERNATIONAL SCENE

By C. W. MAYES

Our generation has seen a mysterious and powerful movement among the nations of the earth toward internationalism. The movement has progressed to such a place that even the politicians of the United States are often labeled nationalists or internationalists. The United Nations having thrust itself upon the thinking of our country, has made the international viewpoint much more popular than the national. Whereas men have lived and died for the sovereignty of the United States, our leaders today are publicly advocating the overthrow of the sovereignty of

the United States, proposing that we should become one of the many within the United Nations.

The Bible and Internationalism

Nineteen-hundred years ago God's Word told us about the day when internationalism would sweep the earth. Eventually the movement is to be completely intertwined with the life and activities of a great world dictator. This world figure is described in the Book of Revelation, where, in vision, the Apostle John saw that "power was given unto him over all kindreds, and tongues, and nations" (Rev. 13:7).

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The BRETHREN MISSIONARY

HERALD



WMC NUMBER

SEPTEMBER 8, 1956

WMC Provides Another Missionary Residence





"Open thou mine eyes"

Psa. 119:18



National Women's Missionary Council ~ 1956-1957

"OPEN THOU MINE EYES"

(Ps. 119:18)

By MRS. KENNETH ASHMAN

National WMC President's Message for National Conference, 1956

The theme of this conference program is "Open thou mine eyes, that I may behold wondrous things out of thy law." Jesus came into the world for a definite purpose and mission. His expression of that purpose is recorded in Luke 4:18: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Even as Jesus came to heal the physically blind and caused many in His day to see the beauties of God's natural creations; even so did He bring spiritual sight to many. He hath given such spiritual sight to you and to me that we may behold the riches of His grace and mercy. True, we have seen our need of accepting Jesus as our Saviour for our own personal salvation, but have we kept our eyes open to behold Him as the Lord and Master of our lives? It might well be the prayer to be formed by the lips of each one of us: "Open thou mine eyes, Lord." There is so much for us to behold of His wondrous works if we will only walk with our eyes open. Before we came to be saved, we were blind to sin, for sin is blindness to the truth. Paul rightly declares: "Ye were sometimes darkness" (Eph. 5:8). Happily he writes further: "But now are ye light in the Lord: walk as children of light." Once we have been given spiritual sight, we are to "walk in the light, as he is in the light, [and] we have fellowship one with another, and the blood of Jesus Christ, God's Son, cleanseth us from all unrighteousness" (I John 1:7). How we can praise His name that as saved women we live and walk not in spiritual darkness as do the heathen of many lands but in the glorious Light which is Christ. Thanks be to God, we are no longer blind to sin but have been delivered from both the blindness and the curse thereof.

Sight and vision go together. When we have been granted our sight, then we should acquire vision. In Proverbs 29:18 we are told: "Where there is no vision, the people perish." So many times we become spiritually shortsighted—having little or no vision. We have noted women shopping in a store. Two will look upon the same piece of material. One has sight, seeing the colors and appreciating them for the moment. The other has vision and pictures that material as a finished dress, a drape, or a beautiful tapestry. Both see the full array

of colors—the one sees them and enjoys them for the moment, the other utilizes them for continued blessing. It is even so in God's work. So many times those things which we see and apprehend, mean little to us and prompt us to no action because we lack vision. This is especially true, at times, with our women of the WMC. Would to God that all would have a clear sight of our purposes and aims and that all would have a challenging vision, prompted by God's Holy Spirit, that the work might go forward in a greater way to magnify our Lord.

Who should have a clearer sight, and a brighter vision, of the Lord than our women who are purposely manifesting Christ. Much has been accomplished in the past as a result of women serving with a vision for God's glory. Let us look at some of these accomplishments. Remembering, of course, that we glory not in ourselves, but in what God hath done. Through the years our membership has increased one third; the number of local councils has nearly doubled, and our giving has increased remarkably. The offering this year for our Jewish work has nearly doubled, and we are almost sole supporters of that missionary endeavor of our church to God's chosen people. We are regularly encouraging and greatly assisting the Sunday-school and Youth boards by enlarging the scope of our Christian Education Offering. We are now giving full support to three WMC missionaries on the foreign field.

On the home front, we have built a combined recreational-school building for our Navajo Mission, and have supplied them with a residence trailer; we have built a mission residence at Dryhill, and one in Clayhole, Ky., and have sent numerous articles of clothing to our various home-mission points and fields. Also, on the foreign fields, we have supplied rest homes, put aluminum roofs upon many mission homes, supplied medical equipment, provided a school for the missionary children, and sponsored the printing of much literature to help win the native for Christ.

Grace Seminary and College have been benefited by our ministry of love and sacrifice, for we have supplied them with kitchen, library, and chapel furnishings, have provided a beautifully appointed lounge for social purposes, have paid for necessary sidewalks, and purchased them a truck for necessary school transportation.

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

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All of the branches of The Brethren Church have been prospered by the generous support of our councils, and they have been greatly guided as a result of our fervent and consistent prayer. All of this has come about as a result of the vision of some of our women—vision coupled with the spiritual sight granted of the Lord, hath produced an abundant harvest for His glory. Surely this is women manifesting Christ. We never could contain ALL the blessings if ALL WMC women caught this same vision and used every opportunity to glorify the Lord with life and service.

And now, for a moment, let us take a glimpse into the future and see what could be accomplished if each WMC woman would catch a real vision of fields white unto the harvest. Remember, we are praying: "Open thou mine eyes." Let us not so pray unless we are willing to enter in where He shows the way. He has wondrous works to perform through us, may we always say with Isaiah of old: "Here am I Lord, send me." Here are some challenges for women with spiritual sight and clear vision:

(1.) Bible Reading. If each woman would report 100 percent completed Bible reading, or portions of her choice, or those presented by the National WMC, what a blessing that would be! Each woman would soon discover this special time with the Lord in meditation is a time of strengthening, a time of learning, a time of preparation, and a time of refreshing. Then, having studied the Word, she would be well prepared to teach it to her own household, her class, or to use the Word in witnessing to others.

(2.) Prayer. How much power we could release to accomplish for Christ if we were but more faithful in prayer. "Pray without ceasing" is a pretty hard admonition for the busy housewife to follow unless she talks with the Lord while folding the clothes, washing the dishes, sweeping the house, or cooking the meals. This she surely can do. I like to think of my Lord as such a friend who is always near, ready to help, always sympathetic to the needs of the hour, and constantly listening for the cry of His own. You have discovered with me that the revealing of our personal problems to the Lord in prayer, brings a sure response and an acceptable solution every time. I like to have my prayer channel always open to my personal friend, Jesus. And, under many circumstances, upon many occasions, I have used that channel and He has never disappointed me, no not even once. A vision of the power of prayer would be a tremendous blessing to our WMC members indeed.

(3.) Day of Prayer. One of the integral parts of our WMC program is the monthly "Day of Prayer." This day originated on the mission fields as the way to meet the special needs there. The women of the home churches have especially been faithful in meeting with the missionaries to invoke the power of God upon our works. Oh, that more women would feel the need of this special observance. Should we join faithfully together, prayers would be answered, and we would be astounded at the workings of God. We would experience some of the surprise that came upon the faithful saints in the early church who were praying for the deliverance of Peter. When he came knocking at the door, they hardly believed it. Nonetheless, God had answered their prayers and he was delivered. Even so, if we will but band ourselves together, we'll have answers from glory so quick we too will not quite believe. If our missionaries could know that we are faithfully meeting with them each 15th day of the month, they would go

forthwith increased power and vision on the fields around the world. Herein lies our greatest power in support of our missionaries, at home and abroad. Let us call down more of the Lord's wondrous workings by having a vision of the power of united prayer.

Someone has well written:

"The weary one had rest, the sad had joy one day,
and wondered how?

A plowman singing at his work, had prayed, "Lord help them now."

Away in foreign lands they wondered how their feeble words had power,

At home the Christians, two or three, had met to pray an hour;

Yes, we're always wondering, wondering, how because we do not see

Someone, unknown perhaps, far away, is on their bended knee."

(4.) Attendance. Should we have a greater vision our WMC attendances would be doubling and tripling instead of showing a third increase. Unsaved women would be brought to our meetings and would there find Christ. They would see our women truly manifesting Christ in personal conduct, in united prayer, in Bible study, in missionary prayer, in deeds of kindness, in dedicating their talents to the Lord's work, in handling the King's business efficiently—all this would bring them to spiritual sight. But we must have a vision of this opportunity before we can hope to so successfully attain. What a glorious endeavor—to open their eyes and turn them from spiritual darkness to the glorious light of the Gospel of Christ. How wonderful to see them set free from sin unto righteousness. It was Paul who declared that God had called him to minister to others the things which he had seen and heard. God said, go forth and deliver the people unto whom I will send thee: "Open their eyes, turn them from darkness to light, from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance among them that are sanctified by faith" (Acts 26:18). And, oh that we might be able to claim with Paul: "I was not disobedient unto this heavenly vision" (vs. 19).

(5.) Giving. Should we have such a vision, our material giving would be wholehearted and consistently increasing enabling us to enlarge our projects even more than as of this moment. Remember, we are only asked to be faithful stewards of that which we possess, and to proportionately give as Christ hath prospered.

(6.) Diligence. When a person has a deep-seated conviction that the work she is doing is good and right, she more efficiently accomplishes her work. A true vision of our purposes and goals would help us greatly as we prepare and present our monthly devotional meetings. Promptness in starting, accuracy in handling details, efficient planning on the part of the officers and leaders, good response on the part of the members, a willingness to be used, a desire to cooperate, an absence of excuses—all these would result if our ladies would only allow the Lord to open their eyes and get a true vision of our goals, our purposes, and our potentials. No one with spiritual vision would ever be guilty of saying: "She can do it better than I can, get her"; or "I'm too busy to take on that responsibility above everything else I have now." Diligence in service means to be thoroughly acquainted with our purposes and aims, so well acquainted that we could present them backwards and forwards. Such a knowledge would promote enthusiastic promotion of the same. Leaders with

vision would plan each meeting to be a real inspiration to all, and a special blessing that each one sorely needs. Such planned meetings would make members feel a distinct loss should they chance to be absent. Known talents would be used, and new talents would be discovered—everyone would be kept busy for the Lord. Here is a good challenge: During this coming year, see how many new talents you can discover hidden away in your local membership. When found, put them to work for the Lord. Get others to share your vision too.

(7.) Witnessing. Spiritual sight, coupled with God-given vision would result in a greater desire for personal witnessing and the distribution of tracts. We would see in the postman, the milkman, the breadman, the salesman—everyone with whom we come in contact—a potential soul for Christ and we would witness to them by word of mouth or the printed page. Vision would show us that the Lord sends untold opportunities to us every day. We like to pay our home bills by mail, for it gives us an added opportunity to insert a Gospel tract. Our young people recently passed out tracts at the local shopping center. One was returned with a signed confession from a lady as far away as Cleveland. "God's Word shall not return void," declares the Bible. Let us pray: "Lord increase our vision of this wide open field of witnessing."

(8.) Projects. It seems that the most efficient way to accomplish much for the Lord is through special projects. Should we all possess spiritual vision there would be a wholehearted support of these projects—both district and national. Remember, Paul commended the people in Corinth for presenting a special offering for the needs of the poverty-stricken saints in Jerusalem. It is proper that we set aside special means to meet special needs. I trust that all our women will see the wisdom of these projects and will accomplish through them the glory of our Lord. He was always willing to meet the need, even so should we be. And, so it shall be when we have sight coupled with vision.

(9.) Home Opportunities. Vision, on the part of our women, would cause us to apprehend our home opportunities. We can serve through hospitality, especially the entertainment of missionaries. Martha was such a servant of the Lord, and how much He did enjoy coming into the home in Bethany. Doorpost witnessing would be a pleasure, as we pass out tracts to those who chance to call. We would exemplify the spirit of Priscilla who served in love in her own home, showing patience, reverence, and a manner of Christlike speech. Dorcas seemed to be one giving a helping hand, a word of encouragement to those in need. So would we be in all ways possible, such as sending cards, making visits, etc. Mary sat at the feet of Jesus in full devotion of worship. Such an attitude would mark the lives of our women, who would be found faithful in all things pertaining to the Lord and the church. The prayer life of our women, should we have clear spiritual vision, would duplicate that of the well-known Hannah whose very heart desire was granted because of her faithful cries unto the Lord. What a beautiful picture it would be if each one of our members would be marked with desire to serve, desire to win, desire to remain true, desire to fully please the Lord. All this is surely possible if we would but commit ourselves wholly unto our Master.

In a real sense we are selling a product to the world—the Gospel and the Saviour. Would we be sold on

earthly goods offered us if they were not promoted more favorably than we sometimes represent our Lord by our lack of vision? We not only need the vision, but also the willingness to go all out for Him daily.

Ladies, we truly have sight, and how wonderful it is to observe the wonders of His work and the beauties of His Word. But let's really open our eyes and catch a vision of what the Lord has in store for each of us—and then let's yield ourselves to His plan to see His work and purposes fulfilled in us. With our eyes open, our hearts responsive, our ears willingly hearing, our minds submissive to His will, our hands and feet consecrated to His service—surely we will be Women Manifesting Christ. May we catch the vision this day, and take a portion of our wholehearted devotion back to our districts and local councils. Surely we will see manifold results and blessings coming from our wonderful Lord.

SPECIAL ANNOUNCEMENT!

Dear Mission Friends:

Greetings in the Lord's name.

We have been considering the matter of the distribution of used clothing for some time now. Liquor has become a big attraction to the Navajo people since its free use has been permitted. Since we are not permitted to sell such clothing for a small fee, we feel that our clothing being given free has become a means of aiding the people in their extra spending money that is buying the wine.

Consequently, we are asking that adult clothing be discontinued in the boxes that are sent to the mission. We realize that there will be some who suffer for the misdeeds of others, but feel that today the average Navajo income is better than in past years. In the future, if the situation requires such we can ask again that clothing be sent.

The children suffer for the misdeeds of the parents. And so we will continue to help children with clothing. In your boxes include clothing for babies and children up to 15 years of age. Of course, we still need clothing for the schoolchildren.

Funds that might have been spent on postage and freight will be put to more useful purpose in buying vitamins and medical supplies for the schoolchildren. We are sure that you want your offerings and gifts to the mission work to be used to their best and fullest. For that reason we have come to this conclusion concerning the distribution of clothing.

Let us remind you of our addresses again. If you send anything by U.S. mail use only the address:

Brethren Navajo Mission

Star Route, Cuba, N. Mex.

If you send anything by freight, either rail or truck, send to the same address but add the following:

C/O San Juan Basin Freight Lines, Inc., Albuquerque, N. M. This addition to the freight address permits our freight to be consigned to a trucking line that comes near us and eliminates the 100 mile trip to the freight docks in Albuquerque. Be careful! DON'T use this last address on anything sent by regular mails. Then our mail ends up in Albuquerque!

We thank you for the constant help in the past in the work among the Navajo people. We appreciate your prayers for these people who are in great turmoil.

In His name,

Mrs. Joan Adams

NATIONAL WMC OBJECTIVES AND RECOMMENDATIONS

NATIONAL WMC OBJECTIVES FOR LOCAL COUNCILS (1956-57)

1. DAILY BIBLE READING AND STUDY:

First choice—The entire Bible in 1956-57. (Three chapters a day, five on Sunday). Each district is urged to honor those reading the Bible through by awarding an honor pin. (This is available from the Brethren Missionary Herald Co.—order David C. Cook, No. 2501A Open Bible Pin, 35 cents each or 10 for \$2.95 plus engraving charge, 15 cents apiece—initials WMC).

Second choice—Psalms, Matthew, Proverbs, John, Romans, I and II Corinthians, Galatians, Ephesians, Philippians, Colossians, I and II Thessalonians, I and II Timothy, Titus, Philemon, Hebrews, James, I and II Peter, I, II and I John, Jude, Acts.

Third choice—Bible reading of your own choosing.

2. **FAMILY WORSHIP:** We recommend the establishment of daily family devotions in every home. For ideas and materials contact the N.S.S.A., 542 S. Dearborn St., Chicago 5, Ill. That we begin emphasizing family devotions in September and continue throughout the year.

3. **PRAYER WARRIORS:** Each council enlisting prayer warriors from the congregation, using the five-year Prayer Covenant Cards, adding a star each year at consecration service. We urge a special observance of the 15 of the month, using prayer helps provided by the various boards of The Brethren Church and the prayer pointers in the Missionary Herald.

4. **SOUL WINNING:** Our goal—every lady a witness and soul winner. Each WMC meeting should be used as another opportunity to invite the unchurched and unsaved. A systematic visitation and tract distribution program is urged, with the local tract chairman keeping a record of tracts used.

5. **MONTHLY MEETINGS:** A minimum of 12 devotional meetings urging the use of the Brethren WMC packets.

6. **DISTRICT PROJECTS AND RALLIES:** Each council taking part in the district projects and stressing attendance at the rallies as a means of promoting individual growth and enthusiasm for WMC work. Also encouraging a banner of recognition to be given at district rallies for the largest percentage present from any one council.

7. MAJOR OFFERINGS:

(1) September, October, November—Home Missions—\$3,000; send before December 10. Complete residence at Dryhill, Ky.

(2) December, January, February—Christian Education Offering—\$3,000; send before March 10; one-half, Grace Seminary to purchase student and faculty mail-box equipment and portable dictation equipment; one half, Sunday school and Youth boards to purchase an electric typewriter and projector and films to promote Sunday-school work, and literature as needed for the Youth boards.

(3) March, April, May—Foreign Missions—\$3,000; send before June 10. Five-year project—building a missionary residence at Winona Lake, and that \$3,000 be given this year.

(4) June, July, August—General and Publication Fund—\$3,000; send before September 10.

(5) Thank Offering for Brethren Jewish Missions, taken throughout the year and to be sent to the national financial secretary-treasurer by June 10. We urge the use of the synagogue banks for the penny-a-day-per-member offering. (Secure banks from the Home Missions Council.)

(6) Birthday offering to be received during the year for the support of WMC missionaries on a foreign field. Send this offering to the national financial secretary-treasurer by July 10. Birthday missionaries for 1956-57—Mrs. J. P. Kliever, Africa; Mrs. Orville Jobson, Africa; Mrs. Hill Macdonagh, Argentina; Mrs. Edward Miller, Brazil.

DISTRICT WMC OBJECTIVES (1956-57)

1. Every district represented on the national board at national conference by the president or alternate, suggesting that expenses, wholly or in part, be paid by the district.

2. A four-minute written report to be given at national board meeting and again on the conference floor. The retiring president to be responsible for the written report which will be read by the present presiding officer.

3. Each district to provide interesting material representing the work done in the past year for display at national conference.

The award will be presented to the district having the most outstanding display.

4. Each district to select a prayer chairman who will cooperate with our national prayer chairman and encourage the prayer life of the women, the use of the five-year prayer covenant cards, and stimulate Bible study.

5. The district president promoting the organization of a WMC in every Brethren church in her district.

6. Each district to sponsor at least one project . . . said project to be cleared through the first vice president, our project chairman, to avoid duplication. Each district has the privilege of keeping the project within the district.

7. Each district contribute an annual freewill offering to be used toward the furnishing and repair of the Foreign Missionary Residence. This offering to be sent to the national financial secretary-treasurer by July 10, and to be used as the committee in charge sees the need.

8. Each district president to receive the local annual statistical reports and to compile the district statistical report and send it to the national recording secretary by July 31.

9. Each district president to stress the importance of using the Brethren WMC program packets in the local councils to foster unity among us.

10. SMM to be given time on the WMC district conference program to demonstrate Sisterhood activities. Each district president encouraging the establishment of SMM in any church not having an SMM. That each district WMC give financial assistance to their district SMM patroness to attend conference, if possible.

NATIONAL WMC RECOMMENDATIONS (1956-57)

1. That a membership consecration service be held annually in each local council, using the original covenant card and star system; suggesting that this service be the feature of the October meeting to which prospects for membership are invited.

2. Each local president endeavoring to attend the district meetings and National Fellowship, her council aiding in expenses if at all possible.

3. That Mrs. Thomas Hammers be appointed second vice president and national devotional program chairman.

4. That Mrs. Benjamin Hamilton be our editor.

5. That Mrs. Frank Lindower be our national prayer chairman and that we recommend the individual use of the prayer booklet, "Biblical Principles of Prayer" by Keith L. Brooks, price 25 cents. This is a question and answer course on prayer, and may be obtained from the:

American Prophetic League, Inc.
Eagle Rock Station
2727-2755 Townsend Avenue,
Los Angeles 41, California

6. That we send good usable clothing to Taos, N. Mex. (Rev. S. I. Horney, parcel post, or via express to Santa Fe, N. Mex.); and children's clothing only (up to 15 years of age) to Navajo Indian Mission (Rev. Evan Adams, Brethren Navajo Mission, Star Route, Cuba, N. Mex.), and that each council be responsible for their entire expense.

7. That officers in the local councils be elected in June, installed in July, and take office at the August meeting, and that statistical reports compiled by the retiring president be in the hands of the district president by July 15.

8. That each council promote the evangelization of children, urging each individual woman to assist in Sunday school, vacation Bible school, children's Bible classes, etc.

9. That the women in each council continue to show increased interest in the Sisterhood in all possible ways, such as, prayer, work projects, financial help (purchasing reading books and pennants), and a willingness to serve in an advisory capacity.

10. We continue to urge that all local and district councils show loyalty to their denomination by using Brethren talent and supporting Brethren works.

11. That a birthday remembrance be sent to foreign missionaries and their children.

12. That the local council purchase one of the following books, or the use of a book of your own choosing, to be given as a book review if desired. Books may be purchased from the Brethren Missionary Herald Company, Winona Lake, Ind. (Refer to summary review.)

(1) Biography: "When Iron Gates Yield" by Geoffrey Bull, \$3.

Geoffrey Bull was born in 1921. At the age of 21 he felt the definite leading of the Lord to serve Him in Central Asia and Tibet. In March of 1947 he and his fellow laborer, George Neilson Patterson, of Scotland, sailed for China.

His deliverance from a Chinese prison was miraculous. His story is one of endurance founded on faith in God and the power of prayer. The overruling hand of God in his survival is one more witness in the modern world.

In this well-written, well-produced book, a young evangelical missionary gives a vivid account of his experiences in the Tibetan border country at the time of the Chinese invasion of Tibet—of more than three years' captivity in China and of faith which sustained him.

(2) Fiction: "Rachel" by Agnes Scott Kent '22.

After the wedding of Rachel Mendelssohn and Max Kalinsky, they did not live happily ever after as many stories go; it was no fault of Rachel or Max but of Max's mother, humanly speaking, who caused most of the trouble. In reality it was God who was destroying their transitory happiness that He might put in its place abiding joy and the peace that passeth all understanding.

Because of the demands of Max's mother Rachel was left much alone and she sought the companionship of two elderly Hebrew friends. Through them she met Violet Hamilton, a young missionary to the Jews who lost no time in presenting the plan of salvation to her. When her husband discovered the friendship of these two girls, Max and Rachel went to live with his mother, breaking up their own home in hopes of breaking up this friendship. In spite of close vigilance she became a confessed Christian and then followed real suffering for her.

Through the loss first of her husband and then her small son Abie, God led her to lean more and more on Him and to fully trust Him in all things. How her husband and son were finally returned to her is told in this fascinating story by Agnes Scott, herself a missionary to the Jews. Through the reading of this book may new interest stir the hearts of God's people in the work of evangelizing the Jews.

(3) Missions: "Answered Prayer on the Mission Field" by Basil Miller, \$2.

This small book contains about 130 stories of answered prayer in many lands by the missionaries sent out to tell the Good News of salvation.

Through these stories we are again assured that God can and does answer the prayers of His children when they earnestly pray. Just an example of this is found in the story of a missionary in China who found her health suddenly gone. Each day she became weaker and weaker and her food about exhausted, there being only a small supply of condensed milk on hand and no funds to buy any more. As she went to prayer she claimed the promises of God: "As thy days, so shall thy strength be"; "All things are possible to him that believeth"; "If we ask anything in His name, believing, we will receive it." She felt an answer would be forthcoming and immediately after she had finished praying a large quantity of oatmeal arrived. She ate nothing but oatmeal and condensed milk for 30 days, morning, noon, and night and finally her strength came back and God had healed her.

How well our Lord knows the exact need and remedy for every one of His own! The many stories, such as this one, in this book will give comfort and much encouragement to all Christians who need it.

(4) Fiction: "Ruth Trent" by Ethel Matson, \$2.

The story of Ruth Trent, a young woman not sure of what to do with her life, is well written by Ethel Matson who has a keen insight of missionary work in Brazil.

Becoming tired of college life and friends, Ruth goes with her parents to Brazil, seeking romance and excitement. Here she meets George Fairman and his sister Ruth whose parents are evangelical missionaries. Through their witness she accepts Christ as her Saviour and a new life is before her.

It is through George that she meets Archer Howell, son of another missionary, who does not know Christ as his own personal Saviour. Ruth's faith is severely tested but through it all she remains true to her Lord.

CASH ACCOUNT

Balance July 16, 1956	\$5,958.19
Receipts—	
General Conference Offering—1955	\$269.55
Credential Offering—1955	155.50
Sisterhood of Mary and Martha	300.00
General and Publication Offering	1,976.30
Home Mission Offering	3,360.49
Christian Education Offering	2,893.62
Foreign Missions Offering	2,940.93
Thank Offering	6,034.35
Missionary Birthday Offering	2,955.46
Missionary Residence Offering	897.50
Home Mission Special Offering	40.00
Foreign Mission Special Offering	417.99
Packet and Stationary Sales	4.60
Miss Emmert Honorarium Check Returned	30.00
Total Receipts	22,276.29
Disbursements—	
General Expense	2,906.53
Home Missions	3,360.49
Christian Education	2,893.62
Foreign Missions	2,940.93
Thank Offering	6,034.35
Missionary Birthday	2,750.00
Missionary Residence	432.59
Home Mission Special	40.00
Foreign Mission Special	417.99
Total Disbursements	21,776.80
Cash Balance July 20, 1956	6,457.68

RECAPITULATION OF CASH ACCOUNT

July 20, 1956, Cash Balance	\$6,457.68
General and Publication Fund	\$1,606.50
Missionary Birthday Balance	3,637.57
Missionary Residence Balance	1,213.61
	6,457.68

GENERAL AND PUBLICATION FUND

Balance July 16, 1955	\$1,777.38
Receipts—	
General Offering Conference—1955	\$269.55
Credential Offering Conference—1955	155.50
Sisterhood Mary and Martha	300.00
General and Publication Offering	1,976.30
Extra Packet and Stationary Sales	4.60
Miss Emmert Honorarium Check Returned	30.00
Total Receipts	\$2,735.35
Disbursements—	
Conference Expenses and Love Gift—National Officer	350.00
Conference Expense—District Representatives	110.00
Brethren Missionary Herald—12 Heralds	1,486.68
500 Conference Programs	59.93
Title of General and Publication Receipts to Grace Sem., Sunday School and Youth Boards	316.05
Space in Annual	32.00
Bible Reading and Prayer Cards	85.90
Preparing and Mailing Program Packets	268.47
Miscellaneous Expense: Postage, Cuts for Herald, Reports, Auditors	197.80
Total Disbursements	2,906.53
Balance July 20, 1956	\$1,506.50

LITERATURE SECRETARY'S REPORT—1955-56

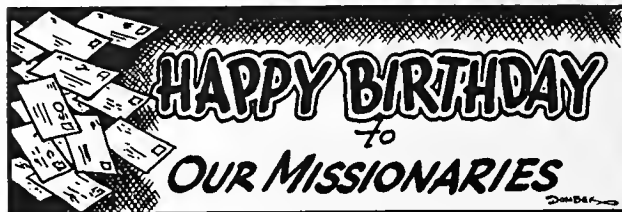
James 1:2—"Count it all joy." I can truly count it all joy in my work this past year as your literature secretary. There have been problems, of course, and many times the material you requested was late arriving, maybe you never even received it, but you have been patient and very understanding.

Each year sees more women banding together and organizing new WMC's. What a joy to send the program packets when their requests come to us.

I have had the privilege of reading numerous books of a missionary nature and would like to recommend the following as a suggested book list: Mission—"Answered Prayer on the Mission Field" by Basil Miller—\$2; Autobiography—"When Iron Gates Yield" by Geoffrey Bull—\$3; Fiction—"Ruth Trent" by Ethel Matson—\$2; "Rachel" by Agnes Scott Kent—\$2.

The mailing expense for the year was \$17.31. Eighty-four letters and cards and 163 packages were sent to the different councils.—Mrs. Jesse Deloe, Sr., literature secretary.

This month's cover brings us a composite of the building of the new missionary residence for "Miss Evelyn" in Kentucky. In the matter of a few weeks one unit of the Brethren Construction Company built the house. We hope to hear more at a later date about some of their experience during that time. Since the delegates at national conference decided to finish the job we had begun and to take as our project for this year the completion of the house, this cover serves as a review of what has been done and an encouragement for the project immediately before us in the next three months.



MISSIONARY BIRTHDAYS FOR NOVEMBER

Africa—

- Miss Clara Schwartz November 2
Bellevue via Bossangoa via Bangui, French Equatorial Africa.
Rev. C. B. Sheldon November 8
Bellevue via Bossangoa via Bangui, French Equatorial Africa.
Mrs. J. P. Kliever November 12
B. P. 240, Bangui, French Equatorial Africa.
Rev. George E. Cone, Jr. November 16
Mission a Yaloke, Bossembele via Bangui, French Equatorial Africa.

Argentina—

- Rev. Hill Maconaghy November 25
Bdo. de Irigoyen 564, Jose Marmol, F.C.N.G.R., Argentina, South America.

Brazil—

- Rev. Edward D. Miller November 11
Macapa, Terr. Federal do Amapa, Brazil, South America.

France—

- Rev. Donald Miller November 13
Chez M. Baudry, Petit Paris, Chateau Renault, I. L. France.

Mexico—

- Rev. A. L. Howard November 7
406 Mary Avenue, Calexico, Calif., U.S.A.

In the United States—

- Rev. Charles R. Taber November 1
c/o Harry Hanna, 1681 Walnut Avenue, Winter Park, Fla.
Marguerite Ruth Dunning November 1, 1941
4723 Pepperwood Avenue, Long Beach 11, Calif.
Miss Marybeth Munn November 3
Leland, Wash.
Martha Irene Hill November 7, 1953
920 Fremont Avenue, South Pasadena, Calif.
Charles Ray Rottler November 20, 1952
1701 Sherman Avenue, Hagerstown, Md.
Carolyn Ruth Sheldon November 21, 1941
1920 E. Fifth Street, Long Beach 12, Calif.
Mrs. Robert W. Hill November 27
920 Fremont Avenue, South Pasadena, Calif.

WMC OFFICIARY

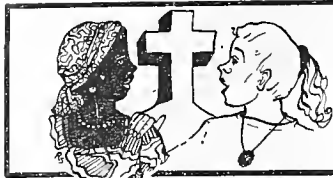
- President—Mrs. Kenneth Ashman, 205 Thrig Ave., Wooster, Ohio.
First Vice President (Projects)—Mrs. Miles Taber, 314 Dorchester St., Ashland, Ohio.
Second Vice President (Program)—Mrs. Thomas Hammers, 6242 33rd St., Seattle 15, Wash.
Recording Secretary—Mrs. Lester Pifer, Box 195, Winona Lake, Ind.
Assistant Secretary—Mrs. Scott Weaver, R.R. 2, Osceola, Ind.
Financial Secretary-Treasurer—Mrs. Chester McCall, 4580 Don Felipe Dr., Los Angeles, Calif.
Literature Secretary—Mrs. Jesse Deloe, 203 W. Woodland, Fort Wayne, Ind.
Editor—Mrs. Benjamin Hamilton, Box 701, Winona Lake, Ind.
Prayer Chairman—Mrs. Frank Lindower, R.R. 1, Uniontown, Ohio.
Patroness of SMM—Mrs. H. Leslie Moore, 112 Beachley St., Meyersdale, Pa.

NATIONAL WOMEN'S MISSIONARY COUNCIL OF THE BRETHREN CHURCH

STATISTICAL REPORT

1955-1956

	Atlantic	California	East	Indiana	Iowa	Michigan	Midwest	Northern Ohio	Northwest	Southeast	Southern Ohio	TOTALS
Number of churches in district	15	38	25	14	7	5	8	17	8	13	13	163
Number of councils reporting	15	39	31	17	6	5	5	19	8	16	10	171
Number of new councils	0	5	0	1	0	1	1	1	0	1	1	11
Number on roll	382	977	570	361	171	77	93	530	205	290	252	3,908
Membership gain or loss	17	13	27	3	9	5	-7	3	41	6	-5	112
Average attendance	255	648	331	271	115	41	66	359	139	217	158	2,600
Number reading entire Bible	35	62	26	36	5	6	4	16	13	4	13	220
Number completing suggested Bible reading	110	183	164	73	62	38	16	75	56	56	45	878
Councils emphasizing family worship	14	28	25	17	5	4	5	15	7	16	8	144
Number of new family altars established	52	26	69	18	7	3		11	14	16	2	218
Number of prayer warriors	438	856	327	305	117	44	53	225	103	167	115	2,750
Councils emphasizing visitation	10	28	14	14	4	1	2	14	4	11	6	108
Councils emphasizing tract distribution	14	26	17	12	4	3	1	10	5	13	6	111
Approximate number of tracts distributed	4,150	25,590	6,450	4,010	450	2,200	4,700	2,550	1,700	3,835	750	56,385
Monthly devotional meetings	14	26	31	16	6	4	5	18	7	13	9	149
Councils using program packets	15	37	31	17	6	5	5	19	8	16	9	168
Councils supporting district projects	15	37	31	16	6	5	5	19	8	15	10	167
Councils supporting district rallies	15	38	31	17	6	5	5	19	8	16	10	170
Councils sending 2 news items	6	13	4	5	2	3		16	1	4	2	46
Councils supporting 6 national offerings	15	34	30	14	6	4	5	18	7	10	7	150
Councils having consecration service	14	28	26	15	6	5	5	17	7	11	8	142
Number of local presidents attending national conference	3	1	10	16	2	2		7	2	6	4	53
Councils aiding president in expenses	2		5	3	2	1		2		2	4	21
Councils sponsoring fifteenth day of prayer	10	32	29	14	4	1	4	19	5	9	8	135
Councils sending clothing to missions	12	36	19	14	6	2	4	16	8	4	8	129
Councils promoting evangelization of children	15	34	25	14	6	3	5	18	7	11	9	147
Number of ladies active in C. E.	176	227	148	98	69	15	22	187	96	62	79	1,179
Councils assisting the SMM	15	29	27	15	5	4	5	19	7	14	8	148
Councils sending birthday remembrances to missionaries	8	24	17	8	4	4	2	16	7	11	6	107
Councils using reading circle books	11	22	17	13	6	1	3	17	6	8	4	108



"VESSELS of HONOR"

II TIM. 2:20-22

SISTERHOOD THEME 1956-1957

FREE?

By MRS. WILLIAM SAMARIN

Warm sunlight danced in Sara's eyes. She stirred contentedly on her mat. Then remembering what was to happen today, she sat bolt upright. Something was wrong! Had not her mother said that Sara must wake up before the rising of the sun to start the long walk to her future husband's village. But no one seemed angry with her for being late. In fact, her family went about their duties as if this were an ordinary day. Sara's mother, realizing her daughter's unspoken question, whispered: "There were not enough goats." With a surge of joy yet shame Sara realized that the boy's family had been unwilling to give a satisfactory number of goats in trade for her. Perhaps they thought she was too young or perhaps too lazy. Sara's joy and temporary freedom overshadowed the possible shame attached to the affair and she danced all the way to the river while the big black water pot swayed precariously on her head.

In the late afternoon Sara heard the chapel gong as she began her second trek after water. The sun was still above the edge of the earth. There was time to stop and see what was happening in the "House of God." She set the black pot on the ground and entered the little grass-roofed chapel. She wiggled her way on to a bench already crowded with her girl friends.

Her friends had little books from which they were reading. Sara had seen these books before. She knew that these books opened people's eyes so that they could read God's Book. Sara shared a primer with interest. When the reading class was over, the village pastor opened God's Book to read. The words he read startled her. So if the Son makes you free, you will be free indeed. Sara had been happy that morning for she was free—free from the marriage she had not wanted. But by the hour that the sun made no shadows, she was unhappy again. Already her uncle was discussing a new marriage plan. She was not really free. But now the village pastor was reading about someone who could really make her free. The class rose for prayer and then Sara hurried on to the river. She saw the pastor's wife walking ahead of her so Sara hurried until she fell in step just behind her. The story of Sara's cancelled wedding was well known to the whole village. One glance at Sara's troubled face told the wise woman that this girl had come for advice. The older woman's first impulse was to change the subject, for she did not want to get involved in another

family's affairs. But then she remembered her husband's kind words. "Wife, you are the wife of a 'man of God,' you must help me to show God to the women of our village." And so Nambona, the wife of the village pastor, asked: "Sara, what can I do for you?"

Sara rubbed her toe in the hard red dirt and with downcast eyes she said: "Tell me how to be free." "Oh," exclaimed Nambona, "but every girl must marry!" Sara looked up now hopefully: "But your husband said there was someone who could make me free." Then Nambona realized that Sara's heart wished freedom—not from marriage but from some unknown bondage. For every girl wants a good marriage. Some other fear was haunting this young heart.

"Let us draw water and go to my house," answered the wise woman, "my husband will tell us what God's Book says about being free."

That evening as the shadows turned from purple to black, Sara sat outside a round village hut and listened to the village pastor tell her how to be free. Others left their fires to come and listen too. Some old men asked questions, but Sara was silent and listened to each word. Jesus would make her free! Some day she would need to go to a strange village, but she could go a free woman because God would wash away all sin and fear from her heart. She listened to the simple words of the pastor and believed.

And trust Jesus she did. She attended reading classes regularly. The months passed and Sara was able to read God's Word. She memorized Scripture and everything seemed ready for her to join the church. But the day came when the pastor had to say: "Sara, you cannot join the church, for you willingly agreed to marry a man who is not God's child." In the next issue we will see what happens to Sara as she faces what is probably an African Christian girl's hardest problem. It may be that it is your problem too.

SUGGESTED PROGRAM FOR OCTOBER

THEME SONG—Sing the new theme song, "Channels Only."

SCRIPTURE—John 8.

PRAYER CIRCLE—Let us take our petitions to the Lord and ask Him to direct us this next year. Also remember the requests in the Missionary Herald.

DEVOTIONAL TOPICS—Seniors and Middlers study, "Free?" written by Mrs. William Samarin; the Juniors use the October material in the packets.

MISSIONARY BIOGRAPHY—The Seniors and Middlers will meditate upon the life of Estella Myers, and the Juniors use the missionary story in the packets.

BUSINESS MEETING—Make sure you discuss the new goals for the year 1956-57 which are printed in this issue of the Missionary Herald.

Estella Myers' Life for the Lord

By MRS. DON WEST

Imagine Miss Estella Myers' surprise the day she went to the little courthouse in Williamsburg, Iowa, to get her birth certificate in preparation for her trip to Africa to learn that the doctor, on the date of her birth, August 9, 1888, had registered her as a male child. Everything was straightened out when her mother went to an attorney to claim that she was her child, and with this paper she was able to receive her passport. She has spent 38 years on the field of Africa.

As a child she loved the Lord and was born again in her home at family worship. Her homelife influenced her greatly in spiritual matters. She valued her father's approval in all she did, having great confidence in him (he was a minister). An example of this is an incident which occurred at school when she was 11. The teacher attended dances, and on the last day of school she wanted to have a drill. She lined the girls up on one side of the room and the boys on the other. When the teacher asked Miss Myers to go up, she refused saying she did not dance. She had never seen a dance before, but thought this must be one, for the boys would be marching with the girls. The teacher was very angry, and told Estella to remain after school and a promise of a whipping was given. Miss Myers then stated that she would rather have a whipping than to dance, for it was wrong to dance. She was not whipped, just dismissed. She hurried home to ask her father about it; he told her it was not dancing and that she could participate. So the next morning she happily told her teacher what her father had said and that she could go into the drill and obey her. You can see that she has always been a very determined Christian.

As a girl she planned to teach mathematics, but on becoming ill, she promised the Lord that after He healed her she would take nurses training and serve Him on the mission field. This she did. She attended Ashland Seminary in 1913 and for three months attended Hartford Mission School. She has served Him in Africa as a nurse and in 1937 translated the New Testament in the Karre language. She is presently translating the New Testament in the Pana language.

She would like to leave this thought with each Sisterhood girl: Surrender your life to the Lord to be used where He wants you.

PERSONAL GOAL WINNER

We were very sorry to have missed Connie Steward in the announcement of the personal goal award winners. Connie is one of the faithful girls in the SMM at Portis, Kans. and she completed memorizing the entire Book of II Timothy. We wish to congratulate you, Connie, and the other 21 girls who memorized II Timothy.

SISTERHOOD OFFICIARY

President—Marie Sackett, Winona Lake, Ind.
Vice President—Rachel Smithwick, Harrah, Wash.
Secretary—Janet Weber, 835 Spruce St., Hagerstown, Md.
Assistant Secretary—Kathleen Ripple, 516 Fritsch Ave., Akron 12, Ohio.
Treasurer—Florence Moeller, 1027 Franklin Street, Johnstown, Pa.
Bandage Secretary—Joyce Ashman, Winona Lake, Ind.
Editor, Jeanette Turner, Winona Lake, Ind.
Patroness—Mrs. H. Leslie Moore, 112 Beachley, St., Meyersdale, Pa.
Assistant Patroness—Mrs. Russell Weber, 835 Spruce St., Hagerstown, Md.

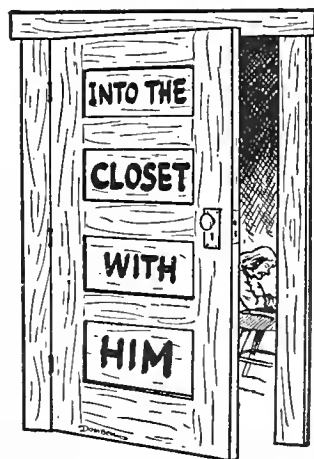


1. NO MATERIAL FOR THE NEW YEAR—Perhaps you didn't send in a statistical blank. You may receive material from your district literature secretary. If you don't know who this is—contact your district president immediately.

2. NEW OFFERING PLAN—Note this new setup for the offerings under the local organization goals. The offering for the national general fund is due to the national treasurer by October 31.

3. FALL CABINET MEETING—Have you had your fall cabinet meeting yet? This can be a very helpful time for your SMM group as you make plans for coming months.

4. ANY QUESTIONS ABOUT THE NEW GOALS? The goals and achievements are on a little different basis than before, so if you have questions about any of them—contact your district patroness and she'll be glad to help you.



1. Ask the Lord to direct and give wisdom to the new national SMM officers, as they assume their responsibilities for our national work.

2. Ask the Lord's blessing on each district and local officer, as they lead their respective groups.

3. Pray that our goals and projects this year may tend to strengthen and challenge each girl and patroness in her spiritual life.

4. Remember in prayer the new missionaries, as they make their final preparations for the Lord's service.

SISTERHOOD OF MARY AND MARTHA GOALS FOR 1956-57

JUNIOR GOALS:

Mary Goals—

- *1. Attend at least 10 devotional meetings unless excused by the patroness using SMM material in the WMC Herald.
- *2. Memory verses required:
 - September—I Corinthians 5:20.
 - October—I John 3:22.
 - November—Psalm 119:18.
 - December—Philippians 2:14.
 - January—Psalm 51:10.
 - February—Psalm 19:14.
 - March—Psalm 122:1.
 - April—Habakkuk 2:20.
 - May—Matthew 5:16.
 - June—I Corinthians 10:31.
 - July—Proverbs 18:24a.
 - August—Proverbs 20:11.

- *3. Attend all church services possible.
- *4. Well-prepared participation in your devotional program at least once.
- *5. Try to observe quiet time each day including Bible reading and prayer.
- *6. Read a Christian book approved by your patroness.
- *7. Required Bible reading: Jonah, Ruth and Esther.

Martha Goals—

- *1. Be responsible for a minimum of 12 bandages.
- *2. Participation in the monthly offering for the national funds.
- *3. Take part in Christian service.
- *4. Enlist a new girl for SMM.
- *5. Have a part in planning or presenting a public program in the interest of SMM—presenting its aims and projects.
- *6. Provide supplies to mission points or missionaries' and pastors' families.

JUNIOR—Emeral, Diamond, and Ruby.

- Awards—**
Emeral—All the starred goals.
Diamond—All the starred goals and two unstarred.

Ruby—All the goals and eight extra bandages (20 bandages used in one day).

MIDDLER-SENIOR ACHIEVEMENTS:

Mary Achievements—

- The SMM girl**
*1. Personal quiet time observed each day including Bible reading and prayer.
*2. Suggested Bible reading: Proverbs, Esther, Ephesians, Philippians, and Colossians.
*3. A personal testimony as to witnessing to someone about the Lord.
*4. Read a Christian book upon the approval of the patroness.
SMM and the Church
*5. Attend at least 10 devotional meetings using SMM material in the WMC Missionary Herald unless absence is excused by the patroness.
*6. Have well-prepared participation in at least one devotional meeting.
*7. Required memory verses with a quarterly review to the patroness.
September—Psalm 55:22.
October—John 8:36.
November—I Corinthians 10:13.
December—II Corinthians 6:14.
January—Isaiah 60:19-20.
February—Proverbs 13:9.
March—Romans 14:7-8.
April—Philippians 4:8.
May—Colossians 3:16.
June—James 1:5.

July—I John 1:6-7.

August—Colossians 2:6-7.

*8. Attend all church services possible.

Martha Achievements—

- *1. Have a part in rolling at least 20 bandages.
- *2. Participation in the monthly offering for the national funds.
- *3. Participation in one phase of Christian service.
- *4. Invite at least three girls to attend SMM.
- *5. Have a part in planning or presenting a public program in the interest of SMM.
- *6. Have a part in providing supplies to mission points, missionaries' or pastors' families.

MIDDLER-SENIOR—Emerald, Diamond, and Ruby Awards—

- Emerald—All the starred goals.
Diamond—All the starred goals and two unstarred.

Ruby—All the goals.

Projects—

National—Central heating system and modern bath for the Missionary Residence in France. Goal—\$1,700.

Birthdays—The higher education of missionaries' children. Goal—\$700.

Personal—Learn the Book of Ephesians. Award—\$7.50 toward Bethany Camp, \$7.50 of material from the Missionary Herald Co., SMM green or white sweater, or SMM key necklace. Write a four-stanza poem, 300 word skit, or a 300 word story concerning SMM. Award—SMM stationery or SMM scarf. Juniors and Middlers: Memorize all the foreign missionaries' names and their respective fields. Award—SMM stationery or SMM scarf. Seniors only: Read the whole Bible through. Award—"S" letter. All SMM girls: A key necklace will be awarded the individual SMM girl who rolls the most bandages. The minimum amount is 100 bandages.

Local Organizational Goals—

(The following offerings should be postmarked no later than the specified date.)
1. At least one cabinet meeting in the fall and one in the spring.

2. Bandages for Africa given to the district bandage secretary before July 15.

3. At least one post card item sent to the national general secretary.

4. Statistical blanks sent to the district secretary and district president before June 30.

5. 50 percent of the girls earn a jewel.

6. September, October—national general fund, goal \$750, due October 31 (this includes Missionary Herald printing, Youth Council, etc.).

November-February — national project, goal \$1,700, due February 28. (Modern bath and central heating for France.)

March—national officers' conference expense, goal \$400, due March 31.

April—Birthday offering, goal \$700, due April 31, (higher education of missionaries' children).

May-June—National general fund, goal \$750, due June 30.

District Organizational Goals—

1. A report of the district bandage secretary to the national bandage secretary before July 31.
2. A district project.

3. A display or unique presentation of some activity carried out throughout the year to be presented at national conference.

4. District secretary send compiled statistical report to national general secretary before July 15.

5. District help their president or girl representative in coming to early board meetings. \$10 minimum amount.

Recommendations—

1. That Florence Moeller be appointed national treasurer for 1956-57.

2. That a unanimous vote of thanks be given Mary Hooks for her four years of faithful service.

3. That Janet Weber be appointed general secretary for 1956-57.

4. That the job of general secretary be divided and an editor be appointed to take the responsibilities of editing the SMM pages in the Missionary Herald.

5. That Jeanette Turner be appointed editor for 1956-57.

6. That a unanimous vote of thanks be given Sandra Talbot for her faithful and efficient service as general secretary.

7. That Joyce Ashman be appointed national bandage secretary for 1956-57.

8. That a unanimous vote of thanks be given Marie Sackett for her faithful service as bandage secretary.

9. That we cooperate with the Youth Council for 1956-57 with five members of the executive committee—president, vice president, general secretary, treasurer, and assistant patroness.

10. That all the districts meeting all district goals be recognized as honor districts.

11. The honor district having the highest per capita giving will receive the honor award for that year.

12. That a gift of \$20 be given to all national officers attending conference toward expenses.

13. That a gift of \$50 be given to Sandra Talbot, general secretary.

14. That the program committee for 1957-58 be made up of the district patroness and four members at large of the Northern Ohio District.

15. That our personal project be to learn the Book of Ephesians and that the deadline for reporting be June 30.

16. That the national board meet the Saturday previous to conference 1957 and that each member receive \$5 per working day present.

17. That the SMM give the WMC \$200 in October toward Missionary Herald expenses and \$200 in June and have the general secretary write a letter of thanks to them.

18. That we give \$100 to the National Youth Council in October.

19. That each local SMM group ask the local WMC to provide an extra lady beside the assistant patroness to train for patroness. This lady to be approved by the girls.

20. That girls be encouraged to do craft-work and/or discussion using suggested books in the Missionary Herald, and that Senior groups have discussions monthly on Christian girls' problems.

21. That district patronesses contact newly organized churches so that they might receive the Sisterhood materials which will help them organize their groups.

NATIONAL WMC OFFERING REPORT, 1955-56 BY DISTRICTS

District	General & Publication	Home Mission	Christian Educat.	Foreign Missions	Thank Off.	Miss. Birth.	Miss. Residence	Special Foreign	Home
Atlantic	173.50	226.84	240.92	240.10	556.68	239.86	50.00	283.00	
California	481.85	803.33	673.71	777.34	1,398.31	769.85	320.72	134.99	
East	421.79	612.14	600.39	612.92	1,100.06	471.10			40.00
Indiana	135.33	330.31	301.17	247.98	601.30	331.41	125.05		
Iowa	115.49	154.05	162.57	113.10	241.64	74.60	80.61		
Michigan	30.05	33.35	22.58	28.60	130.76	28.71	15.96		
Midwest	44.72	67.33	47.75	59.18	117.02	39.19	32.16		
No. Ohio	360.34	465.01	430.42	402.87	910.92	600.59	200.00		
Northwest	49.97	132.94	86.75	97.78	281.78	151.04	7.00		
Southeast	77.50	218.74	167.97	192.10	375.34	134.05			
So. Ohio	85.66	316.45	159.39	168.96	320.54	85.06	66.00		
Total	\$1,976.30	3,360.49	2,893.62	2,940.93	6,034.35	2,955.46	897.50	417.99	40.00

WINONA LAKE, IND. The National Fellowship of Brethren Churches closed Sunday evening, Aug. 26 with perhaps the largest attendance for a concluding service. There were 509 lay and ministerial delegates registered for the conference. The 1957 conference will be held Aug. 18-25 at Winona Lake.

PHILADELPHIA, PA. Rev. and Mrs. Wm. Male announce the arrival of Mary Beth, born Aug. 16. She weighed 7 lbs., 14 oz. Brother Male is pastor of the First Brethren Church.

DAVENPORT, IOWA. Rev. True Hunt, pastor of the Grace Brethren Church has tendered his resignation as pastor.

PENNS GROVE, N. J. Rev. Donald Rossman, a student in Grace College, was guest speaker at the Bethel Bible Protestant Church on Aug. 5.

TEMPLE CITY, CALIF. A record was established recently in the Temple City Brethren Church, John Aeby, pastor. The last two weeks of July and the first two weeks of August found prayer meeting attendance running 51, 55, 52 and 51. The membership of the church is 57.

INGLEWOOD, CALIF. Mr. and Mrs. Al Wedin, members of the First Brethren Church, celebrated their 25th wedding anniversary on Aug. 12.

ALTOONA, PA. Mr. and Mrs. John Longstretch celebrated their 54th wedding anniversary on Aug. 20; and Mr. and Mrs. Wm. Murphy their 25th wedding anniversary on Aug. 26. Both couples are members of the Grace Brethren Church.

CHICAGO, ILL. Moody Memorial Church takes on a "double-header" of evangelical conventions with the National Sunday School Convention Oct. 10-12, and the Mid-America Keswick Oct. 13-21.

BEAUMONT, CALIF. Redd Harper was guest speaker Aug. 19 at

Headliners



the Cherry Valley Brethren Church, Gene Farrell, pastor.

WINONA LAKE, IND. Chaplain Donald F. Carter USA, was able to attend his first national conference in 13 years. The presence of Brother Carter was sincerely appreciated.

WINONA LAKE, IND. The newly elected officers of the National Fellowship of Brethren Churches are: Dr. Bernard Schneider, moderator; Rev. Lewis Hohenstein, vice moderator; Rev. Clyde Landrum, secretary; Rev. Charles Turner, assistant secretary; Mr. Roy Kinsey, treasurer; Rev. Caleb Zimmerman, statistician.

SPECIAL. All mail directed to the Board of Evangelism should be addressed to Rev. Scott Weaver, R.R. 3, Osceola, Ind.

CHANGE OF ADDRESS. The new address of Rev. Robert E. A. Miller is: 10101 54th Avenue, North, Care of Hill Memorial School, St. Petersburg, Fla.

DAYTON, OHIO. Dr. R. D. Barnard will be the dedication speaker on Sept. 9 at 2:00 p.m. at the First Brethren Church, William Steffler, pastor.

SOUTH GATE, CALIF. Bobby Dodds, 14-year-old son of Rev. and Mrs. Alford Dodds was killed on Aug. 22. He was a helper on a truck hauling hay over the Ridge Route when the fatal accident occurred. Christian sympathies are extended to Bro. and Sister Dodds.

GLENDALE, CALIF. A reception was held Aug. 25 in honor of Rev. and Mrs. Gerald Polman, the new pastor of the First Brethren Church.

ROANOKE, VA. Rev. Kenneth Teague has accepted the call to

become the pastor of the Ghent Brethren Church.

WHITTIER, CALIF. Guest speaker at the Community Brethren Church on Aug 19 was Dr. Gerald Stanton, chairman of the department of systematic theology at the Bible Institute of Los Angeles and Talbot Theological Seminary. Ward Miller is pastor.

SUMMIT MILLS, PA. Rev. Wm. Schaffer, pastor of the First Brethren Church of Kittanning, Pa., will be the guest speaker at the special homecoming service Sept. 9. Arthur Collins is pastor.

LEAMERSVILLE, PA. Karen Star, weighing 8 pounds, was born Aug. 16 to Mr. and Mrs. Allen Stiffler. Mrs. Stiffler is the daughter of Rev. Robert Crees, pastor of the Third Brethren Church, Philadelphia, Pa.

INGLEWOOD, CALIF. Mr. Morton Lambert is the new choir director at the First Brethren Church, Glenn O'Neal, pastor.

TRACY, CALIF. Rev. John Teeter has resigned as pastor of the First Brethren Church, the resignation to be effective Sept. 16.

MEYERSDALE, PA. A missionary banquet was held Aug. 27 in honor of Rev. and Mrs. David Solts, missionaries in Costa Rica; and Rev. and Mrs. Olav Nyheim, missionaries in India. Both Mrs. Solts and Mrs. Nyheim are members of the Meyersdale Brethren Church, Leslie Moore, pastor.

CHANGE OF ADDRESS. The new address of Mrs. Rose Foster is: 5337 N. Front St., Philadelphia 20, Pa.

WINONA LAKE, IND. The annual fall retreat for the students of Grace Seminary and College will be held Friday, Sept. 14 at Crystal Lake Camp, near Warsaw. Dr. W. A. Ogden will be the speaker.

PRAY FOR THESE MEETINGS

Church	Date	Pastor	Speaker
Philadelphia, Pa.	Sept. 9-23	Wm. Male	Dean Fetterhoff.
Parkersburg, W. Va.	Sept. 13-16	Lester Smitley . .	R. I. Humbert.
Inglewood, Calif.	Sept. 22-28	Glenn O'Neal . . .	Louie Rhoden.
Cuyahoga Falls, Ohio	Sept. 23-Oct. 7 .	Richard Burch . . .	R. Paul Miller.
Meyersdale, Pa. .	Sept. 30-Oct. 14	Leslie Moore	Dean Fetterhoff.
Uniontown, Pa. . .	Oct. 7-21	R. Paul Miller, Jr.	A. R. Kriegerbaum.
Dallas Center, Iowa	Oct. 10-12	A. D. Cashman . .	R. I. Humbert.
Beaver City, Nebr.	Oct. 14-17	Dayton Cundiff . .	R. I. Humbert.
Meyersdale, Pa.	(Summit Mills) Oct. 22-28	Arthur Collins . . .	R. Paul Miller.

Deadline on Material for

1956-1957

BRETHREN
ANNUAL

SEPTEMBER 10, 1956

Suggestions:

1. Be Accurate.
2. Do not Abbreviate.
3. Follow form of 1955-56 Annual on all copy.

By **RUSSELL H. WEBER**
 Pastor, First Brethren Church
 Hagerstown, Md.

Nature of Angels

The place and importance of angels is many times neglected by students of the Scriptures. The study of angels is an intrusion into the mysterious, but it is not so mysterious that the believer must refrain from a study of the subject. In fact, God has chosen to reveal quite a bit of truth concerning the angels. It is inexcusable for believers to be beclouded with superstition regarding the angels; yet it must be admitted that many otherwise informed Christians are almost totally ignorant of the truth concerning the angels of God.

In these articles it is impossible to deal at any great length with this subject, but we shall endeavor to present some truth in three distinct areas; viz., I. The Origin and Nature of Angels. II. The Ministry of Angels. III. The Future of Angels. The first of these is considered in this article. Concerning the Origin and Nature of Angels, we note—

Angels Are Created Beings

It is presupposed that those who read these articles believe that creation is the result of God's wisdom and power; all that exists, visible and invisible, has been created by God. "For by him were all things created, that are in heaven, and that are in earth . . . all things were created by him . . . and by him all things consist" (Col. 1:16-17). In Psalm 148, we note more specifically that God created the angels: "Praise ye him, all his angels" (vs. 2). "For he commanded, and they were created" (vs. 5).

While it is true that God created the angels, there are many things God has chosen to withhold from us. We are not told when God created the angels. The record of the opening chapters of Genesis give no details about the creation of angels; it is clearly inferred from a number of passages that the angels were already created when God re-ordered the chaotic mass of Genesis 1. (See Job 38:6-7.) Many other details are thus kept from us. It may well be that God knows men would be readily turned to the worshiping of

angels if they were given more information. Notice next—

The Nature of Angels

The nature of angels includes (1) Personality. There are many references that indicate the intelligence of angels. Frequently angels appeared to men—they spoke, they praised God, they worshiped. It is also apparent that angels are a class of beings distinct from men. There is no record that angels have ever died, though some have chosen to follow the course of the evil angels, and so fell from their original place and are reserved in darkness until the judgment (see Jude 6). Individual choice indicates personality. (2) Sex. It is to be noted that angels are without sex distinction. "For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels in heaven" (Mark 12:25). The purpose of sex is to reproduce. In the case of angels, there is no evidence that they reproduce; they are each a direct creation of God, and thus sex is unnecessary.

(3) Bodies. Angels are not subject to the same laws of nature that apply to humans. We read of angels appearing suddenly, as in the case of the heavenly host that sang and praised God on the occasion of the birth of Christ. There were "two men" who appeared and stood by those who were gazing into heaven at the ascension of the Lord. It must be concluded that angels are able to travel through space without the aid of any of the means of transportation now known to man. That they have bodies is conclusive in that they "appeared" to men. Their bodies, however, are not human bodies even though they have appeared in human form. The bodies of angels are of the substance that enables them to inhabit the spirit world.

An erroneous notion is fostered by the pictures of angels which portrays them as having wings. It is nowhere asserted in the Scriptures that angels have wings, and we should be careful not to imply any-

thing that is not Scriptural. We are told, however, of angels "flying" (Dan. 9:21), but it does not necessarily follow that they have wings. A ball is hurled through the air and it is described as "flying"; yet it does not have wings. Cannot God, therefore, provide the angels with the means of transportation of His choosing?

Classification, Rank, and Number

There is a definite classification of angels. There are: (a) The elect angels (I Tim. 5:21), (b) The cherubim (Gen. 3:24). There are also (c) individual angels; viz., Michael (Dan. 12:1), Gabriel (Dan. 9:21), and Lucifer (Isa. 14:12). There are a number of others mentioned, and no attempt is made here to present an exhaustive list, but it is clearly seen that God has order in heaven, as well as on earth (see Eph. 4:11-12).

The rank of angels is also indicated in Scripture. (a) There is a "chief angel" (I Thess. 4:16); there are "chief princes" (Dan. 10:13). Some angels seem to stand continually before the Lord (Matt. 18:10).

The number of angels is incomprehensible. They are described in multitudes "which no man could number." If the record of Revelation 5:12 is taken literally, and it should, the number described there is 202 millions, and they are only a part of the heavenly host. Hebrews 12:22 speaks of "an innumerable company of angels." Certainly the mighty power and wisdom of God is apparent as we look upon the truths of the Word in respect to the angels.

Perhaps the ignorance that exists today in respect to the angels is due to the fact that angels are creatures of the spirit world (Heb. 1:14). There is a great deal of false teaching in respect to the realm of spirit beings. Spiritism, which purportedly brings men into contact with departed spirits and demonism of every kind, can only continue to exist where people are ignorant of the Word.

Come Ye Apart for SERVICE



FOURTH IN SERIES

I Corinthians 3:9

By Rev. ARTHUR CASHMAN

Dallas Center, Iowa

A medical student was in the operating room waiting to watch a great surgeon at work. The surgeon's assistant failed to appear and the surgeon asked the student to help him. Later he said: "How proud I was to help this great man save a life." The Lord Jesus Christ has invited us "to come apart" for the service of helping Him, and we should be proud of the honor—glad that we can help to save others to everlasting life. In the previous studies, we considered the importance of coming apart for worship and praise, but God is not satisfied when our outward worship and the praise of our lives are not manifested by service to Him. (Jas. 1:22-25).

In the American Standard Version, our text is rendered: "We are God's fellow-workers." What a distinction and honor is conferred upon us! This means that the frailty of man is brought together in marvelous association with the almightiness of the all-knowing and all-powerful God.

In some quarters the gas mantle is still in use. It is so flimsy that the gentle touch of a finger or a breath of air reduces it to dust; yet in co-operation with a tremendous energy it contributes in the production of a useful bright light. Just so we, mere children of the dust, frail and flimsy as the mantle, in league with the Almighty, become exceedingly serviceable and fruitful in spiritual things.

Each Christian man and woman is invested with power and is therefore burdened with the obligation to work for God (Acts 1:8). Despite any sense of unworthiness or disability upon the part of the servant, God's grace is always available for

the task. No one is too ungifted or too obscure in the light of this divine provision. A famous conductor was once rehearsing with a large orchestra and hundreds of voices. Amidst the thunder of the organ and the roll of the drums, the piccolo player said to himself: "In all this din my little instrument doesn't matter;" and he ceased to play. Suddenly the great conductor threw up his arms and all was still. He cried, "Where is the piccolo?" God listens for each of our instruments in the orchestra of life. He may not stop everything now to inquire about our failure to serve, but there will be a day when we will be called to give an account (II Cor. 9:10).

We have often been told that we have been saved to serve. In fact, God has so ordered that the great work of winning the lost with the Gospel is to be done through other humans. It was Martin Luther who said: "God needs strong men and women; He cannot get along without them." He chooses and uses us to be the instruments of His purpose, the messengers of His mercy and grace, the doers of His Word. He has provided no other plan.

It has been reported that the United States army must employ 17 men to keep one armed soldier properly equipped and supported on the firing line. Much they do may not appear to contribute to this end, but nevertheless it is true. There is no such thing as Christian service that does not have as its goal the salvation of the lost. Many Christians in the will of God may not seem to be contributing to the salvation of souls through their service but in the plan of God all contribute to this end.

The routine effort of getting the

family ready for Sunday services, prayer meeting, WMC, and business and committee meetings, the laying aside of tithes and offerings, accumulated hours of time in intercessory prayer may appear to be of small importance when compared with the efforts of the successful pastor, the popular evangelist or the prominent lay leader. However, there could not be the one group without the other.

In the construction of Solomon's temple, there were prominent men skillful in gold, silver, brass, iron, linen, purple and crimson. They were the outstanding men of genius of whom only a few were needed. On the other hand, there were 70,000 men who were bearers of burdens; 80,000 were hewers of stone and wood in the mountains. Their tasks were laborious and uninviting. But the Temple could never have been built without them.

After God chooses to use us for His glory, there is no room for any degree of pride in us, for without Him we could do nothing. We would be destitute of spiritual prosperity and progress if it were not that God is working in us "both to will and to do of His good pleasure" (Phil. 2:13).

The great J. H. Jowett once said: "The highest of all privileges is to share with God the privilege of recreation. There are no flowers so winsome as those you have grown in your own garden." Just so, when you have worked with the Lord in the creation of another man's joy, a most delicately flavored joy visits your own heart. Let us do more this year, remembering not to "grow weary in well doing; for in due season we shall reap, if we faint not" (Gal. 6:9).

HOME MISSIONS—

1. Pray for the Second Brethren Church, Fort Wayne, Ind. as plans are completed that finances will be available for the construction of a new church on their new location.

2. Pray for the Christian day schools that are being conducted in many of our home-mission churches that they may be the means of reaching many boys and girls for Christ.

3. Pray for the new church being started in Columbus, Ohio, and especially for the pastor, Ralph C. Hall, as he pioneers this work.

4. Pray for the Navajo Mission staff as school gets under way again. Pray for the new teacher, Miss Betty Landgraf. Pray for the Navajo Christians who are undergoing real trials for their stand for Christ.

5. Pray for the new third unit of the Brethren Construction Company, and especially for Mr. Max Fluke who will be heading up the unit. The unit plans to begin their first project at Los Altos, Long Beach, Calif.

6. It is the home-mission offering period. Pray for an offering to meet the budget as proposed by the board of directors at the August annual meeting.

FOREIGN MISSIONS—

1. Praise the Lord for the speedy recovery of Beckie Fogle following an appendectomy.

2. Pray for safety of travel for four missionaries from Africa, Miss Edith Geske, Miss Mary Ann Habegger, Miss Gail Jones, and Miss Marian Thurston as they return to the U. S. on furlough in September.

3. Pray for the Lord's blessing on a possible third radio program in our work in Argentina.

4. Pray for wisdom in carrying out the many decisions made by the board at national conference time.

5. Praise the Lord for answered prayer in the return of the William Samarin family to Africa.

6. Pray for the Don Spanglers as they are in language study in France.

7. Praise the Lord for a special answer to prayer in the work in Hawaii.

8. Pray for Miss Estella Myers who is due to arrive back in Africa in early September.

9. Pray for wisdom for missionary candidates now training for the Lord's service.

GRACE SEMINARY—

1. Praise God for the incoming student body and for the greatly increased attendance in the college.

2. Pray for this large number of incoming students . . . that they may quickly adjust to their school work and find proper housing and adequate work to meet their financial needs.

3. Make the proposed *building program* a daily matter of prayer, remembering especially all plans for promotional and informational literature.

4. Remember to pray for the faculty and staff as they begin another school year.

YOUR

Prayer Pointers

FOR SEPTEMBER

By Mrs. Frank Lindower

Uniontown, Ohio

MISSIONARY HERALD—

1. Praise the Lord for His blessing upon the dedication service of the new Missionary Herald Building on Aug. 26.

2. Pray for the staff as the 1956-57 Brethren Annual is prepared and printed.

WMC—

1. Pray for our national, district and local officers as they direct the work for the coming year.

2. Pray for our WMC sisters in the foreign lands.

3. Pray that each member may endeavor to live each day so that our lives might be a better testimony to our families, friends and neighbors.

4. Pray for the SMM patronesses selected from our WMC councils.

5. Pray for more new councils to be started this year.

SUNDAY SCHOOL—

1. Pray God's blessing and guidance on the director and all schools as they try to promote Sunday school interest over the land in the days ahead.

2. Pray that our leaders in Sunday school will try to put into practice the ideas they received at the recent Sunday-school convention.

SMM—

1. Pray for the new Sisterhood groups being organized.

2. Pray for more consecrated leaders to guide and counsel with the girls.

3. Pray that girls will seek fellowship with Christian young people in order to grow spiritually.

4. Pray that all SMM girls will observe quiet time daily.

5. Pray for your patroness. She needs your prayers too.

BYF—

1. Thank God for the fine response to Bethany Camp, and pray that decisions made there will be lasting and powerful in the lives of our young people.

2. Ask the Lord's blessing upon new personnel in the youth leadership as they prepare programs, promotions and general plans.

3. Ask the Lord to guide writers as they are now preparing the 1957 series of Brethren Youth Fellowship lessons.

4. Seek the Lord's will in our young people who start in various schools this month.

5. Praise the Lord for the many victories manifested throughout the summer in our various camps and conventions.

In Memoriam

Mr. George W. Ingalsbe went to be with the Lord on July 24. He was 78 years of age. His daughter, *Mrs. Margaret Wachsmith*, followed him in death on August 14. She was only 30 years of age. Besides her husband Richard, she leaves three children.—*Henry Dalke, pastor.*

Lillian Ruth Cable, 85, departed to be with the Lord June 18, 1956. She was a long-time member of the First Brethren Church, Sunnyside, Wash., and transferred her membership to become a charter member of the First Brethren Church in Grandview, Wash. She was faithful to her Lord and to the church up until the time, as a result of an automobile accident, she was called home.—*Robert Griffith, pastor.*

Mrs. Mary Emma Rickard passed away July 10. Mrs. Richard, a member of the Meyersdale Brethren Church, Meyersdale, Pa., was the Sunday-school treasurer for a number of years. She had been confined to her home for the past five years.—*H. Leslie Moore, pastor.*

Coming Events Cast Their Shadows

By C. W. MAYES

Pastor, First Brethren Church
Long Beach, Calif.

When we read in the Scriptures that the whole world is to come under the domination of one great dictator, who will have power "given him over all kindreds, and tongues, and nations" (Rev. 13:7), those who seriously believe the Scriptures will be interested to look at unfolding world events which may point to such world control.

UN Not a Peace Move Only

On June 13, 1953, Usher L. Burdick, congressman from North Dakota, delivered a speech in Philadelphia in which he said in part: "When I read the [UN] charter I saw in it an attempt to form a world government, and if possible, to make the United States merely a subservient member of this world organization. We were told again that these fears were wholly unfounded. We are advised again that all the United Nations wanted was to work for world peace, and that no individual would be interfered with.

"But startling things were to happen. First of all was the Fujii case in California. In this case the district court held that the local law of California (preventing Japanese nationals from holding land) was void because it conflicted with the charter of the United Nations. Here we had the first lesson in imposing upon local communities the will of the United Nations.

"The next startling case was the decision of the Supreme Court in the United States in the Truman steel seizure action. There is nothing in our Constitution to authorize the seizure, but the Chief Justice held it was valid for the reason that the United Nations Charter gave such authority. It is easy to see the importance of this decision, for if the majority of the Court had adopted the views of the Chief Justice, the Constitution of the United States would have been overridden by the Charter of the United Nations. That decision saved the people of this country from a complete surrender

of the Constitution of the United States."

Christians Have Most to Lose

Most Christians in America never stop to think of the many safeguards against injustice which are available to all citizens of the United States. Under our Constitution, a United States citizen may be tried by a jury of his peers and confronted by witnesses who speak for or against him. Furthermore, the place of his trial is in the same locality as the crime is supposed to have been committed. If a world government comes into being, all this can be changed. A Christian citizen in your town may be thrown into court and tried under the criminal court set up by the world government, convicted, and sentenced according to the whims and desires which the World Court may dictate. Under a world government, every Christian should realize that there are hundreds of non-Christians in the world for every professing Christian. How much justice would a believer receive who might be hailed into court because of his faith, when the court is pledged to preserve the world philosophy?

Such a super-government would of course have a police force similar to the well-organized and regimented Gestapo of Hitler or the secret police of Russia. Under the proposed terms of world government, no State would dare refuse the presence on its soil of this gestapo. When the world government is finally operative, its members will owe allegiance to that government and to no other.

Daniel Saw Internationalism

Daniel saw this world government coming when he said that it: "shall devour the whole earth, and shall tread it down, and break it in pieces." The ruler of that world government, said Daniel: "shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws" (Dan. 7: 19-28).

If coming events cast their shadows, the wise will consider the shadows in the light of God's prophetic revelation.

MAGNET HARVEST

By Mrs. Grant McDonald

"Teacher, please may I take the magnet outdoors?" queried Jenny.

"If you will remember to bring it back to me when you are through with it," answered the teacher.

"Please teacher, can I have the little magnet?" asked Sammy.

"Yes; if you bring it back, Sammy," said Miss Jones.

"Can Jenny share her magnet with me?" asked Sue.

"I think that would be fine if Jenny shared with you, Sue," answered Miss Jones.

By this time five or six little people were clamoring for "a share" in the use of the magnets.

A magnet is a "must" in the science learnings for primary children. Miss Jones had demonstrated some of the magic earlier in the week. They were delighted to watch the metal jump to the magnet when it was lowered to the table where the metal lay. There was amazement at the ragged fringe of metal dust which fastened itself to the magnet as the teacher ran it through a box of soil. They questioned when the magnet rejected wood and other materials used in the testing.

After finishing the demonstration, Miss Jones had placed all the magnets on the science table and told the children they might use them in free time. Since then, the magnets were never idle before school and during free play. The children had learned important lessons, but their greatest find had been the "pay dirt" outside the back door. The janitor had been pushing, what to him was insignificant, debris out the door with his great oil mop. The earth soon absorbed the bobby pins, straight pins, paper clips, nails, and many small metal treasures that little boys carry in their pockets, and little girls carry in their purses.

But the children had found this veritable "gold mine" of rusty results with their magnet exploring. They excitedly spent their time finding "precious" rubble. Another group found much metal ore dust in the sand box and rushed to and fro with their find, pouring it into boxes set aside for the purpose.

The teacher, as she watched them, thought of the judgment of worthwhile and worthless works.

Christian, are you spending your time on the useless things of life, or are you choosing the "better things" that accompany salvation.

I FOUND YOU

"Althea, have you seen Mark lately?"

"No m'am. He was with Sharon the last I saw him."

"Sharon!" Mother called.

"M'am?"

"Where's Mark?"

"I don't know. I brought him to the house and then I went to play with Mimi."

"You know better than to leave him alone outside the house. He didn't come in and I want to find him immediately. Get busy and start looking."

"Why do I have to be the one to look for him? I get tired keeping an eye on him."

"I'd say you haven't done much watching lately because you don't seem to know where he is. Get Paul Kent to help you and go look around the church. I'll go down the street."

A thorough search of the immediate neighborhood failed to reveal the whereabouts of the two-year-old. Mother was beginning to feel a little weak in her middle. Suppose someone had picked the little fellow up. So many horrible things happen to children today that Mother never feels satisfied unless they are all within the sound of her voice. Perhaps he kept walking down the street and finally got so far from home he can't find his way back.

As Mother headed back to the house she raised her heart in prayer. "Dear Father, lead me where to look for my baby. And please don't let anything happen to him." At this point she reached the driveway where her eyes rested on the car in the garage. She felt impelled to take a look in the car although it was highly improbable Mark could have gotten in with the door handles as high as they are.

From the back window Mother's unbelieving eyes spotted the little towhead. Combined emotions swept over her at this point. She was so glad to see him safe in the car she wanted to hug him. But he'd given her such a scare she should scalp

him! After looking all over the neighborhood she'd found him at home in the car.

"You're a naughty b——," Mother started to say when the little fellow put his precious arms around her neck and said with a sigh, "I found you, Mommie."

"You found me?" Mother questioned. "We've been hunting all over the neighborhood for you. Mommie missed you, Mark. You must not hide in the car again, Honey."

"All wight, Mommie. But I found you."

Mother gathered the boy up in her arms and thanking the Lord for finding him, went into the house to get the meal finished and on the table. She couldn't help but smile at her little boy's words: "I found you." He had done no such thing,



but rather had the family frantically hunting him. Yet his statement showed an awareness of loneliness, indeed of being lost and away from the family's care. He wasn't lost far away; he was just as close to home as the family car in the garage. But he was lost because the family didn't know where he was, and once in the car he couldn't open the doors to let himself out.

The stirrings of Mother's heart turned to the Scriptures as she thought of finding little Mark. His child's mind concluded he had found Mother although he had not made one step in that direction. Mother had sought him even as the Spirit of God seeks those who will come to the Father by Jesus Christ. "For the Son of Man is come to seek and to save that which was lost" (Luke 19:10). Since all men are lost whether they be far from home or close by, that means Christ came to

save all. He said to Israel: "I have redeemed thee, I have called thee by thy name; thou art mine" (Isa. 43:1).

In a sense we do seek the Lord as the old hymn goes: "Seek ye the Lord while he may be found; Call ye upon him while he is near." When we respond to the wooings of His Spirit in confessing Christ as personal Saviour, we are seeking Him. When we allow His Spirit to convict us of personal sin and then ask His forgiveness, we are seeking His face. But His is the seeking that brings us into fellowship with himself. May our hearts cry with the psalmist: "O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land where no water is" (Ps. 63:1).

"I found you" is God's glad cry over one sinner that repenteth.

WHEN I MEET MY JESUS

When I meet Thee, Jesus, my Saviour and King,
Oh, how the joybells in my heart will ring!
What joy will be mine when I see Thy face,
Because Thou hast saved me by Thy grace!

You're a wonderful One to come down to give
Your life on the cross that I, too, might live.
You gave Your all when You died for me,
And suffered such deep agony!

But, oh, when I see Thee, I know I shall be
Ashamed of the little I've done here for Thee,
You're so great and so wonderful, Saviour of mine,
Just to think of Thy presence with me is sublime!

So help me now, Lord, to live just for Thee,
And conquer this sinful "old nature" in me.
Help me lost souls to win today,
And show me, Lord, Thy will, I pray.

Oh, come quickly, Jesus, for I long to see
The glorious One who has set me free,
And be with Thee forevermore,
My Jesus, I love Thee, yes, Thee I adore!
—Hazel W. Albany

WITH ME

Day after day my Saviour walks beside me.
Night after night He whispers, "I am here."
Morning by morning He renews His mercies,
Moment by moment I feel His presence near.

By such a friend I will not be forsaken.
"Lo, I am with you," is His promise true,
So for today I'll journey, always singing,
Knowing that He will see me safely through.

—Keith Altig

SUBSTITUTION

Worthless, I!
And yet God sent
His Son to die
On Cal'vry's cruel tree.

Lost, afraid!
But all my fears
On Him were laid.
He payed my penalty.

Matchless grace!
Which loved enough
To take my place
In untold agony.

—Geneva Showerman

The BRETHREN MISSIONARY HERALD

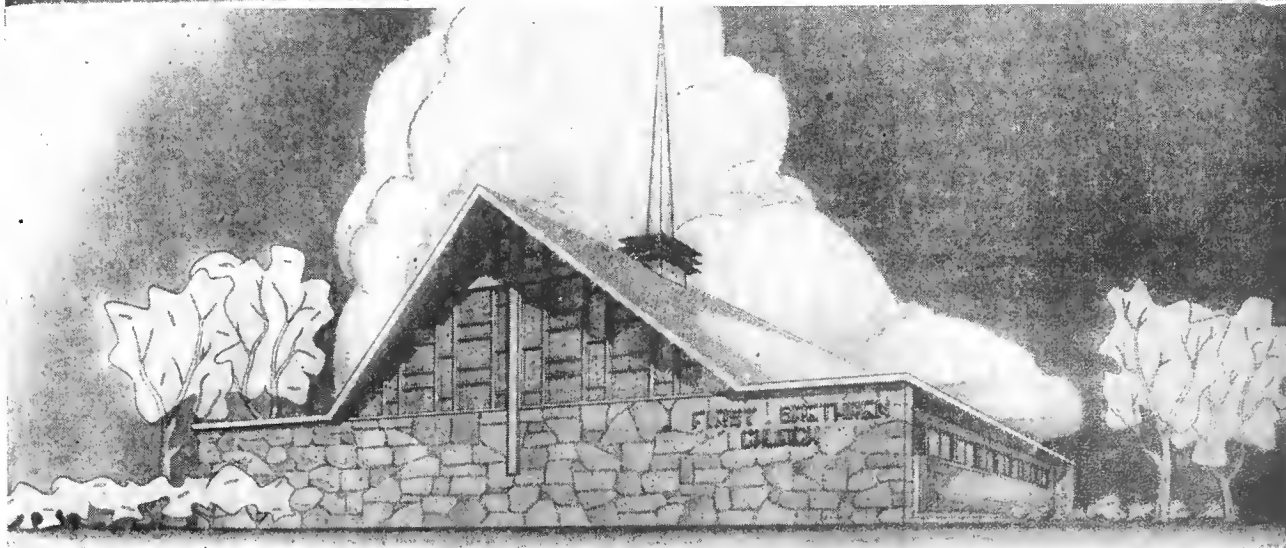


HOME MISSION NUMBER

SEPTEMBER 15, 1956

"FUTURE HOME" STARTED IN CHEYENNE, WYOMING

Ground Was Broken Sunday, August 12, 1956



The Universality of the Gospel

Aside from its spiritual power probably the most wonderful thing about the Gospel of our Lord Jesus Christ is its *universality*. Its destination is "all men."

During his experience in the house of Cornelius the Apostle Peter learned this lesson well. His testimony was: "Of a truth I perceive that God is no respecter of persons" (Acts 10:34). This simply means that salvation is available to any man, anywhere, anytime, under any circumstances providing he meets God's condition. "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31). By following this command any lost soul may find Jesus as his personal Saviour.

The Church's Commission is Universal

It follows that our Lord's commission to His church for evangelization is as *universal* as the *destination* of the Gospel. Jesus further emphasized this fact by saying: "Preach the gospel to every creature" (Mark 16:15).

Unfortunately and frequently the church has either limited this Biblical vision or has adapted it to her own specific desire. Programs of local churches and denominational groups which do not include a world vision for missions are inconsistent with the words of Jesus.

It is sometimes true that churches and individual Christians become unbalanced in their missionary emphasis between what are called home and foreign missions. To lose sight of the Bible program of missions which is "all nations" will inevitably lead to such unwise discrimination. This fact needs to be faced by Brethren people some of whom are prone to take sides in the matter of missions. Such an attitude is certainly not approved by God whether the supreme emphasis goes toward home missions or foreign missions. The result of such thinking will be a failure to recognize the actual importance of some detail of God's world program of missions so that the whole program will be crippled.

Multitudes Without Christ

The world is in desperate and dire need spiritually. Only God knows the actual number of lost souls in the world today, but even by human approximation and statistics we know that 80 to 90 percent of the world's population is unredeemed. No human mind can comprehend the extent of this mission field composed of billions, many of whom have never even heard of Jesus Christ and His power to save. So, we need not search for a challenge or for a field of service.

Meeting the Challenge

This process begins in the heart of each child of God! No revival of missionary vision will ever manifest itself in the church until the heart of each believer is stirred by the Holy Spirit to see the whitened harvest fields. The Spirit is ready to perform this ministry at any time.

However, the Christian must read the Word of God, pray and thus put himself in the place of blessing before God's Agent can stir the soul.

When the saints are fired with missionary passion and zeal, we shall see young life presented on the altar for missionary work, and we shall see sufficient funds laid on the same altar to send our missionaries across America and to the end of the earth. These two aspects of missionary service go hand-in-hand. In these days of economic pressure, high prices and inflation, the gifts of the Lord's people assume tremendous importance because often missionaries and preachers cannot be sent to the field due to their inability to support themselves. Certainly the Lord will provide, but *the Lord uses His children* to provide such means as may be necessary to support workers in the field.

Are We Able to Send Them?

The answer to this question hinges on what God is able to do through His children. "But my God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19). God promises that the means to perform His work are *unlimited*. When there are opportunities for establishing new Brethren testimonies which must be laid aside, this is not because God does not have or will not provide the means in men and money. The problem is at the base of supplies—with the children of God who for some reason have not seen the full vision of the need. *God has it, but He gives it through His children.*

The National Fellowship of Brethren Churches has experienced splendid growth in every department under the blessing of God. But the National Fellowship of Brethren Churches *has not done all that it could* do to meet the challenging opportunities for expansion.

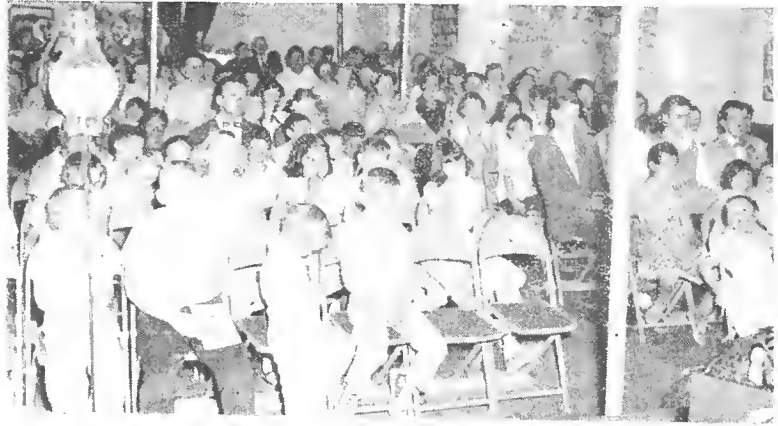
If each member of the NFBC would give five cents per day to Brethren Home Missions, annually, we would have close to \$400,000 for the extension of The Brethren Church in America. Last year our income was about \$170,000 for this purpose. Actually we have done relatively little compared to the opportunities God has laid before us and compared to what we could do.

Two years ago we suffered a decrease in the home-mission offering. As a result a deficit has occurred and it has been necessary to curtail our activities accordingly. The result of such a deficit is not apparent the first years as it is the second and third years.

We believe our Brethren people desire to know these facts in order that they may pray and give more intelligently. Unless we receive a *35 percent increase in our annual offering* this coming year we will be unable to meet our budget. In addition it will be *impossible* to start a *single new Brethren church during the year.*

This problem can easily be solved by *concentrated prayer* on the part of all believers. Pray with us that our growth may not stagnate but that instead we shall be enabled to grasp literally scores of opportunities to establish new Brethren testimonies.

TAOS, NEW MEXICO, HUMS WITH SUMMER ACTIVITIES



Top: Canon Brethren Church—Midwest District Conference session. Center: Left to Right. Larry Wedertz, Temple City, Calif., Miss Faith Hays, Ashland, Ohio, and Charles Winters, Beaumont, Calif., VBS workers provided by the national BYF and a Taos group. Bottom: Laying the foundation for the Sisterhood guest house on the right.

Vacation Period Ends at Taos, N. Mex.

VACATION BIBLE SCHOOL

School's out and vacation begins! For the boys and girls (maybe?) but not for the Taos missionaries. Immediately after the public school closes vacation Bible schools begin. These may be vacations for the boys and girls but certainly not for the workers. Especially is this true where too few workers are available to conduct too many schools in too short a period. As many as 10 schools have been conducted in 10 different communities during one vacation period.

This year the national BYF provided three very capable workers to assist in the VBS program: Larry Wedertz, Temple City Brethren Church, Temple City, Calif., Charles Winters of the Cherry Valley Brethren Church, Beaumont, Calif., and Miss Faith Hays of the Grace Brethren Church, Ashland, Ohio, with the local missionaries, carried on the program.

The one school conducted at Pot Creek was held under the pine and juniper trees. The school averaged 50 in attendance and was composed of Negro, Spanish and Anglo children. Many of the children made decisions for Christ, and Brother Horney, the mission superintendent, said: "Praise the Lord, we are all 'one in Christ.'"

MIDWEST DISTRICT CONFERENCE

In addition to the VBS program, the Taos church invited the Midwest District Conference to their church. This added to the work, for preparations were made to entertain and provide meals for the delegates. The reports indicated it was an excellent conference, and all the delegates were treated very royally by the Taos Brethren. Tours were conducted to points of interest, and there are many of them in the Taos area.

SMM PROJECT

In the *spare time* while not working in VBS and district conference preparations, the workers were busy with the SMM guest-house project. Much of the plumbing and foundation work was done by Larry Wedertz and Charles Winters. The house is a two-bedroom government surplus home, and it will provide quarters for visitors and workers who come to assist in the work. The Brethren Home Missions Council expresses its deep appreciation to the girls of the SMM for the project which will assist in the efficiency of the Spanish-American mission work.

With approximately three weeks out of the vacation period for attending the national conference in Winona Lake, Ind., school is now started and *vacation* ends at Taos, N. Mex., for one more year.

Calling All Minute-Men to Report at Once!



Rev. and Mrs. Ralph C. Hall

THIS IS IT! THIS PASTOR AND HIS FAMILY ARE ON THE FIELD AT COLUMBUS, OHIO. THE LETTERS HAVE GONE OUT TO YOU. DOLLARS ARE ALREADY COMING IN. LET'S "CAPITALIZE" ON THE CAPITAL CITY OF OHIO WITH A 100 PERCENT REPORT FROM EVERY MINUTE-MAN. REPORT WITH YOUR GIFTS TO THE BRETHREN HOME MISSIONS COUNCIL, WINONA LAKE, INDIANA.

Pointers on HOME MISSION PROMOTION

By LESTER E. PIFER, Assistant Field Secretary

The home-mission offering season is here again. This year the need for an increased offering is greater than before. So many opportunities to build new Brethren churches are presenting themselves that we scarcely know which one to take first. America continues to plunge headlong into sin. We must continue to build new testimonies for Christ as fast as funds are available. This year we are sending to our churches new effective promotional material that we trust will help to bring the need and opportunities before Brethren folk everywhere.

1. *The Missionary Map.* Last year many of our pastors said that the missionary map was one of the most effective pieces of promotion to help them in their offering. This year the same map is available with an additional kit which makes a beautiful display for any church or Sunday-school auditorium. The kit goes on either side of the map to produce a three dimensional effect with colored ribbons running from the name of the point to its location on the map. Five separate colors are used for the five special missions and the red ribbon is used for all the regular home-mission points.

We have suggested that the map be mounted on plywood so that the ribbons can be tacked in place to make a more permanent display. A large number of our churches displayed colored lights on the map last year. This can be repeated this year in the same way or the lights can be placed at the edges of the map at the name of each point.

When the missionary goal has been set it can be divided up among the 58 points and so much assigned to each point. As the offering progresses the lights can be illuminated providing an effective indication of the amount of the offering received to date.

The home-mission program belongs to the local church. It is your work. The map permanently displayed will always indicate to your new people and visitors that you have a distinctive program for home missions in The Brethren Church. We hope that every church will have this map on display before its people, especially during the home-mission season.

2. *Missionary bulletins.* Seven home-mission bulletins are being issued for the offering season this year. All of these will be of two colors in beautiful offset printing. The bulletins are designed to be used in a progressive order, giving information pertinent to the need, facts regarding the results in home missions and other items of interest. The bulletins are also designed to allow room for the name of the church to be imprinted on the front and room for mailing address on the back. In the few cases where a printed bulletin is being used we would like to suggest that our bulletin be inserted in order that this valuable information may be given to all our Brethren folk. Should any of our

churches desire a single page insert of this material, it can be provided upon request.

3. *Missionary Sunday-school envelopes.*—Some of our churches have found that the most successful means of gathering the home-mission offering through the various classes of the Sunday school. Some of our pastors have requested some method of week-by-week giving through the Sunday school. Therefore this year we are issuing a weekly Sunday-school envelope, made available to all who want to use it. The envelope is yellow, printed in a dark brown showing a picture of one of our home-mission Sunday-school groups. These should be distributed each Lord's day in order to promote week-by-week missionary giving.

If the pottery banks are preferred for the younger classes, these are available upon request.

The Sunday school is the teaching and training arm of the church. Here is where we learn and are instructed from the Word of God. Why not begin here to teach from the Word and provide a fine means of missionary giving? If missionary responsibility is realized from the Word of God it will not be difficult to get folks to pray for, give to, and yield their lives for missionary service.

4. *Missionary Prayer and Promise Box.* We have tried through home-mission promotion to encourage our families all over America to pray daily for the missionaries. Whether the missionary is serving in the foreign field or in the homeland, it is comforting assurance to know that Brethren folk are praying daily for them. Praying for missionaries will produce some valuable fruit in the home. It provides a common bond of spiritual interest. It will give a desire for a more intimate knowledge of the individual prayed for. It will produce a greater interest in the progress and development of a specific field of service. It will become a great factor in the call of qualified candidates for missionary service. Prayer changes things. The power of the prayers of all our Brethren folk going up to the Lord will certainly produce some excellent results.

The home-mission prayer and promise box is being provided in the interest of prayer for our missionaries. The box is of convenient size to sit on the table to be used at meal time or for the family altar. It is covered with a brown leatheroid material and a gold label on its top. It contains 150 cards on which are the pictures of our missionaries, their names and their respective fields and on the reverse side is a precious promise from God's Word. It provides a unique combination of Scripture memorizing and prayer requests.

Along with each one of the boxes will come a copy of a Moody Press publication, "How to pray for mission-

(Continued on Page 578)

Cheyenne, Wyo., Breaks Ground

By RUSSELL L. WILLIAMS, Pastor

On Sunday, August 12, 1956, the First Brethren Church, Cheyenne, Wyo., broke the ground for their new building. The actual ceremony took place on the new location at Walnut Drive and Forrest Drive. The weather was not suitable for the entire service, and after the pastor, Russell Williams, the trustees, Mr. Orin Peterson and Mr. Raymond Cox, turned the first shovelful of ground, the service was concluded at the present church building.

The speaker for the ground-breaking service was Rev. Clinton Rock, pastor of the Grace Nazarene Church, Cheyenne, Wyo. Mr. Rock and his people are just completing a new building program and will be the closest church to the new First Brethren.

Prior to the ground-breaking service a fellowship meal was planned to welcome the Brethren Construction Crew. Due to circumstances beyond their control, the crew did not arrive in time to enjoy the fellowship. Of course, they have since been welcomed and are now on the field.

The plans for the church building have been completed, and a picture of the architect's sketch appears on the front cover. The sketch indicates native rock in the front, but this may be changed to Colorado sandstone.

Unit number one of the Brethren Construction Company has moved here from Elyria, Ohio, where they just completed one of its most beautiful buildings. Mr. Thomas A. Bailey, Jr., is foreman of this unit, and he is accompanied by Mr. and Mrs. Don Sellers, Mr. and Mrs. Dale Myers, and Mr. Frank Brill.

The present location is for sale at the present time in three separate parcels. The one consists of the vacant corner lot, the other the present temporary building, and the third the parsonage. Already an option has been given on the first two mentioned. Pray that each of these will be sold to help finance the new building.

The property purchased for the new location includes a business lot that is also for sale. If this can be sold to the right business, it will also help to finance the new church. Likewise, pray that this may be sold.

It looks now like the "future home" sign can soon be taken down and the "present meeting place" installed in its place.

FUTURE HOME
FIRST BRETHREN CHURCH
RUSSELL L. WILLIAMS *Pastor*
PHONE 4-4859

PRESENT LOCATION 22nd AND LOGAN

OUR COVER PAGE

The cover page shows the "future location" and the "future building" of the First Brethren Church, Cheyenne, Wyo. It is near U. S. Highway 30 and at Walnut and Forrest Drives.

We are now beginning to see that for which so many have prayed, given, and worked for. Now that the ground has been broken, will you remember us in special prayer that we may not only build the physical plant but above all we may build spiritually for His praise.

POINTERS ON HOME MISSION PROMOTION

(Continued From Page 577)

aries." This booklet describes some of the needs of missionaries, how to pray for them daily, etc. It will be very helpful and we trust that each family will take time to read this before they begin to use the prayer request box.

There is some additional room in the box for cards that may come during the year. We hope to provide additional cards as changes may come in the mission fields in order that it may be kept up to date at all times. We trust that all of the boxes will be used continually during the year and not just during the home-mission season.

The boxes have been prepared for distribution of one to a family. If additional boxes are needed during the year or if any church has failed to order these they can be secured from the home-mission office at Winona Lake.

All of the home-mission promotional material has been prepared with one motive. That Brethren folk from coast to coast may see the need of the Gospel in the many new areas of the United States of America. We pray Brethren folk everywhere will pray that God will give to us this year the needed funds to carry on the program of expansion of the Brethren testimony for Christ. We face obstacles and barriers greater than ever before. Pray that we may have the funds needed, that we may buy up every opportunity possible to establish new churches, and that we have victory for Christ in every field of endeavor. Pray that many precious souls will come to Christ for salvation. Pray also that those who have not had the joy of missionary interest in prayer and giving may awake to the need and join our host of prayer supporters for home missions.

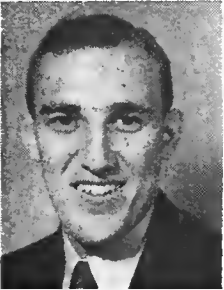
News in Brethren Home Missions

DR. H. W. KOONTZ AT YORK, PA.



Dr. H. W. Koontz, former pastor of the Winona Lake Brethren Church, is now located at 1408 Dartmouth, York, Pa., and is pastor of the Grace Brethren Church of that city. Dr. Koontz assumed his role of home-mission pastor on August 1, 1956. The former pastor, Gerald Polman, has moved to Glendale, Calif.

GRACE GRADUATE GOES TO (RIVERSIDE) JOHNSTOWN, PA.



Rev. Bruce Baker, a 1956 graduate of Grace Theological Seminary, has accepted a call to become pastor of the Riverside Brethren Church, Johnstown, Pa. Mr. Baker moved to his new field of service following the conference of the National Fellowship of Brethren Churches. This is the first pastorate for Mr. Baker.

THREE NEW HOME-MISSION DIRECTORS ELECTED

At the annual corporation meeting of the Brethren Home Missions Council, Inc., three new directors were elected to the Board. They are Mr. Orlyn Culp, Pico, Calif.; Mr. Harold Bolesky, Mansfield, Ohio, and Mr. Harry Shipley, West Alexandria, Ohio. These new members are all laymen and successful businessmen in their respective fields. The Board is composed of seven ministers and seven laymen. Rev. John M. Aeby, pastor of the Temple City Brethren Church, Temple City, Calif., was elected vice president for the only change in the officers.

OSCEOLA TEACHER ACCEPTS NAVAJO MISSION POST



Miss Betty Landgraf, Christian day school teacher, at Mishawauka, Ind., has accepted the call to become teacher in the Navajo Mission and Boarding School. Miss Landgraf is a member of the Osceola Bethel Brethren Church of which Rev. Scott Weaver is pastor. She will be replacing Miss Janice Baer who has recently been married and

will be living in Winona Lake where her husband is enrolled in Grace Theological Seminary. Miss Landgraf is already on the field and will be sharing in the school teaching work of Miss Angie Garber. Miss Landgraf has had previous experience in Navajo Mission work; therefore the work will not be entirely new to her.

BRETHREN CONSTRUCTION CO. ORGANIZES UNIT THREE

Mr. Max Fluke, Winona Lake, Ind., will supervise the third unit of the Brethren Construction Co. Mr. Fluke with his family have moved to Los Altos, Long Beach, California, where the first project of this unit will be started. Mr. Charles Koontz, a Grace Seminary graduate and son of Dr. and Mrs. H. W. Koontz, has also joined this third unit. Other men will be added as the building gets under way. Rev. Wayne Flory is pastor of the Los Altos Brethren Church which is now under construction. A Christian day school building is being used at the present time.

HOME MISSION DIRECTOR STARTS SUNDAY SCHOOL



Barbee Lakes Illustrated Sunday-school

Mr. F. B. Miller, layman director of the Brethren Home Missions Council, Inc., started a Sunday school "on his own" a little more than a year ago at Barbee Lakes, near Warsaw, Ind. He has been using an illustrated method whereby the Sunday school and worship service is combined into one. Thirty-five mm. colored slides are used for the illustrated lessons, and Rev. Robert Dell, Grace Seminary student, presents the messages. The attendance has been averaging close to 100, and the Conservation Club Building has been secured for the meeting place.

This summer, in addition to the Sunday service, a Saturday night youth roundup was started. This roundup consists of games, refreshments, and Gospel movies. The attendance at the roundup has been in the 60's and more than 30 decisions for Christ have been recorded mostly from teen-agers. A veteran newspaperman, trained in art and engraving, Bro. Miller designs and makes most of his slides, all of which are in color.

RANDALL MAYCUMBER MOVES TO DAYTON, OHIO

Rev. Randall Maycumber, a 1956 Grace Seminary graduate, has moved to Dayton, Ohio, where he has assumed the full-time work of the Bethany Brethren Church. Prior to graduation he had been serving as the student pastor. Already plans are under way to relocate the church. A new location has been secured, and the present property is for sale.

Here is another example of a former home-mission church now sending out home missionaries. Mr. Maycumber's home church was the First Brethren Church, Wooster, Ohio.

Elyria to Dedicate New Church Soon



Top: Elyria congregation. Bottom: New church.

The new Grace Brethren Church, Elyria, Ohio, will soon be dedicated. The construction crew, consisting of Mr. and Mrs. Tom Bailey, Jr., superintendent, Mr. and Mrs. Don Sellers, Mr. and Mrs. Dale Myers, and Mr. Frank Brill, has moved on to the next project in Cheyenne, Wyo. The members of the local church are putting on the final finishing touches in preparation for the dedication.

The building has been in use for some time; that is, the lower auditorium. Already the community is responding to the testimony of the church. Pray that it will increase upon the final completion.

WOODVILLE GRACE BRETHREN CHURCH WELL UNDER WAY

The new Woodville Grace Brethren Church, Mansfield, Ohio, is well under way and will soon be under roof. The Brethren Construction Company unit number two is composed of Mr. and Mrs. Vernon Latham, Mr. and Mrs. James Knepper, Mr. and Mrs. Ray Stergill, and Mr. and Mrs. Donald Stroup. Mr. Latham is the foreman and a member of the original first unit. Mr. and Mrs. Stroup from the Sunnymede Brethren Church, South Bend, Ind., joined the crew at Mansfield, Ohio.

When materials were not available, the crew took time from the Mansfield job and erected a parsonage for Miss Evelyn Fuqua at Dryhill, Ky. They are back on the job again at Mansfield, and the church is rapidly taking form.

The new building is badly needed, for the little home now being used is filled to capacity including the entrance way. In fact, one Sunday-school class meets in the equipment trailer. Praise God for His provision in the financing and building.

Lansing, Michigan Gets First Full-Time Pastor

The group in Lansing, Mich., has been meeting regularly for over a year. Student and supply pastors have been caring for the Sunday services. Rev. Richard Sellers with his family moved to Lansing and assumed the full-time responsibility on the last Sunday in July. Mr. Sellers, a Grace Seminary graduate, has been part-time pastor for a church near Warsaw, Ind.



The Lansing people are worshipping in the Windemere School near the location recently purchased for the new church. Prior to this services were held at the YWCA.

For the past several months Dr. Norman Uphouse, professor of Grace College, has been ministering to the Lansing people.



Top down: The Windemere School, meeting place of the Lansing, Mich., brethren. Dr. Norman Uphouse, interim pastor, with the Lansing group and the new corner location.

"O Lord, hear; O Lord, forgive; O Lord, hearken and do" (Dan. 9:19). About 2,500 years ago Daniel prayed and made supplication for himself and for his people. If he were here today, he could pray the same prayer that is recorded in Daniel 9:4-19, for: "neither have [they] obeyed the voice of the Lord [their] God, to walk in his laws, which he set before [them] by his servants the prophets" (Dan. 9:10). Will you stand in Daniel's place today and pray for his people? That is the greatest need in the ministry to Israel—prayer, prayer, and more prayer. In this article I would like to tell you of particular persons that you might pray for them individually.

Mr. and Mrs. B are an elderly couple that I have known several years. In the past most of my contacts have been with the wife. Many have been the conversations on the things of the Word, and I have seen a growth in response. She reads the New Testament and has said she prefers it to the Old Testament because she understands it better. Since the first of the year Mr. B has not been well and has been at home. There have been opportunities to talk with him but not as directly about the New Testament as the Old. His illness is mainly an emotional one, and he has been under psychiatric treatment. We have been able to help some in this situation, and Mr. B even asked that I come one afternoon because he felt that he could talk to me. When he went for his first treatment, Mrs. B tried to encourage him by reading. The book that she used for help was one of Christian devotional readings. One night Mrs. B told me that he asked her to call me and ask me to pray for him. She reminded him that I would pray in the name of my God, but he did not care. On another instance the wife told me that she had been praying much lately. One evening in particular she felt so much in need of help that she said she prayed in the Old Testament and in the New, in the name of God and of Jesus. "If He can save others, He can save us too." Then she quickly went on to say that she could not, however, become a Christian. The Lord is dealing. Often our extremities are God's opportunities.

Often we have asked you to remember Mrs. T in prayer. When we first met her several years ago, she was undergoing an emotional upset, but through it the Lord brought her to himself. She attended our Bible class regularly but never found the victory over her problem which instead continued to grow worse. Shortly before she went to the hospital, I dealt with her again about her acceptance of Christ. She affirmed her acceptance but questioned whether or not she should have done so. This problem of doubting is because of her lack of personal devotional life and her emotional situation. As we have visited her, we have seen a decided change for the better. Her need now is for a complete recovery and that as she does so she will trust the Lord more fully in her daily living and have a definite time for reading the Word and prayer.

Al, a young fellow in his teens whom we met through his aunt, is a Hebrew Christian who has attended our meetings and even gone calling with me. His problem, too, is a psychological one. When we first met him, he would not read the Bible because the writers were *men* (this was part of his problem) and he was reading Christian Science literature. We explained to him that the Bible was not man's word but God's. To help meet the need we secured a number of Christian stories and articles written by women so that he would receive a true Christian testimony. We did leave him a New Testament and rejoiced to hear later that he had discarded the other literature ("Confusing," he said) and was reading the New Testament. Some time later when his aunt and I visited him, all he wanted to talk about was the Bible. When we asked him if he had really accepted Christ as his Saviour, he answered: "Yes; I believe He is the Son of God." There has been a complete change of attitude, and he has a real burden for the men in the hospital with him. Of his own volition he asked us to pray that he might be able to give up smoking. We have visited him since then and find him as faithful as ever. There are some problems that must yet be met, so pray for complete recovery and the Lord's guidance in his life.

I met Mrs. S in door-to-door calling, and she said that she was interested in reading all types of literature. On our first meeting her landlady interfered, but she said that she would read the literature and that I might call back. Several attempts failed as she usually had company. But finally I found her at home alone, and we spent several hours together. We had quite a discussion, but she, of course, had her own opinions which were not grounded in the Word. In fact, she did not necessarily accept the Bible as the Word of God. She believed that the teachings of Jesus were good and should be followed. Jesus was the Son of God but not God. We spent some time then on a discussion of Isaiah 9:6 and 7 and John 10. (To us to say Jesus is the Son of God means that He is God and equal with God the Father. But to many Jewish minds this is not the understanding; being a son would make Him inferior to the Father. All of us are sons of God.) She also gave me a paper she had written on religion for a class. It was quite interesting but not at all Scriptural. However, it gives me a better understanding of her beliefs and will help in presenting the claims of the Word of God.

Miss B is a young Jewess in her 20's. I have had several good talks with her and she has accepted a Bible. We have had good discussions on the authority of the Bible, trinity, deity of Christ, and the sin problem. As do so many, she feels that if she does the best she can, God will accept her. The deity of Messiah is also a stumbling block to her, but the entrance of his Word giveth light. As she reads the Bible and we talk with her, the Lord is able to open her eyes.

Would you dare to be a Daniel. Then pray for the people of Israel.



SPECIAL. The Committee on Pastorless Churches and Available Men is composed of the moderator of each district and Dr. Homer Kent, Jr., chairman. This committee will be happy to coordinate lists and supply them to any requesting same. Mail may be addressed to Dr. Kent, Winona Lake, Ind.

WINONA LAKE, IND. Over the past five years, the Brethren Missionary Herald has been assuming all deficits incurred with the printing of our church paper. This last year this amounted to over \$5,000. In view of the fact that there has been no price change in the subscription price of the Missionary Herald since Mar. 1946, the board of trustees felt there was no alternative but to raise the subscription price to the place where the cost of the magazine is more proportionately cared for. The actual cost involved in the raise is *less than two cents a week*. The new price for 100 percent churches will be \$2.50. Individual subscriptions will be \$3.00. During the last 10 years the cost of paper, labor, and equipment has spiraled upward, and within the last two weeks we have been notified of an increase in press work and paper. We trust the Brethren across the nation will stand with us in this necessary increase, and continue to pray that souls shall be nourished by the truths of the printed page. The new rate goes into effect Jan. 1.

LISTIE, PA. Rev. John Burns has resigned as pastor of the Listie Brethren Church and accepted the call to become pastor of the Commonwealth Avenue Brethren Church, Alexandria, Va. He will assume his new duties Nov. 15.

WILMINGTON, CALIF. Rev. and Mrs. Keith Altig and son Steve sailed from here on the evening of Aug. 22 aboard the Santos Maru, O.S.K. Line, returning to the mission field in Brazil.

BUENA VISTA, VA. Mr. M. M. Teague, one of the oldest members in length of service in the First Brethren Church, went to be with the Lord on Aug. 30. He was the father of Rev. Kenneth Teague, pastor-elect of the Ghent Brethren Church, Roanoke, Va., and a brother-in-law of Rev. Archie Lynn, pastor of the Patterson Memorial Brethren Church, Hollins, Va.

COVINGTON, VA. Recent speakers at the First Brethren Church, Paul Mohler, pastor, were: Phillip J. Simmons, pastor of the Grace Brethren Church, Chico, Calif.; Samuel C. Hsio, Chinese Christian and missionary of the House of Onesiphorus; John C. Criswell, local businessman; Carl Key, Grace Seminary student; and Charles Martin, new student at Grace Seminary.

MIDDLEBRANCH, OHIO. Mr. and Mrs. Frank E. Mohler, parents of Rev. Paul L. Mohler of Covington, Va., celebrated their 50th wedding anniversary on Aug. 5.

JOHNSTOWN, PA. Dr. Orville Jobson is supply pastor at the First Brethren Church during the month of September.



BERNE, IND. R. Paul Miller, Jr., pastor of the First Brethren Church of Uniontown, Pa., was ordained to the Christian ministry at the Bethel Brethren Church here on Aug. 19. The ordination sermon was delivered by his brother, Rev. Robert E. A. Miller of St. Petersburg, Fla. Others who assisted in the service are pictured above from left to right: Robert E. A. Miller, Evangelist R. Paul Miller, father; Rev. Wm. Schaffer, Kittanning, Pa.; the editor; Rev. Ward Miller of Whittier, Calif., a brother; and Rev. W. Carl Miller, a brother. R. Paul Miller, Jr., is a graduate of Bob Jones University and Grace Theological Seminary. He formerly served as pastor of the Carleton Brethren Church, Garwin, Iowa.

Executive Editor Arnold R. Kriegbaum
Winona Lake, Ind.

DEPARTMENTAL EDITORS

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Winona Lake, Ind.
WMC Mrs. Benjamin Hamilton
Winona Lake, Ind.
Home Missions Luther L. Grubb
Winona Lake, Ind.
Grace Seminary Paul R. Bauman
Winona Lake, Ind.

YORK, PA. A reception was held Aug. 29 at the Grace Brethren Church, in honor of Dr. and Mrs. Herman Koontz, the new pastor and his wife.

JENNERS, PA. A special anniversary of dedication service was conducted Sept. 2 at the Jenners Brethren Church, Victor Rogers, pastor. Dr. Orville Jobson was the guest speaker.

MEYERSDALE, PA. The Summit Mills Brethren Church, Arthur Collins, pastor, observed homecoming on Sept. 9.

GLENDALE, CALIF. Dr. Robert Harkness, composer-pianist was guest artist at the First Brethren Church Aug. 26. Gerald Polman is pastor. A reception was held Aug. 25 in honor of Rev. and Mrs. Polman.

CHICAGO, ILL. The Moody Chorale will be making its second concert tour of the British Isles in 1958, according to Donald P. Hustad, director. Dr. S. Maxwell Coder, dean of education at Moody, will accompany the Chorale as speaker.

COMPTON, CALIF. Homecoming services were conducted Aug. 12 at the First Brethren Church, Dennis Holliday, pastor. Rev. Norman Nelson was guest soloist. Dr. Robert Harkness presented a sacred concert on Aug. 19.

CONEMAUGH, PA. The dedication of the new Pike Brethren Church will be conducted Sept. 16. Rev. Clair Gartland is pastor. A full report of this building will appear in the Missionary Herald as soon as it is received.

YORK, PA. The Grace Brethren Church has made their building available to the York Christian Day School and the York Bible Training Institute. Dr. Herman Koontz is pastor.

CHICAGO, ILL. Moody Memorial Church will entertain the 11th National Sunday School Convention Oct. 10-12. Reservations should be sent to 542 S. Dearborn St., Chicago 5, Ill.

OUR TRIP INTO SPACE

By REV. ARTHUR CAREY

Long Beach, Calif.

There is great interest today in space flight. Last summer our great nation, spurred on by frantic preparations of other nations, committed itself to a program for the conquering of outer space. The immediate objective is to secure a floating platform some 250 miles above the earth. The ultimate objective in the present program of space-flight specialists is the reaching of the moon by A.D. 2000.

But Christians have known for a long time about trips into space, and many have been waiting with starry-eyed hope and confident expectation the next great event, which has been called the Rapture. It is the coming of Christ for His church. Early in the morning of civilization the first trip occurred when Enoch was translated in his living body from the earth (Gen. 5:23-24). Perhaps near the midday of things Elijah was borne up alive into the heavens not to return (II Kings 2:1, 5, 9-11). No trace of his body was found, though a thorough search was made for it. Then somewhat later in God's time schedule a very important and well-attended translation took place. It has been called the Ascension of our Lord (Acts 1:9; I Cor. 15:23; Ps. 68:18; Mark 16:19; Luke 24:51; Heb. 4:14; 9:24; I Pet. 3:22). And now the next great event of translation will include all the members of Christ's body, the church, both dead and living saints (I Thess. 4:13-18; I Cor. 15:51-52; John 14:3).

Of course worldly people have laughed about this blessed hope of Christian people, and liberal theologians cast aspersions on this tendril of early eschatological wistfulness. We have been called stargazers, other-worldly, narrow, impractical, visionary. We were quite queer to them. But now, in this rocket age, they are finding it is no laughing matter. They are finding that we weren't so old fashioned after all, that we had been ultra modern all the time, that science and electronics are just beginning to catch up with Bible presentation of supergravitational experience.

Dear reader, before we go any further, have you made reservation for this last space trip? Salvation is the

ticket, and there is no seating room available unless you have received your ticket in advance. The great space ship is now being built and its size is dependent on the number of passengers. Someday soon the great power (Eph. 1:19) of our Lord will raise the great ship, the church, into glory to be with Him, and there will be no time then to procure a ticket.

Now, this salvation is the gift of God (Eph. 2:8-9; Rom. 6:23), and is procured by belief in Christ himself (John 1:12; 3:18, 36; 5:24; 6:37), and in what He did (I Cor. 15:1-3), and confession of this before men (Rom. 10:9-10, 13; Acts 2:21; 16:31). Concerning this salvation we are told that God thought it (Rom. 3:19-26); Christ bought it (I Cor. 6:20; I Pet. 1:18); the grace of God brought it (Titus 2:11); the Holy Spirit wrought it (I Cor. 2:4-5); the Devil fought it (II Cor. 4:3-4); the church taught it (Acts 8:4); and by faith poor sinners caught it (Eph. 2:8). It is a free gift to all who will receive it.

Arrival of trains is known by our modern telegraph system. A train's position is charted and its arrival at a certain station is plotted to the minute. Just so, all along the way the prophets knew about the coming of the Lord, too, and they gave advance notices of His arrival. Jeremiah cried: "O earth, earth, earth, hear the word of the Lord" and Hosea called: "Come, and let us return unto the LORD." Isaiah gave word that would amount to a first call when he said: "Ho, everyone that thirsteth . . . come ye, buy, and eat, yea, come, buy wine and milk without money and without price . . . Seek ye the Lord while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him: and to our God, for he will abundantly pardon."

Then, as the Lord himself came to earth He issued a second call for everyone to be saved and join in the last great aerial transportation when He cried: "Come unto me, all ye

that labour and are heavy laden, and I will give you rest." The final and last call just before the great launching of the church into glory is heard in the words of Revelation 22:17: "And the Spirit and the bride say, come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." And this final call is being echoed and re-echoed down the corridors of time until now, and if you have read this call today, hasten immediately to receive the Lord Jesus and reserve a place at His precious side throughout eternity.

Do not ask: "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." For as surely as the promise was given, just so surely will come the fulfillment. Why have so many years elapsed since the Lord ascended into heaven, and since Paul exhorted the churches to watch for His coming, and Peter preached repentance after which he promised that God would send Jesus (Acts 3:19-20)? Nineteen hundred years have passed and scoffers have had their day. Why the delay?

God is not willing that any should perish, but desires that all should come to the knowledge of the truth. Peter states that we are to account God's long suffering as salvation.

Furthermore, God does not do everything in a 24-hour day. A thousand years to Him is as one of our days to us. The coming of Christ is such a huge event in the light of all other history that it seems about to take place at any time. Anyone taking a trip past Mt. Shasta finds a case in point. Early in the morning it can be seen rising majestically. Hour by hour it gets nearer and larger. At noon the snowcapped summit comes into plain view, then recedes throughout the afternoon. Just so, the topography of nations and the trend of human events make the coming of our Lord loom very large on the horizon of God's prophetic timetable. Be ye therefore ready lest the actual moment come and pass by before you realize it and you have to say, "Too late!"

BE YE READY

(SUMMARY)

Moderator's Address—East District Conference—Kittanning, Pa., July 16-19—By Leslie Moore

As the moderator of the East Fellowship of Brethren Churches, I count it an honor and privilege to deliver the message which God has laid upon my heart for this occasion. I trust it will bring a challenge to each one present and that it will encourage us as Christians to be ready for sacrifice and service in this portion of God's vast vineyard. Beloved, if we say we love Jesus, we ought to be willing to heed the commands found in His Word.

In looking 'round about us we must of necessity admit that we are living in tremendous times. We are living in the last days of the dispensation of grace. The Lord Jesus Christ stands at the very threshold of heaven to beckon and receive His children unto himself. With this thought in mind allow me to cite two passages of Scripture which I believe characterize the very hours in which we live and sounds forth a warning to Christians everywhere II Timothy 3:1-5, Luke 21:25-28. These words are very apropos at this time, for during this conference we shall be centering our thinking upon being ready for this particular event. In fact, if we have endeavored to meet the challenge of last year's conference, "Walking in Truth," we shall be presently and actively meeting the challenge we have for you today.

Before we call to your attention some of the victories of the past year and consider some of the challenges and recommendations for the ensuing year, permit me to mention three things of great importance to this fellowship assembled under God's goodness and sovereign grace.

WHY BE READY

First of all, I would like for you to see where the demand for readiness originates. It is true—your executive committee met and selected the theme, but they did so in prayer and under the guidance and direction of God's Holy Spirit. Why? Because they were interested in having a continuation of God's blessings on our endeavors for Him in this fellowship. Hence, we could say that the demand for readiness came through prayer. But let me remind you that the theme of this

conference is not a choice phrase of words selected by a group of finite men, it is a phrase of words spoken as an exhortation by an infinite God. Therefore, we would do well if we considered it carefully and prayerfully.

Beloved, if we let the thought of readiness permeate our being, it will do great things for us.

It will keep the thought of Christ uppermost in our minds. It will cause us to sense His nearness and feel His abiding presence.

It will cause us to think about what Christ would like to see when He returns for His church. In other words, it will cause us to be busy for the Lord, day by day. Don't wait too long before you start serving Christ.

When I was a boy I knew that it made my father most happy when his sons would do the work he asked them to do. But like other boys a game of ball, a swim in the pond was more inviting than pulling weeds, or other assigned duties. It was fun while it lasted but there came a time of reckoning. Our work was examined and many, many times it fell short of full approval. Thousands of Christians are more interested in doing that which pleases themselves rather than put forth an honest effort to please God. Let me remind you that there is a day of reckoning ahead!

It will lift our work high above the drudgery of service. It will change our very attitude to the work He has called us to do. No longer will we say: "Let George do it." Remember George gets the blessing and receives the reward. No longer will we say, "I can't." Because we know that "can't is a sluggard too lazy to try" and "can't" is not found in the vocabulary of a Christian.

It will cause God's smile to be upon the work which we have done for Him. It will assure us of happiness and reward (Matt. 24:46-47). It will be the means of deliverance from a dreadful fear of losing face before a holy and just God.

HOW TO BE READY

In the second place, I would like to stress the idea of how we can be ready for the work which God

has called us to do. Beloved, if God has saved you, He has saved you for a purpose and that purpose is to go tell the good news of salvation (Matt. 28:19-20; Acts 1:8).

In order for us to fulfill the purpose which God has for our lives, it becomes necessary that we make a dedication of at least four things to Him.

First of all, if we are going to be ready to meet Christ and serve Him it is imperative that we present our bodies as living sacrifices to God. We must give ourselves. Beloved, hear me, many individuals are going to spend an eternity in the Devil's hell because Christians have failed here.

To give ourselves it becomes necessary that we dedicate our time to Christ. But how much time shall we give? I have the answer in God's Word. I Peter 1:17: "If you pray to a Father who judges men by their actions without the slightest favoritism, then you should spend the time of your stay here on earth with reverent fear" (Phillips). If you forget everything else remember this—there is no place in God's program for a part-time Christian. One of the reasons the world is in the mess that it is today is because we have too many week-end Christians. Let's face it, if we are not living seven days out of the week, 52 weeks out of the year, we are heading for trouble. The Lord will not have any part in divided allegiance. He is a jealous God (Matt. 6:24; Luke 16:13).

God wants you—He wants your time and your talent. Everyone of our churches could be more effective for God in the year ahead than they have been in the past if all of our talents will be presented and dedicated to God. Too many times we think of talent as singing or playing an instrument. Listen, if we have the ability to speak, think, lead, teach and etc. we have something to dedicate to God.

In the fourth place, God wants your treasure. Why does He want it? So that He can make it worthwhile. If your treasure is a nice home, a nice car, a better position, making more money etc., dedicate these things to God. If I do that, I might not have them. Beloved, it is

the tragic truth but many Christian projects have to be turned aside—curtailed—because we fail here. When the statistics are considered, we are merely giving God a tip and not a very large one at that to carry out the most important work in the world. I fear many individuals will be shocked beyond words when they face reality in this business of dedicating our treasures to the work of the Lord.

THE RESULTS OF BEING READY

To be ready suggests that we have made some preparation—that we have done some work for our Lord and Master, Jesus Christ. If that be true, what then can we expect from Him? In other words, what are some of the results of readiness? Permit me to list a few.

If we are faithful in our service and do it for His glory, the Lord will cause all that we do for Him to prosper (Gen. 39:3).

The Lord will protect the servant—child of God—that endeavors to do his or her best for Him (Gen. 31:7).

As we endeavor to do His will, we have the assurance that His guidance and direction are ours. We will not need to grope our way in darkness (Gen. 24:7, 27; Ps. 32:8).

The Lord will cause us to be happy in our work for Him (Matt. 24:46).

He will reward His children (Eph. 6:5-8; Col. 3:24).

With these things in mind let us move on and consider a few statistics which I believe are very important because they reflect an answer to some of the questions we have tried to provoke.

Is the East Fellowship of Brethren Churches ready to meet God?

Have we met our obligations?

What can we expect from the hand of God?

Scripture Exhortations

Beloved, members of The Brethren Church take great pride in quoting the motto of our denomination "The Bible, the Whole Bible, and Nothing But the Bible." It is a good motto and an excellent goal; however, let me remind you that we only believe that portion of the Bible that we put into practice. Let me explain:

God's Word says: "Not forsaking the assembling of ourselves together, as the manner of some is" (Heb. 10:25).

Our statistician will give us the

answer. His report will show that 65.8 percent of our total membership attended the morning worship service; 43.9 percent attended the evening services; 25.4 percent attended the most important service of our church, the prayer meeting; 70.3 percent attended the Bible school, and 49 percent attended the communion service.

God's Word says: "The fruit of the righteous is a tree of life; and he that winneth souls is wise" (Prov. 11:30). "Follow me, and I will make you fishers of men." Do we believe this?

Here is your answer. Last year it took 3,845 Christians 365 days to win 272 souls to a saving knowledge of the Lord Jesus Christ.

God's Word says our youth is a treasure (Ps. 127:3-5). It also tells us to train them in the nurture and admonition of the Lord (Eph. 6:4). What have we done?

Your statistical report will show that we have on our church rolls 1,440 boys and girls between the ages of 9 to 25. It will also reveal that only 326 are being reached by Brethren Youth Fellowship groups, and 512 by Sisterhood of Mary and Martha and Brethren Boys Club. We say the future of our church is in our youth and week after week we permit these conditions to prevail. When we consider the financial contributions made to this phase of the Lord's work, we must hang our heads in shame. During the past year the per capita giving was less than eight cents per member. You may not agree but parents are failing our youth in that they are not interested in this training program. Churches are failing our young people by refusing to sponsor and support this program. Our major denominational interests and national conference are failing the youth in that we do not have a national youth director to provide material etc. for an effective training program.

God's Word says: "Go ye into all the world, and preach the gospel" (Mark 16:15). And we say that we believe in missions—district, home, and foreign—because they are ordained of God. This is right, but do we believe it.

Last year our combined gifts per capita wise for this branch of our work, we gave \$12.38. \$6.28 foreign; \$5.54 home, \$.56 district. We say it pays to advertise. We need no proof for that statement; yet we give less than 30 cents per member for publications in our district.

God's Word says: "Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (I Cor. 9:14). "Let the elders that rule well be counted worthy of double honour [double pay—adequate salary—Phillips] (I Tim. 5:17). "The labourer is worthy of his reward" (I Tim. 5:18).

Let's see what we have done. The average salary for the pastors in this district is \$2,970.16 for a weekly pay of \$57.11. This includes parsonage rental, car allowance and monies paid by mission boards. Let us make a comparison. A current article in one of the leading magazines lists the national average for all types of workers at \$5,330 or a weekly pay of \$102.50. In January of 1956 the United States Department of Labor gave an average weekly earning of 10 typical craftsmen at \$84.42, or yearly wage of \$4,388.84. Perhaps you are thinking that my suggestion is for a raise. It is, and I firmly believe it is justified. But you say we can't do it. Thanks!

Now let me show you how it can be done. We have 3,876 members (men, women and children). Let us say that of this number 25 percent would be wage earners making \$4,000 per year. This would be 969 wage earners, earning a total of \$3,876,000. A tithe of that amount would give you \$387,600 for the Lord's work in this area. An increase in pastors' salaries to bring a minimum of \$4,000 per year would still leave some \$50,000 to be divided among the interests of the denomination. I mention this so that the delegates to this conference will give it some serious thought and consideration before the next business session of your local congregation comes around.

God's Word says that sin should be dealt with and the ungodly person disciplined.

What is our answer? We lament the fact that the church has lost its power. Why? Because we have sin in the camp and we are afraid to deal with it. If the pastor takes his stand against it, it's not long until he is out. If members take a stand, they are branded as troublemakers in the church. But thank God, God knows all about it and right will prevail (Isa. 58:1; 59:2; Prov. 28:13).

It has been a joy and a privilege to serve the Lord in this capacity. Thank you for the opportunity. My sincere prayer is that God will abundantly bless in the meetings ahead.

The Ministry of Angels

By RUSSELL H. WEBER
Hagerstown, Md.

INSTALLMENT II

In a previous article it was pointed out that God created the angels; they were created for a specific purpose, and that purpose, as is true in the creation of man, is to glorify the Creator. "The innumerable host of heaven" are all created to accomplish the plan of God. In all that God has done there is order, and there is order among the angels. The various ranks, titles, etc., have been pointed out previously. We have considerable information given to us in the Word of God as to the creation, and work of the angels, however, our knowledge is limited in respect to total existence and work of angels.

In Relation to Jesus Christ

"In view of the truth that it was their Creator, the Lord of glory, whom they worship and adore, that was laying aside His glory and descending to a sphere 'lower than the angels,' it is not strange that one from the heavenly host should announce the birth of the forerunner to his father; the birth of the Saviour to Mary; that the angels should announce His birth to the world; that they should direct the flight into Egypt; that they ministered to Him in the wilderness; that they succored Him in the garden; that they were ready in legions to defend Him should He call; that they saw Him die and His body placed in the tomb; that they were present to announce His resurrection; and that they gave counsel to His disciples at the moment of His ascension back into heaven. Thus it is seen that the relation of the angels to the incarnate Son of God is one of the major features of revelation and upon these disclosures the devout mind may dwell with profit" (Sys. The. Vol. II, L. S. Chafer).

Thus, the entire life of Christ was under the scrutiny of the angels of God. There is one instance in which the angels ministered directly to His personal needs; it was during the temptation in the wilderness. We read that "He was, in the wilderness

forty days, tempted of satan; and was with the wild beasts; and angels ministered unto him" (Mark 1:13). "We do not know in what the ministry of the angels consisted. We believe it must have concerned His physical needs. He was in the wilderness. The Devil had asked Him, when He hungered, to turn stones into bread. He had the power to do it, but He would have acted, in doing this, to please himself. And, now after the victory was won and the Devil had left Him, His physical needs were still unsupplied. Therefore, angels appeared to minister unto Him" (The Angels of God, A. C. Gaebelstein). Thus, the Creator is ministered unto by His creatures.

In Relation to the Saints

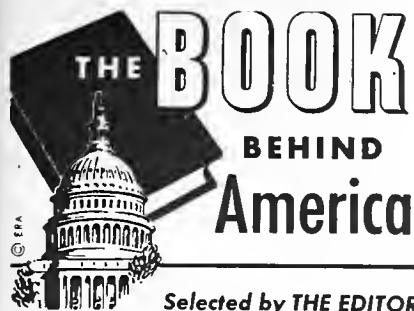
The believers are not without the ministering work of the angels. "Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?" (Heb. 1:14 ASV). The ministry of angels in behalf of the saints is revealed throughout the Book of the Acts. An angel opened the prison doors at night, when a few of God's children were in jail (Acts 5:17-20). An angel directed Philip to the man he should lead to the Lord (Acts 7:26); an angel revealed to Cornelius, a seeker after God, the one would come to him who would present the way of salvation (Acts 10:3-6); Peter was miraculously delivered by an angel of the Lord (Acts 12:7-10). Paul indicates that our (the saints) work and our suffering is known to the angels: "For we are made a spectacle unto the world, and to angels, and to men" (I Cor. 4:9). One of the duties of angels is to guard the believers and to deliver them out of danger. (See Ps. 91:11-12.) The writer was once told of an instance where this particular angelic ministry was evidently performed. The man in question was the pastor of a Baptist church in eastern Pennsylvania, and related the following to the writer in personal conversation: "I was walking back to my home after having purchased the morning newspaper. As I walked I began reading the paper,

and became rather engrossed in it. Without realizing it, I came to the intersection where I would have to cross a busy street. I was about ready to step off the curb, all the while reading the paper, when suddenly I seemed to feel someone pulling me back. Startled, I looked up to find myself entirely alone, but almost at the same instant, a speeding automobile whizzed by me. Had I taken that step off the curb, I would have been directly in the path of the automobile. I believe an angel ministered to me in that moment." This conviction was not without foundation, as we have already referred to passages that indicate such a ministry on the part of angels. We are, perhaps, many times unaware of the ministry of angels on our behalf.

In Relation to the Nations

Nations today are in pursuit of security, and the arm of flesh is attractive to men. Nations like to feel they are dependent upon no one for their protection, but we read that God still rules in the kingdom of men, and this rule is by the decree of the watchers (angels). In Daniel 4:13, we find "a watcher and an holy one came down from heaven." Then in verse 17: "This matter [of King Nebuchadnezzar] is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men." Thus, angels have a definite ministry in the affairs of nations. This is particularly true of the nation of Israel. (See Dan. 12:1.) It is entirely fitting, then, that angels should be employed in the gathering of the nations at the return of the Lord (Matt. 25:31-33).

We have touched just briefly upon the ministry of angels, but enough has been shown to indicate God's plan in the angels. Angels have a distinct ministry, and it is a ministry designed to help us, who are the children of God, to glorify our Lord in a more perfect manner.



September 12, 1956

Dear Brethren:

Greetings in the precious name of the Lord Jesus Christ.

With the psalmist of old we declare: "Unto thee, O God, do we give thanks, unto thee do we give thanks: for that thy name is near thy wondrous works declare" (Ps. 75:1).

Although the reports are still coming in on the Missionary Herald offering, it is only proper that an expression of thanks be voiced to the Lord and to all who have so graciously contributed during the months of June and July.

Speaking for the board of trustees of the Brethren Missionary Herald, and for the entire staff, I take this opportunity to say "thank you" for your prayers and gifts. Our prayer is that we might prove ourselves worthy servants of the Lord, and that many souls shall be blessed as a result of our labor.

Your patronage of the bookstore is also appreciated, for this assists us in the missionary work we are performing for the Lord. All profits are used in expanding the ministry of the printed page.

Continue to pray for our work, and may the blessing of the Lord be upon you.

In view of His glorious appearing,

Arnold R. Kriegbaum

ELIJAH, THE PROPHET OF FIRE. By John R. MacDuff. Baker Book House, 1956. Cloth, 351 pp. \$3 (postage 8c).

Elijah prophesied to his people a message of warning and judgment, but the message need not be limited to his day, for the sins of the days of Elijah are the same sins that plague souls today. Therefore, his message is applicable to this present hour in its appeal for the rekindling of the fire on the altars of our churches. Elijah is made to cry anew his message through the pen of this writer.

ELISHA. By F. W. Krummacher. Zondervan Publishing House. (Reprint from 1838 edition). Cloth, 251 pp. \$2.95 (postage 8c).

This moving biographical sketch of Elisha demonstrates the author's ability to make the Word of God have a direct bearing upon the individual in a practical manner. The author has been classified as the greatest preacher in Germany during the 19th century, if not the greatest European preacher.

THE WORLD'S GREATEST NAME. By Charles J. T. Rolls. Zondervan Publishing House, 1956. Cloth, 185 pp. \$2.50 (postage 8c).

In four chapters the author portrays the Lord Jesus Christ in all His deity and majesty as the Son of God. The spiritual approach to the names of Christ will have its appeal to young and mature Christians alike.

HOW TO BE A PREACHER'S WIFE AND LIKE IT. By Lora Lee Parrott. Zondervan Publishing House, 1956. Cloth, 120 pp. \$2 (postage 8c).

As the title suggests, one gains a better perspective of the requirements and duties of a minister's wife. This book will help members of any congregation to better understand the problems of a parsonage, and assist ministers' wives to better understand their own problems.

IT ONLY HAPPENS TO PREACHERS. By Ken Anderson. Zondervan Publishing House, 1956. Cloth, 185 pp. \$2.50 (postage 8c).

Adventure, mixed with humor and variety depicts the "never a dull moment" of a minister's life. Included are stories about such men as Billy Graham, Dwight L. Moody, T. DeWitt Talmage, Paul Rood and Bob Cook.

HOW I CAN MAKE MY LIFE MORE EFFECTIVE. By Herbert Lockyer. Zondervan Publishing House, 1956. Cloth, 144 pp. \$1.75 (postage 8c).

Seeking to establish the importance of the Christian's use of his time during his off-work hours, the author challenges the reader to spiritual living. Laymen reading this book will be challenged to full-time service while they continue their present daily labor.

THE THESSALONIAN EPISTLES. By John F. Walvoord. Dunham Publishing Co., 1956. Cloth, 158 pp. \$2.50 (postage 8c).

The second coming of the Lord Jesus Christ becomes the supreme incentive to the child of God when considered in the light of the Thessalonian epistles. The exposition of these epistles in the light of the great doctrines of the faith provides an inspirational and challenging appeal for all Christians who anticipate the Lord's return.

EFFECTIVE BIBLE STUDY. By Howard Vos. Zondervan Publishing House, 1956. Cloth, 220 pp. \$3.50 (postage 12c).

Sixteen methods for Bible study are suggested by the author, and concludes with suggestive methods of teaching the Bible. Included in the book are helpful ideas for homiletics and filing.

COME YE APART FOR STRENGTH

Rev. ARTHUR CASHMAN

Dallas Center, Iowa

ISAIAH 40:31

"They that wait upon the Lord shall renew their strength." We understand what is meant when it is said that every effect has its cause. In our text there is a promise which has a condition. The two are inseparably united. He who would have a strong muscular body must do hard, heavy work, or be subject to a rigorous training program. He who will wait on the Lord shall renew his strength. Now this waiting on the Lord is not an occasional affair. It is not something that is done just once in a while. Our first radio was hooked up to a wet battery, which soon became discharged and was rendered useless. Then it had to be recharged and it worked until it "ran down" again. But in our automobiles the battery waits upon the generator constantly, and is recharged as soon as the power is used. So must we continually wait upon the Lord by persevering, believing prayer and meditation. The first thing in the morning we get on our knees and wait for the Father's blessing. We recognize our relationship, our dependence, our trust in God. Then all through the day, feeling our weakness, and ignorance, and danger, we are constantly in secret communion with Him. That is waiting on God in one sense.

In the physical realm, we know that as we wait upon sleep each night, we renew our strength for the duties of the next day. We know that a ship stuck in the mud at low tide will have its strength renewed when the high tide comes in. Just so must we wait upon the Lord to renew our spiritual strength.

It is indeed wonderful to have our strength renewed by waiting on the Lord. But it is even more wonderful to learn that the word

"renew" here permits the meaning "to put a new thing in place of an old thing." In Genesis 35:2 Jacob told his household to "put away the strange gods that are among you, and be clean, and *change* your garments." The word "change" is the same form of the Hebrew word translated in our text "renewed." Also in Isaiah 9:10 we read: "Sycamores have been cut down, but cedars will be put in their place." Here again appears the same form as is in our text. Literally then, they that wait upon the Lord shall have a fresh strength put in the place of the old. We can renounce and abandon our own strength which is weak, limited and utterly inadequate, and take in its place the strength of God himself. This strength is inexhaustible and almighty.

We believe in the Christian doctrine of substitution as applied to the matter of atonement. But here is a doctrine of substitution as applied to the spiritual experience of the believer. By it he can meet the various temptations, sorrows, losses, afflictions, trials, and adversities of life, in performing various spiritual duties and in accomplishing work for the glory of God. Isn't this an encouragement to so many of us who have just ordinary strength, gifts, and talents?

In studying the mighty acts and miracles of Bible characters, we see that they were so evidently apart from their own doings. What God did through them was not because these characters had great strength and abilities of their own, but rather they met the condition of waiting on the Lord and were strong in the faith that substituted God's strength for their own weakness.

When we press an electric button outside the front door, an influence of some kind is carried around the wires and it makes the bell ring in the kitchen. The wisest electrician cannot fully explain how this happens, but because it works we act upon our belief that it will

happen again and again. We do not know how God's strength travels from God to us, as we wait upon Him; yet when we discover from experience that it does happen, we believe it, and act upon that belief.

In order to guard against the idea of considering "waiting" in the sense of an idle and impassive thing, we hasten to point out that the word also carries the meaning attached to a cabinet minister whose duty it is to wait upon the king. To him waiting is not idleness, but instead it is the crown of all his toil. He is ever eager and alert. It claims his whole attention. So we are to wait on the Lord.

The ancient Greeks had a fable of an earth-born giant who could not be overcome by the ordinary process of knocking him down because every time he touched the mother earth he revived. The secret of the strength of faith is just the opposite of the fable of the giant. It is heaven born. Each act of fresh dependence upon God brings renewed strength. Everything that breaks us off from self and drives us, in our helplessness, up to the Lord, is our gain. "He giveth power to the faint; and to them that have no might he increaseth strength" (Isa. 40:29).

What a power Brethren believers and Brethren churches could be if we all would "come apart" and wait on the Lord for His strength.

A SUGGESTION

Now, that most of the vacations are history for this summer, let us each organize our work in a manner that will bring glory to the name of the Lord Jesus Christ, our wonderful Saviour. That we might best please Him let each one of us:

1. Pray earnestly and constantly for the salvation of precious souls.
2. Let us pray still more earnestly.
3. Let us be faithful at each and every service of the church.
4. Let each one bring someone with them to every service.
5. Let each one win at least one person to Jesus.
6. Let us remember that the Lord's will for each in the matter of giving to Him for His work is according to the manner in which He gives to us and prospers us.

The BRETHREN MISSIONARY HERALD



EDUCATIONAL NUMBER

SEPTEMBER 22, 1956

Grace College Students Enjoy Ride on Winona Lake As School Opens For Another Year



EDITORIALS



By Paul R. Bauman, Vice President in Charge of Public Relations

The August Slump

Conference month brings many visitors to the Grace Seminary and College campus. Each year there are expressions of delight from those who visit the school for the first time. We are always glad to have our friends come to Winona Lake from all parts of the country, and few who come fail to visit the school. But, while August brings more Brethren people to Grace than any other month, it also brings less money from the churches. It is usually the low-ebb month of the year in offerings, due doubtless to the absence of so many people from their churches. A perusal of the financial report, which appears on another page, will show that the August offerings for the regular General Fund amounted to \$2,692.66, which is considerably less than half the school's average monthly need of \$6,500. While the report shows \$4,942.59 as having been received for the General Fund, it should be observed that \$2,249.93 of that amount was received in special meetings held through the summer by the two teams from the school, the Grace Ambassadors and the Messengers of Grace. Their offerings were used to defray the expenses of the teams. Let us endeavor to make September a "catch-up" month for Grace Seminary and College. Don't forget to use your little monthly envelope. It counts!

America's Population Increase and The Brethren Church

Neil H. McElroy, Chairman of the White House Conference on Education, said recently that between 1954 and 1970 (15 years) the college and university population in this country will double. During this period American schools will be engulfed by a veritable tidal wave of students. Christian institutions that have any vision at all for the future should consider NOW what they expect to do toward meeting this great need. Those who are wise will plan and make every effort to expand their facilities during the present period of national prosperity. Especially needed will be the growth of such institutions as Grace Seminary and Grace College in a day when so few schools deserve the name Christian. God has kept The Brethren Church true to "the faith once for all delivered unto the saints." We therefore, have a greater responsibility than those denominations less fortunate than ourselves. If The Brethren Church is to propagate this message, it must expand its borders. If it expects to expand its borders, it must be diligently at work NOW training young men and women to answer the call of God to take their

place on the harvest fields at home and in foreign lands. The Grace Seminary and College Board of Trustees has manifested real vision and faith in laying plans to begin construction of a new multi-purpose building just as soon as the weather permits next spring. When they have \$100,000 in building funds on hand the work will begin. Now is the time to build, and now is the time to be praying that the Lord will lay this vital need on the hearts of his people, particularly as we approach 1957.

Young Women Need Education, Too

Assuming that many of the vast college population will be young men, it means that young women who even aspire to careers in the home as wives should be college educated if they are to be mated properly to the young men of tomorrow. It should be stressed that a young man and woman who aspire to marriage should be sure that they are mated: (1) spiritually; (2) morally; (3) mentally; and (4) physically. Sometimes these considerations are made in the reverse order, and too often the first and second are given little, if any, attention at all. Spirituality should be the first consideration of young people seeking a life partner. It was the realization of this need for the spiritual development of our young people that brought Grace College into existence in the first place. We would have little excuse for operating such a school if that were not true. But, coming to the mental side, many who have believed that a young man should be college trained intellectually, seem to feel that college training is not necessary for the young woman who aspires to a career in the home. It should be remembered that an uneducated girl sooner or later will find herself living in a thought-realm different from that of her husband, if he is a well-educated man. As the years progress the gulf between them will widen if she has done nothing to develop herself intellectually along with her husband. Young women should also consider attending a Christian college also because they find that there are other opportunities of service of which they were ignorant, and these call for training. These opportunities today include such fields as missionary work, teaching, nursing and medicine, social work, secretarial positions, and careers in government. Pastors should feel responsible to call the attention of their young people to such fields in which they may train. The school is always glad for the opportunity of conferring with both young men and women about the possibility of further education.

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ARNOLD R. KRIEGBAUM, Executive Editor

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RECORD REGISTRATION AT GRACE COLLEGE

By DR. HOMER A. KENT, SR., Registrar

Tuesday, September 4, witnessed the largest group of registrants in the history of Grace College. Registrations now total 177. Of this number 89 are new students, the remaining number, 88, being returning students from last year. This 177 compares with a total of 138 in the fall of 1955. It represents a gain of 28 percent in the college. The 89 new students this fall compare with 64 new students last fall.

A brief breakdown of the above figures reveals that there are 102 men in the college and 75 women. Of the 177 total registrations 131 or 74 percent are from Brethren churches across the land. The remaining 26 percent come from seven denominational groups, with the Baptists in the lead.

This year's group of students come from 22 states of the U.S.A. and the territory of Alaska. In addition there is one student each from Japan and Argentina. The states and the number of their representatives in the school are as follows:

Pennsylvania	52
Indiana	35
Ohio	26
California	18
Michigan	7
Iowa	6
Kansas	5
West Virginia	5
Maryland	4
Virginia	3
North Carolina	2

NEW STUDENTS AT GRACE COLLEGE

Pictured below are the new students who enrolled in Grace College when school convened on September 4. Most of the group was composed of freshmen, but several enrolled as upper classmen, having transferred



On the opening day of school, Dr. Homer A. Kent, Sr., registrar, confers with returning students, Bob Messner, Danny Shedd, Ernest Bearinger, Shirley Smith, and Clifford Heffner.

There is one representative from each of the following states: Arizona, Florida, Georgia, Kentucky, Nebraska, New Mexico, New York, Oklahoma, Oregon, Washington, and Tennessee. Thus we have a very cosmopolitan group of students and doubtless many an argument will wax hot as to which part of the country is the best!

The first all-collegiate convocation service was held on Wednesday morning, September 5, in the chapel. Each year prior to this there has been a combined convocation service for both the college and seminary. The growth of the schools makes the new plan most feasible. The faculty and administration appeared in their academic regalia. Dr. W. A. Ogden, the new executive vice president of the school, delivered the Convocation Address in which he challenged each student to do his best in the place God has put him. The service concluded with a recessional.

Next month's educational issue of the Missionary Herald will carry an account of the Seminary registration which at this writing has not yet taken place.

from other schools. The new students of the seminary are not pictured inasmuch as they did not enroll until a week later. Their picture will appear in the Educational number for October.





Returning students renew friendships at Winona park. Left to right are Russell Yoder of Meyersdale, Pa., Barbara Echard of Leamersville, Pa., Curtis Stroman of Mechanicsburg, Pa., and Janice Weber of Hagerstown, Md.

The Hour of Decision

Many high school seniors these days are in the process of making major decisions. Will it be a job, military service, or college? And if the choice is college, then what college?

This is one of the important decisions of your life, young people. You will do well to give careful thought to picking a college; and if you are a Christian, you'll find your chances for happiness and Christian growth greatly increased if you choose a Christian college.

Read the testimonies which follow of students who have finished their first year of college. Read also the testimonies of some who made their decision and are now beginning their first year at Grace College. Then consider whether the Lord is leading you to make a similar decision.—Ava Schnittjer.

My Freshman Year Was a Success



By Janice Grubb
Hummelstown, Pa.

My freshman year in college was a definite success. I have grown much, and the Lord has blessed me especially in my spiritual life.

One of the first ways the Lord worked was to give me definite answers to prayer. When I needed a small income, He provided a job that exactly supplied my need in finances and permitted necessary study time. Later, when necessary, He increased my working hours and when studies pressed decreased them again. He answered even before I called.

While the Lord taught me to rely on Him for my needs, He also permitted me to help others put their complete trust in Him. During my first visit to a nursing home, I was greatly blessed and hoped to return soon. The Lord, however, had other plans. The next week I didn't return. I went for a walk instead, but that afternoon the Lord gave me the privilege of helping one to know that she would never perish. This was a greater blessing than I had ever had before.

Later the Lord led me to help in children's work, and I gained much by participating in the weekly meetings. As I learned to take care of various phases of the work, the Holy Spirit directed some of the children to accept the Lord in these meetings.

Although the Lord had helped me to grow by trusting in Him and working for Him, I still needed to live completely for Him. I occasionally failed to spend time alone with Him. He changed all this, however, as my freshman year progressed. Now I not only close each day with Him but each morning I give my life anew to Him to use as He wills.

Thus my freshman year was an overwhelming success. The Lord blessed in other ways also—in physical matters and in mental growth—but the important growth which means the difference between success and failure is spiritual growth. I truly praise the Lord for my successful freshman year which only He could make possible.

By Randall Poyner
Waterloo, Iowa



"Experience is the best teacher." How often I heard that expression, and I have found it to be the basis of my first year of college life at Grace. Thinking back to the beginning of the school year, I can recall a student who came to Grace to learn something. This same student learned something, but it was more than that which applies to matter obtained from books.

An adjustment which everyone has to make when he comes to school is that of getting along with other people. Living on a farm with one's parents and three brothers is far different from living with students. It didn't take me very long after moving into the dormitory to realize that there were other people in the world besides me. These people had feelings which could be hurt even as mine could. They had likes and dislikes. Some were boys and girls from the farm just as I was; some were from well-to-do families; many were the sons and daughters of missionaries and ministers; a few were from broken and disrupted homes. I had to adjust myself to this new world in which I was to live. Slowly, and at times painfully, the adjustments were made. I

have come to realize that "self" must be sacrificed if one expects any amount of success in getting along with others. I have seen my need of such a sacrifice and I have tried to meet it. I have learned from my mistakes here at school and I hope to profit by them in the coming years.

The main reason for coming to college is to obtain an education. I have learned many things in regard to studying. Possibly, disciplining myself and my time has been the most outstanding improvement. I have learned to use my time, and I have found that one reaps exactly what he sows. I have come to realize that it takes plenty of hard work and many long hours to have success in one's studies or in anything else.

My greatest experience at school has been a spiritual one. I have profited from my mistakes in school in that with each mistake I have learned to trust and lean upon my Saviour more. It was only through His strength that I completed the school year. I found Him never to fail me. When studies were pressing and I was asked to serve Him somewhere on a weekend, I found that by putting Him first, He blessed me in my studies. All the credit goes to the Lord. I can truly say that my mistakes and the Saviour have made my stay at Grace a blessed one.



By Kay Young
Sterling, Ohio

My freshman year at Grace College was a success. Of course, there were failures in some things, but the over-all picture leaves a satisfying impression on my mind. I came to Grace for a challenge.

The first challenge which faced me was the adjustment that needed to be made in order to live a successful dormitory life. I was moving from a large house to a single room. Every phase of my life would be shared with the other girls. I would have constant contact with a roommate whom I did not even know. Meditation with the Lord each day and prayer concerning my new problems proved to be my guiding light. I lived for nine happy months with the rest of the Grace College co-eds.

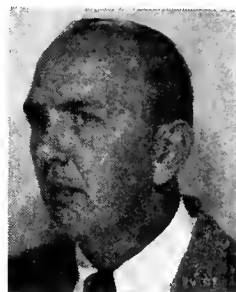
Shortly after arriving on the campus, I was faced with assignments which needed to be completed at a certain time. No longer could I do things just when I wanted to. The self-discipline that I learned has been of real value. For my courses I have been able to learn many things. The human mind has a natural desire to seek and learn. Grace gave me the opportunity to keep my mind active; it helped me to gain knowledge about the things in which I found pleasure.

The social aspect of college life is an important one. Many problems have faced every girl. Yet as the year drew to a close, I could look back and remember many evenings filled with happiness. A wise and understanding dean of women was an ever-present help. Her unceasing encouragement and her Christ-filled life were a constant source of inspiration.

Spiritual growth is another phase of my freshman year which helped me to be a success. The study of God's Word in my own quiet time, messages in the chapel programs, and many sermons from the pulpit on the Lord's Day became an indispensable part of my life. The Old Testament Survey course also gave me a new outlook concerning the study of the whole Bible. A new understanding of the Old Testament and its writers was a pleasant part of my studies.

Constant fellowship with other Christians helped me to grow spiritually without a doubt. Yes; Grace College supplied the needs for both a good academic life and a life lived for Christ.

I can truthfully say that the school year of 1955-56 was one of the happiest of my entire 20 years. The success I experienced was made possible through Christ, and I can look forward to another successful year with great anticipation.



By Jack McKeever
Inglewood, Calif.

It has been said that success is not built upon success but rather upon failure. Our present civilization has anchored its footings deeply in the rubble of those which have long since passed away. Today I stand upon the mountainous stack of the failures of my freshman year, knowing that this surely will form the foundation of a useful life for Christ.

How well do I remember the wagging heads and tongues of my so-called friends and co-workers when they learned of my plans to study for God's service. "Success! Why even the simplest person can see that it is a plain case of suicide," they whispered. How little did they know about success. To them the accumulation of wealth was the criterion of success.

I entered Grace with a great deal of self-confidence, but it didn't take long for the Lord to knock the pins out from under me. Within three weeks, I had reached the end of my rope, and was clutching at the tufts of grass which line the chasm of despair. Surely God has not left me here to suffer utter failure. Then I cried out in anguish and He reached down and lifted me from the brink of the chasm. I had failed, but He gave me success, for He taught me not to labor in my own strength.

As the year wore on, I continued to labor as for Him. The results of my labor varied. Sometimes they were good, other times they were poor, but there has always been a connection with the condition of my heart, in relationship to the Lord, and with the end result. At times, it was very difficult to understand why papers were returned to me so marked with red ink that they appeared to be written in blood. But I found that although the grade was important, it was the success garnered from the failure that made the experience so valuable to me.

Campus News

By AL STEFFLER

FRESHMAN WEEK

New surroundings, new ideas, new problems, faced new Grace students a few weeks ago as they ventured forth into college life. Although bombarded the first day with registration, entrance exams, and a mixer party; the new students managed to survive to enjoy the rest of the week.



Sally and Winifred Sadler of Long Beach, Calif., Marjorie Gonzales of Taos, N. Mex., and Linda Payden of Harrah, Wash., receive freshman caps from the sophomore initiation committee composed of Sandra Watson of Harrisburg, Pa., Nancy Weber of Hagerstown, Md., Tom Irwin of Harrisburg, Pa., and Paul Bauman, Jr., of Winona Lake, Ind.

Classes for returning students started the next day while the new students were orientated. The entire college joined for an inspiring convocation chapel led by Dr. Ogden. The evening featured a picnic and a moonlight boat cruise on scenic Winona Lake.

Typical college life started on Thursday with lectures, coffee breaks in the snack bar, bells ringing, pencil borrowing, searching through books, and trying to concentrate after a summer away from books. The weekly prayer meeting brought the day to a very refreshing end.

Freshmen Initiation was the highlight of Friday's activities. With clashing colors, mussed hair, inside-out clothes; the freshmen did the Sophomore's bidding. The freshmen were well equipped with umbrellas, wastebaskets, shoeshining equipment and dust rags. At the sound of "Air raid," the fellows had to put the wastebasket on their heads and fall flat on the floor until an "All clear," was sounded. The girls were prepared for this with their umbrellas which they raised over their



The first sight of the Grace campus most students get as they come to Winona Lake is seen from the front drive. Nancy Weber and Bob Messner pause to view the building.

heads as they sat on the floor. Their shelters seemed adequate to everything but the laughter of the upper classmen. Judgment Night ended the one-day initiation at which time special "merit" was given those that did not comply with the regulations given by the sophomores. Worried freshmen had their fears calmed when they discovered "Judgment Night" was nothing more than a night of Christian fun for them.

DON COSSACK CHORUS TO APPEAR AT GRACE

This season brings the 17th anniversary tour of the famous General Platoff Don Cossack Chorus to Grace. On September 29 this concert attraction will perform their usual program, ranging from stately, religious music to the stirring folk melodies, and including classical music only singable by highly trained choruses. These picturesque Horsemen of the Steppes have given more than 6,000 concerts in their two decades of musical travels.

The membership of the Gen. Platoff Don Cossack Chorus has always comprised the best of vocal talent obtainable among the White Russian emigres who fought communism.



Don Cossack Chorus

Six Graduates From Brethren High School Enter Grace College



Mr. and Mrs. William O. Brown, of Huntington Park, Calif., with their daughter, Cheryl, and son, Warren, whom they brought to Winona Lake. Last year Warren was president of the student body at the Brethren High School which is located at Paramount. Six students from the school are enrolled in Grace College this semester.

Brethren high-school graduates who have enrolled at Grace College greet Karen Calkins, the last to arrive. Left to right they are Don Bonebrake of West Covina, Sally Sadler, Karen Calkins, Winifred Sadler, and June Finley, of Long Beach. Other students from California bring the total number from that state to 16.

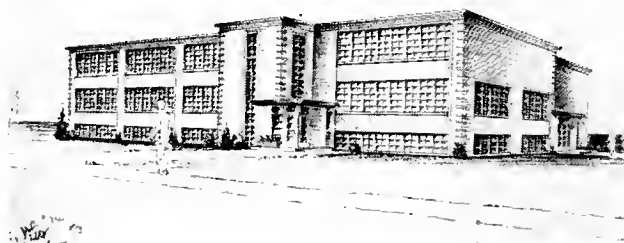
GIFTS TO GRACE SEMINARY

August, 1956

General Fund:		Los Angeles, Calif.	
Aleppo, Pa.	\$17.70	(Community)	11.85
Akron, Ohio	17.25	Mansfield, Ohio (Woodville	
Alexandria, Va.	39.00	Grace)	26.10
Allentown, Pa.	29.85	Martinsburg, Pa.	37.85
Alto, Mich.	34.77	Martinsburg, W. Va.	38.00
Altoona, Pa. (First) ..	18.30	Middlebranch, Ohio	89.68
Altoona, Pa. (Grace) ..	27.74	Modesto, Calif. (La Loma)	23.28
Ankenytown, Ohio	24.52	Modesto, Calif. (McHenry	
Artesia, Calif.	13.30	Ave.)	15.00
Ashland, Ohio	79.00	New Troy, Mich.	53.00
Beaumont, Calif.	75.00	North English, Iowa	8.03
Beaver City, Nebr.	11.00	Norwalk, Calif.	25.25
Bell, Calif.	37.12	Ozark, Mich.	21.01
Bellflower, Calif.	43.75	Palmyra, Pa.	80.24
Berne, Ind.	27.00	Paramount, Calif.	23.84
Berrien Springs, Mich.	11.59	Parkersburg, W. Va.	15.00
Cheyenne, Wyo.	19.71	Peru, Ind.	11.00
Chico, Calif.	16.15	Philadelphia, Pa. (First)	31.05
Clay City, Ind.	19.00	Philadelphia, Pa. (Third)	201.00
Clayhole, Ky.	6.86	Phoenix, Ariz.	16.28
Clayton, Ohio	28.00	Portis, Kans.	27.64
Cleveland, Ohio	21.16	Portland, Oreg.	13.42
Compton, Calif.	27.78	Precept, Kans.	13.97
Conemaugh, Pa. (First)	15.00	San Bernardino, Calif.	21.55
Conemaugh, Pa. (Pike)	18.68	Seal Beach, Calif.	20.85
Cuyahoga Falls, Ohio ..	18.45	Sidney, Ind.	18.50
Dallas Center, Iowa	42.00	South Bend, Ind.	5.00
Danville, Ohio	25.00	South Gate, Calif.	37.65
Davenport, Iowa	9.00	South Pasadena, Calif.	106.35
Dayton, Ohio (First)	325.50	Sterling, Ohio	30.00
Dayton, Ohio (Patt. Pk.)	28.00	Meyersdale, Pa.	18.26
Englewood, Ohio	27.09	(Summit Mills)	
Everett, Pa.	15.00	Sunnyside, Wash.	28.98
Fillmore, Calif.	22.50	Temple City, Calif.	63.49
Findlay, Ohio	20.00	Tracy, Calif.	15.00
Flora, Ind.	48.00	Troy, Ohio	26.40
Ft. Lauderdale, Fla.	134.00	Vaterloo, Iowa	148.57
Fremont, Ohio	20.00	Waynesboro, Pa.	160.50
Garwin, Iowa	17.97	Wheaton, Ill.	7.67
Glendale, Calif.	11.45	Whittier, Calif. (Com.) ..	27.50
Grandview, Wash.	5.31	Whittier, Calif. (First)	392.85
Hagerstown, Md.	176.23	Winchester, Va.	72.46
Harrah, Wash.	56.00	Winona Lake, Ind.	218.65
Harrisburg, Pa.	45.75	Wooster, Ohio	73.00
Homerville, Ohio	8.00	Yakima, Wash.	31.70
Hopewell, Pa.	2.00	York, Pa.	10.21
Inglewood, Calif.	74.05	Isolated	31.87
Johnson City, Tenn.	5.26	Non-Brethren	95.00
Johnstown, Pa. (First)	14.00	California Conference ..	100.00
Johnstown, Pa.		Camp Grace	25.00
(Riverside)	67.45		
Kittanning, Pa. (First)	40.00	Total General Fund ..	\$4,942.59
Kittanning, Pa.			
(No. Buffalo)	22.00	Designated Gifts:	
La Verne, Calif.	43.55	Ashland, Ohio	50.00
Leamersville, Pa.	14.04	Canton, Ohio	102.00
Leesburg, Ind.	80.81	Johnstown, Pa.	30.00
Leon, Iowa	13.54	Winona Lake, Ind.	131.67
Limestone, Tenn.	10.61	Non-Brethren	200.00
Listie, Pa.	16.42	Annual Conference Off. ..	405.31
Long Beach, (First) ...	246.18	Building Fund	2,262.00
Long Beach (North) ...	50.00		
Long Beach (Los Altos)	29.00	Total Designated Gifts	\$3,180.98

WITH A 28 PERCENT GAIN IN THE ENROLLMENT OF GRACE COLLEGE WE MUST MAKE PROVISION FOR THE PRESENT AND FUTURE NEEDS OF THE SCHOOL.

IT IS TIME TO BUILD!



WILL YOU JOIN IN PRAYING THAT THIS WILL BE POSSIBLE IN THE SPRING OF 1957?



Should We Have a Healing Campaign?

By NATHAN MEYER

Assistant Professor in Homiletics

Editor's Note: The following article by Prof. Meyer is a digest of a message given in the Leesburg Brethren Church September 25, 1955.

There are seven reasons why it would be wonderful to hold a healing-campaign in our church.

1. *Many people would come!* Whenever and wherever the so-called faith healers conduct a campaign, overflow crowds flock to the meetings. I have attended some of these campaigns and I have observed personally how the multitudes gather for these occasions. All the while many of our churches that preach a sound fundamental Gospel without a prayer-line for healing the sick suffer from the malady of empty-pewitis. In a recent television broadcast it was claimed that 14,000 people were in attendance. Yes; it would be wonderful to see our church overflowing with people standing in the aisles and others crowding the doors.

2. *The people come to such campaigns to receive something.* They come expecting great things. That is good.

Too often we attend the services with the attitude that this is just another service and the sooner it is over the better. We do not expect anything to happen and it doesn't, but in a healing campaign there is an air of excitement and expectancy. It would be wonderful if we could have a house full of people here in our Brethren church who were expecting great things to happen.

3. *Many unsaved people would attend.* That would be wonderful too.

In our services as a rule there are very few unsaved people in attendance. No matter how much or how well the Gospel is preached from the pulpit, it cannot save the lost who are not present to hear it. It would be wonderful to have an audience with many unsaved people present to whom the Gospel of salvation could be presented.

4. *Many decisions would be made.* In an audience bathed in an air of excitement, expectancy and emotion, many would make decisions. When the claims of Christ are presented it is only one step to reach the will of an individual. Many individuals would say: "I will take Christ as my Saviour." That would be wonderful.

5. *Some of those making decisions would really be saved.* When the Gospel of salvation by faith in Jesus Christ is preached, and lost sinners sincerely accept Him as Saviour and Lord, God saves them in a moment. The faith healers whom I have heard did tell men and women how to be saved. Many made decisions and

certainly at least some must have been saved. Wonderful!

6. *It would pay financially.* There is big money in the healing-campaign business. According to the report in *Coronet* of October, 1955, Oral Roberts was worth only \$25 in 1946. Today he takes in \$3,000,000 annually. He has just purchased a building site for his national headquarters for \$250,000 (for the land only).

I was told personally by a bank teller in one city where such a campaign was held that \$60,000 was withdrawn the day the faith healer left the city. The money Oral Roberts pays to his secretaries every two months would run Grace Seminary for one year. There is big money in the healing business.

If we operated such a campaign here, I would write a book telling how I got into the business. It would go something like this: "I was suffering from an incurable, internal disease. I had not long to live. I was frantic; I didn't know what to do. Finally I decided to have it out with God. So I went to my prayer closet and locked the door. I was determined not to leave that closet for food or sleep until God spoke to me. For three days and nights I was in prayer. Suddenly the dark closet was filled with light and I was almost in a trance. Then I realized that I was healed and in the same moment God spoke to me. He told me that He wanted me to be a faith healer. That's how I got my start." Such a book would sell like hotcakes. Then other books would follow and a magazine or two would be added. We would also handle 10 cent handkerchiefs for \$1, cloths made sacred by my prayers. We would take big paper offerings, specializing in fives and 10's. To be sure your neighbors could see how much you give we would pass a clothes line over your head with snapper type clothespins on it. Then you could publically pin up your ten-dollar bills for all to see. (Aimee McPherson did it that way.)

Soon we would be rolling in money. Radio, TV, a big church—anything we wanted. We could even put the deacons on salary. Wouldn't that be wonderful?

Oh, yes, I forgot, we'd also have bushels of good-as-new hearing aids, wheelchairs, canes, braces and eyeglasses to sell at half-price—which to us would be 100 percent profit.

7. *The "healer" can't lose.* Here is the nice part of this whole affair. In addition to the honor, prestige, fame, wealth and popularity which would come my way I would also have security from failure. I couldn't lose. If I promised to heal people by God's power, I could always find thousands of humanity's suffering millions who, in desperation would be convinced that if they are to find help, it must come from God. Others would come out of curiosity to witness a service that

threatens to be spectacular. Even these would buy books (as I did) to find out what was in them. You see what I mean, the healer can't lose.

But in the "healing" itself, the preacher is always in the clear. If the patient says he is healed, wonderful! Tell him to go and bring a few dozen others to the next meeting. However, if the patient denies that he has been healed, what then? That is no problem. *His* faith is not strong enough. He needs to come back again and again. He must never give up. Maybe the healer will be a thousand miles away in a few weeks. That does not matter. If he really wants to be healed, he can follow the campaign. Some do! Listen to the television program and find out where they come from. Furthermore, that is one way of demonstrating great faith.

Now if perchance the law catches up with me and I am sued for causing the death of a diabetic patient by ordering him to stop all medical treatment, what then? Again there is no problem. I simply claim to be "practicing my religion" and I am promptly set free.

So you see the "healer" wins everytime. Wouldn't it be wonderful to hold a healing campaign in our church?

WHY WE DO NOT HOLD SUCH A CAMPAIGN

1. *It is not Biblical for a preacher to call the sick to him.* They came to Christ but not because He called them. The New Testament instruction for the church is found in James 5:14. The sick ones are to call for the elders. Faith healers are operating in the exact opposite to New Testament commands.

2. *It is not Biblical for the "healer" to pray alone.* James 5:14 says, "Let them pray . . ."

3. *It is not Biblical to omit the anointing with oil as a symbol of the Holy Spirit.* Not that the oil has value in itself, but it is a reminder that the power lies not in man but in God.

4. *It is not Biblical to make the sick responsible for having sufficient faith.* James 5:15 tells us that the prayer of faith of the elders shall save the sick and the Lord shall raise him up.

5. *It is not Biblical in view of the way God works in this age of Grace.* In apostolic times miracles were used to confirm the divine commission of God's servants and thereby proof of the truth of His Word was established. But with the end of the first century and the completion forever of His final written Word, miracles as such were no longer used to convince the public. All through the Bible we find God demonstrating His power and presence in times of crises especially at the beginning and end of a definite era, for example: Eden, Babel, Egypt, Bethlehem, Calvary, Pentecost, etc., up to the time when, around the year 100, the last book of the Bible was written and God's sacred canon was forever closed (Rev. 22:18).

Since that time, men must read the Word and believe and live *by faith*, not by viewing miracles. Jesus himself said that the Word itself must be sufficient. Those who reject God's Word would also reject miracles even if they happened (Luke 16:31).

6. *It is not Biblical apostolic-type healing as claimed.* There are four words that describe the kind of heal-

ing Jesus and the apostles did. Observe in Acts 3:7, it was *immediately*; in Acts 4:10, *completely*; in Acts 3:16, *perfectly*, and in Acts 5:16 it was *totally*, everyone. Check present-day "healing" campaigns with these four simple words as the criteria to be met. They fail every time in every category. Much more should be said from the Biblical point of view, but space is limited. Let me add, however, it is not logical. If faith can heal you, you don't need Oral Roberts. If you need Oral Roberts, God is not sufficient. Consider also that if all bodily ailments were always healed there would be no more death.

It is not Biblical; it is not logical; neither is it practical. To my knowledge, no faith healer has yet proved a single miracle. I could tell many stories of failures and fakes, but I know of not one genuine miracle by a "faith healer." I have friends who nearly died by dispensing with medical care at the advice of a "healer." Others were "cured" of a rupture, but a subsequent operation was required to remedy the trouble. Strange to say they associate the fake-healer with God and therefore, because they do love the Lord, they continue to profess faith in the "faith healer."

Is Jesus the same yesterday, today and forever? Certainly! Does He always deal with men in the same way? Certainly not. When Ananias and Sapphira lied, they died. When Herod boasted in proud infidelity, he fell dead. If God still put to death instantly all liars and proud boasters, there would suddenly be a colossal surplus of housing and a great shortage of tombstones.

Can God heal? Certainly. Must he heal? Of course not! Paul requested three times to be healed of his thorn in the flesh. His request was denied for reasons of God's own choosing. So likewise with Gaius in III John 1. Many, many saints have suffered for God's glory and man's good. God has promised only sufficient grace. If He chooses rather to heal, praise His name.

The next time you witness a healing campaign with all the cooperating ministers sitting on the platform, be sure, while you are watching the "healer" take the eyeglasses off the people in the prayer line that you do not forget to count the preachers who are still wearing theirs. Meanwhile, in this church, let us do things God's way, according to the New Testament; let there be no healing campaigns.



Dean Hoyt consults with students, l to r.: Marvin Lowery, Hagerstown, Md.; Jeanette Turner and De Loy Brumbaugh, Portis, Kans.; Mike Rowe, LaCrescenta, Calif.; Nancy Weber, Hagerstown, Md.



NEWS

WOOSTER, OHIO. A youth picnic for the Northern Ohio District was held here Sept. 8. An evening rally was conducted in the First Brethren Church, Kenneth Ashman, pastor.

DAYTON, OHIO. Dr. William Mierop of the Philadelphia Bible Institute will be the guest speaker at the Anniversary Service of the North Riverdale Brethren Church on Nov. 4. Russell Ward is pastor.

DAYTON, OHIO. The Bethany Brethren Church has changed its name to the Grace Brethren Church, Randall Maycumber, pastor. The church is located at 4239 Oakridge Dr. Phone Me. 8573.

INGLEWOOD, CALIF. On Aug. 17 someone broke into the First Brethren Church, Glenn O'Neal, pastor, and carried off a new Wilcox-Gray recorder and the office typewriter.

WINONA LAKE, IND. Evangelist Herb Hoover concludes a week of meetings Sept. 23 in the Winona Lake Brethren Church and Grace Seminary and College.

CHANGES OF ADDRESS. The following are the new addresses of those listed: Dr. and Mrs. Elias White, 2350 Third Street, La Verne, Calif.; The First Brethren Church, 1684 Earlham Drive at Philadelphia, Dayton 6, Ohio, Phone: Oregon 3741; Rev. Bruce Baker, 2309 Franklin St., Johnstown, Pa. (Riverside church); Rev. Dean Risser, 404 W. Highland Road, Johnson City, Tenn.; Rev. William Johnson, R.R. 2, Alto, Mich.

WINONA LAKE, IND. Rev. Paul Dick, pastor of the First Brethren Church, Winchester, Va., has been

elected president of the board of trustees of Grace Theological Seminary and Grace College.

WASHINGTON, D. C. The Greater Washington Sunday School Convention will convene in the First Brethren Church Sept. 28-29, James Dixon, pastor. Guest speakers will be: Dr. Lee Roberson and Dr. Clate Risley.

SPECIAL. In response to the great demand for an attractive teen-age Brethren boys program, the Brethren Youth Council announces a brand new organization to be known as *Kings Men*. The program of *Kings Men* was presented briefly to the ministers and laymen who attended the 1956 conference. The first unit of the handbook for *Kings Men* have been mailed to all pastors. Brethren Boys Club will care for boys 8 through 11 years; while *Kings Men* will take over through the teen-age years. For more information, write the Brethren Youth Council, Box 617, Winona Lake, Ind.

NOTICE: The Brethren Missionary Herald announces reprints on Brethren tracts. "Is Healing in the Atonement" by Charles W. Mayes (5 cents each, \$3 per hundred), and "New Testament Baptism" by Russell D. Barnard (1 cent each, 75 cents per hundred).

WINONA LAKE, IND. The National Sunday School Board announces a Bible School Enlargement Campaign to run from Sept. 30 through Nov. 4. The Sundays are

listed as follows: Sept. 30, Prospect Sunday; Oct. 7, Member's Sunday; Oct. 14, Rally Sunday; Oct. 21, Family Sunday; Oct. 28, Neighbor's Sunday; Nov. 4, Victory Sunday. All Brethren churches are urged to cooperate.

JOHNSTOWN, PA. Mr. and Mrs. Lewis A. Miller celebrated their 50th wedding anniversary on Sept. 6. They are members of the First Brethren Church.

NOTICE: There will be no regular issue of the Brethren Missionary Herald next week. The Sept. 29 issue of the Missionary Herald will be The Brethren Annual. If your copy is late in arriving, please be patient. Inasmuch as the 1956-57 Annual is being gotten out early, we have been pressed for time. All ministers will receive two copies. Additional copies may be secured at 75 cents.

WINONA LAKE, IND. The new price on Brethren bulletins is: 85 cents for one color and \$1 for two-color bulletins. Order from Missionary Herald.

UNIONTOWN, PA. The new executive officers of the Allegheny Fellowship of Brethren Churches are: R. Paul Miller, Jr., Uniontown, Pa., moderator; Walter M. Fike, Meyersdale, Pa., vice moderator; H. Leslie Moore, 112 Beachley St., Meyersdale, Pa., secretary; L. Ellis Rogers, Washington, Pa., assistant secretary; C. J. Larmon, Somerset, Pa., treasurer; and Wendell Coffin, Uniontown, Pa., statistician.

PRAY FOR THESE MEETINGS

Church	Date	Pastor	Speaker
Roanoke, Va. . . .	Sept. 16-30		Bill Smith.
Inglewood, Calif. . . .	Sept. 22-28	Glenn O'Neal	Louie Rhoden.
Cuyahoga Falls, Ohio	Sept. 23-Oct. 7.	Richard Burch	R. Paul Miller.
Buena Vista, Va. . . .	Sept. 30-Oct. 13.	Edward Lewis	William Howard.
Meyersdale, Pa. . . .	Sept. 30-Oct. 14	Leslie Moore	Dean Fetterhoff.
Everett, Pa.	Oct. 2-14	H. Lingenfelter	Bill Smith.
Uniontown, Pa. . . .	Oct. 7-21	R. Paul Miller, Jr. . . .	A. R. Kriegbaum.
North English, Iowa	Oct. 8-9	Clarence Lackey	R. I. Humbert.
Dallas Center, Iowa	Oct. 10-12	A. D. Cashman	R. I. Humbert.
Beaver City, Nebr. . . .	Oct. 14-17	Dayton Cundiff	R. I. Humbert.
Dayton, Ohio (First)	Oct. 15-21	W. A. Steffler	Herb Hoover.
Dayton, Ohio (N. Riverdale)	Oct. 16-21	Russell Ward	R. E. Gingrich.
Garwin, Iowa	Oct. 21-22	Raymond Kettell	R. I. Humbert.
Leamersville, Pa. . . .	Oct. 21-Nov. 4	J. L. Gingrich	Bill Smith.
Meyersdale, Pa. (Summit Mills)	Oct. 22-28	Arthur Collins	R. Paul Miller.

We Dedicate This House

Dedicatory Message, Brethren Missionary Herald Building—August 26, 1956—W. A. Ogden, Winona Lake, Ind.

"And the men of the city said unto Elisha, Behold I pray thee, the situation of this city is pleasant, as my lord seeth; but the water is bad, and the land miscarrieth. And he said, Bring me a new cruse, and put salt therein. And they brought it to him. And he went forth unto the spring of the waters; and cast salt there in, and said thus saith Jehovah, I have healed these waters; and there shall not be from thence any more death or miscarrying. So the waters were healed unto this day, according to the word of Elisha which he spoke" (II Kings 2:19-22 ASV).

By the grace, and in the good providence, of God we are gathered here to celebrate another milestone along the illustrious pathway in which God has been pleased to lead us as a Fellowship of believers in worship, in responsibility and duty as we have sought to serve Him in fulfilling His great commission to preach the glorious Gospel of His grace to the whole world.

This splendid building which we are here dedicating will house a number of our denominational boards and committees. Our publication board, with excellent facilities with which to operate is already settled here. The offices of both foreign and home missions, as well as the National Sunday School Board and the Brethren Youth Council, are comfortably situated within these walls. It is therefore altogether fitting that during this annual meeting of the National Fellowship of Brethren Churches we should assemble to dedicate this building to Almighty God and to the service to which we are appointed by the great Lord of the harvest, our Lord and Saviour Jesus Christ.

It is imperative that we understand the significance of this act of dedication, so that in the years to come should God so ordain, we, and our children, will remember the high and holy purposes here avowed and here assumed.

DEDICATION DEFINED:

In the Word of God the idea of dedication is not far removed from that of consecration, or of sanctification. It is the act of setting apart of persons or things to a sacred use. Many things in the Old Testament are said to have been dedicated to God. It is significant that each dedicated person, and each dedicated

thing is set apart to a specific service and use. For example, the great altar was dedicated as a place where the sacrificial animals were slain, and the laver was dedicated as a place of washing for the priests who would carry the blood of the altar into the most holy place at prescribed times and seasons. Both the altar and the laver were dedicated to a sacred use, but not to the same use. To show this truth we will now note a few selected instances of specific acts of dedication:

"And the princes offered for dedicating of the altar in the day that it was anointed, even the princes offered their offerings before the altar" (Num. 7:10).

So deeply rooted in man's idea of worship is the practice of dedication of things to the deity worshiped that we find the heathen King Nebuchadnezzar calling together "the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces," to come to the dedication of the image which he had set up (Dan. 3:2).

When King David returned from a successful encounter against his

enemies, he took the spoils of war, including much silver and gold, and dedicated it unto the Lord (II Sam. 8:11). Doubtless much of this treasure later found its way into Solomon's great Temple. The dedicated things were used for the sacred purposes for which they had been set aside.

The most renowned of all dedications is chronicled for us in the eighth chapter of I Kings, and summarized in these words: "And Solomon offered a sacrifice of peace-offerings, which he offered unto the Lord, two and twenty thousand oxen, and a hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the Lord" (I Kings 8:63).

After the Babylonian captivity the rebuilt Temple and the great walls were dedicated "with gladness, with thanksgiving, and with singing, with cymbals, psalteries, and with harps." Walls were for protection and the Temple for worship, but each was dedicated to God for its special use and service.

Man has ever been prone to defile dedicated things, and to convert sacred things to nonsacred and unholy purposes. It was in the days of Judas Maccabaeus that Antiochus Epiphanes desecrated the holy Temple and its sacred altar by offering swine's flesh thereon. The godly Judas, in his great enthusiasm and devotion to God, removed every stone of the desecrated altar and built it again with new stones. Having done this, he held a great service of dedication which became a memorial and a tradition in Judaism and was celebrated annually in the month of December in an eight-day festival known as the Feast of Dedication. This fact gives point to my contention that dedications are meaningful, and that we should remember the special acts and purposes set forth in dedication and then see to it that we do not allow ourselves, nor others, to defile that which is dedicated to God.

It is well worth our time to note



Dr. W. A. Ogden delivering dedication message

in passing that it was at this annual feast of dedication—a winter day on Solomon's porch—that our blessed Lord made one of the most significant speeches of His entire ministry, a part of which reads as follows: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My father which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one" (John 10:27-30). If the Jews annually celebrated the feast of dedication as a memorial to a restored place of worship which was no more than a shadow of the true sacrifice through which the sins of the world were taken away, we ought by all means to call to remembrance every day, and every hour of the day, the purpose of our wonderful Lord as set forth in His act of dedication to save us by the shedding of His precious blood, and to guide us safely through the land of our pilgrimage even unto the Father's house. Thank God, no man can defile *this* dedication!

SPECIFICALLY we are dedicating this house to God. It is not a church edifice in the generally accepted sense. It will serve in a different capacity, but it is in the truest sense of the word a house of God. From the storage rooms in the basement, to the composition rooms and the editor's desk; from the mailing room to the shelves and tables in the bookstore, this is God's house. It is "set for the defense of the gospel." In some respects it is more of a pulpit from which to preach the Gospel than are the pulpits in our church buildings. This is so because of its thousands of contacts through

the Brethren Missionary Herald, the Sunday-school literature and the thousands of books and tracts that will pass through its doors. This is God's house because within its walls and issuing from its doors will go forth the streams of salvation through the channels of Sunday-school promotion, through home missions to the desolate and godless areas of our beloved America, and through foreign missions to the regions beyond. If this is not God's house, then that which issues from it is not God's work nor His doings!

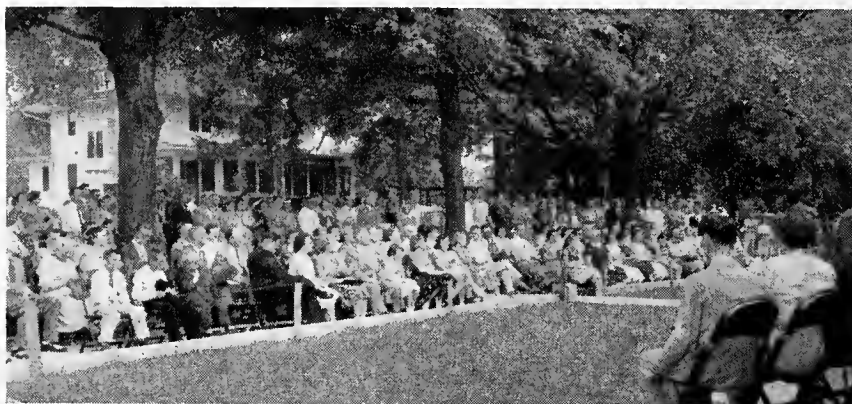
WE DEDICATE THIS HOUSE IN LOYALTY TO THE WORD OF GOD

I for one, am not ashamed to be counted as a fundamentalist. Some years ago the magazine, Church Management, asked the question: "What do you have in your denomination that could not be given up?" This question was asked in the interest of the ecumenical movement that has been taking the churches of America by storm during the past quarter of a century. I feel on this subject like Sir Winston Churchill must have felt when he stood in the House of Parliament following World War II as the problems of terms of peace and the future of England were being weighed. In defense of his country he said: "I am not here to preside over the dismemberment of the British Empire." The Brethren Church is not interested for one moment in bartering away the great historic truths of the Bible. We believe that the faith we hold and proclaim today is our heritage in the best tradition of the church from the days of the apostles, as well as from Alexander Mack, Henry R. Holsinger and those

stalwart men of God who spelled out the tenets of our faith and wrote our history. "If the foundations be destroyed, what shall the people do?" A "fundamentalist" is one who has made sure that he has a solid foundation beneath his feet. He is a wise man who has built his house upon the Rock, and the floods of doubt and criticism cannot move him. Because "The foundations of God standeth sure," we are dedicating this house on that foundation.

I have no time today to review the history of liberalism or to speak to you of "neo-orthodoxy" the new theology that has swept the continent of Europe during the last two decades and has become widely accepted among liberals in our own country. I can only say that the sacred altar of truth has been defiled by these certain men who have offered strange fire—swine's flesh—if you please, as a substitute for the Gospel of the grace of God. This, of course, has been done in the name of religion, in the name of the church. It has invoked the name of Christ, and parades itself as truth for our day.

It is time now to bring my text into view and into application. Do you recall it? It concerns the city of Jericho in the days of the prophet Elisha. I believe the facts here related may be considered as an allegory setting forth spiritual truth as it is in our world today. Jericho was dependent for its water supply upon streams that were fed by springs arising in the high plateaus and mountains lying to the north of the city and flowing into, or near the city walls. Water is the lifeblood of any city, and pure sweet water (like we have in Johnstown) is the delight of all its citizens. But the water in Jericho was bad. It was so bad that vegetation was retarded and trees cast their bruit before it was ripe. Of course no one would enjoy drinking such brackish water. This problem was brought to the man of God, and he proposed a remedy that was amazing, to say the least. He asked for a new cruse, a vessel to be filled with salt, and to be delivered to him. Then he took this strange remedy "and went forth unto the springs of the water, and cast the salt in there." Foolish man—adding salt to water that was already too salty! This reminds us of Him who was made sin for us, who knew no sin, that we might be made the righteousness of God in Him. Elisha went to the fountain—



Part of the crowd present for dedication of Missionary Herald Building

head, to the very source of the water supply, and there applied the healing remedy. The record says that the waters were healed. History shows us Jericho as a beautiful city, a city of palms in a fertile valley producing an abundance of grain and fruits. Indeed, one historian has said that even today there is a large fountainhead not far from the ruins of the ancient city that yields the traveler a most refreshing drink of pure, sweet and cool water. Without a doubt the literature of a nation is the most important stream that issues forth for the health, or for the destruction, of its people. Somewhere I found the lamentation of an ancient philosopher who said: "Alas, times are no longer what they used to be, and everybody wants to write a book." Our editor, the Reverend Arnold Kriegbaum, has been informing us by word of mouth and through the pages of the Brethren Missionary Herald, of the literally tons and multiplied tons of literature, both secular and religious, that flows from the printing presses of America, and from abroad as well, which serves only to corrupt good morals. The net result of this fallacious and malicious literature is the corruption of the streams of knowledge; the minds of our youth are polluted and poisoned; lawlessness and godlessness are rampant every where, and the world sings itself happily along its awful road to hell. In the words of the prophet: "The water is bad, and the land miscarrieth."

Our Lord said of His disciples: "Ye are the salt of the earth" (Matt. 5:13). He commanded: "Have salt in yourselves" (Mark 9:50). Evidently the Christian application to the corruption of our age is set before us in this symbolic picture. Our attack is not to be launched against the stream as it flows within its banks toward its destiny, but we are to go to "the springs of the water," to the fountainhead of the stream, and cast our salt in there.

I have already said that the literature of a people is such a fountain, such a spring. If the fountain has been corrupted, the stream will be bad, dealing death and destruction all along its perilous journey to the eternal sea which is the destiny of the souls of men. The spoken word is soon forgotten. Lincoln, in his immortal Gettysburg address said: "What we say here shall be not long remembered." But what he said on

that occasion was written on a scrap of paper, it appeared in a hundred newspapers, and has been rewritten countless thousands of times. Because of its worth, and because it was written down, it lives today, and will endure the passing of ages.

We dedicate this building a *new cruse*, filled with salt. I dare to predict that from this fountainhead of the vital life of America will flow a stream of clear, cool water, pure and refreshing water that will bless and make fruitful the lives of all who drink from its vitalizing, health-giving sweetness. We trust, too, that this place will be a salt shaker, diffusing its healing potion upon other similar institutions until there is a mighty tide of revival sweeping our land as a result of a "healed" literature.

Lastly, We dedicate this house a *Brethren* institution. A review of our history would carry us back to the printing of the first Bible in the German language in America. It would link us with Christopher Sauer and his contribution to the religious life of America in giving to the church not only this German Bible, but also its first hymnbooks as early as 1744, as well as much literature of other sorts in which the truth of the Gospel was proclaimed, and which became a tremendous molding influence in the early days of the forming of the Christian consciousness of our nation.

The Brethren Church has a recorded history in which her distinctive characteristics are clearly set forth. No one need be in the *dark* as to what foundations she rests upon, what her distinctive doctrines

are, and where she has stood religiously and ethically through the years. Today certain branches of the stream that is Brethren have become contaminated. Some of the congregations in our "sister denominations" are now questioning the validity of trine immersion in baptism and of the washing of the saints feet in the holy communion service. Some have departed from the historic Brethren doctrine of separation as regards noncombative military service, membership in secret oath-bound societies and, in a word, worldliness in its varied and devastating forms.

We have inherited the Brethren tradition, which we hold to be Biblical. We have it because it was preached by faithful men of God and preserved to us in the literature that chronicles our history. If it was ever true, it is true today. If it is preserved for posterity, Brethren will preserve it. If Brethren preserve it, it must find expression in the pages of our official organ, the Brethren Missionary Herald; through our Sunday-school literature; through the home-mission churches that stem from these offices, and through the propagation of these same truths on every field of our great missionary outreach around the world.

I believe that God has raised up this center of Christian literature and missionary endeavor "for such a time as this." I commend the wisdom of the publication board, and our editor, in their far-reaching vision that has made more certain and more secure an unadulterated stream of pure gospel truth through the Brethren testimony until, may it please God, our Lord returns.



Rev. A. R. Kriegbaum, executive editor of the *Missionary Herald*, expressed appreciation for the support of the church in this program

The Future of Angels

By RUSSELL H. WEBER
Hagerstown, Md.

INSTALLMENT III

The consideration of the future of angels must be divided into two categories. There are two groups of angels—the good ones, and the evil ones. We have not taken time to go into any great detail on the matter of angels that sinned, but it should be noticed that God has indicated that some angels, though perfect in creation, are presently awaiting their judgment, which is the result of their disobedience. A number of truths are given to us in respect to—

THE JUDGMENT AND PUNISHMENT OF EVIL ANGELS.

There are angels who because of some particularly unusual sin are already confined to the regions of darkness awaiting their final punishment. "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment" (II Pet. 2:4). "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day" (Jude 6). What the specific sin of these angels was we are not told, however, there is a possibility that the sin of these angels originated in the days of Noah. (See I Pet. 3:18-22.) From the passages cited above; viz., II Peter 2:4; Jude 6, we learn that the angels that sinned will be brought into judgment in the "Great Day." The saints are given a place in the judgment of angels. "Know ye not that we shall judge angels?" (I Cor. 6:3). God is the Creator of both angels and men, but redemption was provided for the human race only, and not for angels. Thus, the redeemed ones shall sit in judgment against those who among the ranks of angels have chosen to disobey the Creator.

As to the place of confinement, the angels, together with the unbelieving among men, will be turned into everlasting fire. "Then shall he say also unto them on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25:41).

ANGELS AND THE END TIMES

We are about upon the end times. There are specific statements as to the place of angels in the program of God for these end times.

The first event which will bring in the beginning of God's program for the end times is the Rapture (I Thess. 4:13-18). We learn in this passage that the Lord himself shall return to catch away His bride—the redeemed host. The dead in Christ shall be raised, and the living saints shall be translated, and together we shall be caught up in clouds. It is not specifically stated that the clouds are angels, but the writer feels that since clouds of angels are present when He comes to judge the nations, it is not unreasonable to assume that angels will fill the heavens at the time of the Rapture.

The events of the Tribulation period are heralded by angels. It would be difficult, and perhaps unwise, to attempt to cite all the passages that refer, in this article, to the work of the angels as indicated in the Revelation. The book, the vials, the trumpets, the plagues, etc., are announced by the angels who are chosen of God for that specific purpose. It should be noted here that angels have been observing God's dealings with men from the beginning, and they are the ones who, though not sharing in redemption, are used of God to announce the judgments that shall come upon the unbelieving.

When the Lord shall return to judge the nations, angels will be in attendance. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory" (Matt. 25:31). The passage speaks of the Lord's judgment of the nations for their mistreatment of His people Israel; angels will be present to behold it and will doubtless bear testimony against the nations.

While it is not definitely stated, it may be concluded from the foregoing that the angels will witness the proceedings of the Great White Throne judgment, and the bringing in of the eternal city, and the glory of God.

ANGELS AND REDEMPTION

It has been shown that angels are individual creations of God; they do not reproduce; they are a race distinct from men. This being true, they do not share in the same dispensations with men. It is particularly true that angels do not share in redemption and its blessings; theirs is a different glory. "Angels behold now these marvels of redemption. They have found out what riches of glory are in store for those who He purchased by the blood of His only Son. Poets have sometimes sung of angels envying. Angels know no envy; they cannot be jealous. Every new manifestation of the grace of God toward lost sinners, every new revelation of the surpassing riches of His grace in lifting man redeemed to the heights of Him who redeemed, brings forth from the angels of God nothing but praise and ceaseless adoration. The evidence of this is found in the fifth chapter of Revelation. When the redeemed sing their song: "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign over the earth," the myriads of angels join in the praise (Gaebelein, *The Angels of God*, p. 83).

Whether angels or men, all must praise and adore the One who was, for a little while, made lower than the angels, and who "Because of the suffering of death crowned with glory and honor, that by the grace of God he should taste death for every man. For it became him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the author of their salvation perfect through sufferings" (Heb. 2:9-10 ASV).

Let every child of God recognize the place and importance of angels, and may our interest in the truth concerning the angels lead us into a greater study of their existence, ministry, and future. END.

Preparation for the Trip

(INSTALLMENT II)

By REV. ARTHUR CAREY

Paul, the greatest character since Christ, describes the descent of the Lord for His church to be accompanied by three sounds—"The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." Perhaps he was reminded of this when hearing the three special trumpet calls of the Roman army when getting ready to break camp. The first meant to pull down tents; the second, to get in array; and the last to start. Having lived in the Empire all his life, or observing from his prison window, he could see the stalwart bugler dressed in his plated armor raise the bugle to his lips and sound the blast that would start a vast military detachment to methodically and quickly break camp. How like clockwork it was! Yet when God's clock should strike the hour for Christ to descend and the saints to prepare for departure, how joyous would the occasion be, and not mere mechanical precision. It is a hope, it is a home-going, it is a love-tryst, it is a nuptial celebration, it is an anticipated honeymoon, it is a marriage feast, it is a rest from labor—it is all these and more.

How wonderful to wait and watch day by day for the beloved bugler to make His appearance and issue the call that shall raise the dead bodies of the righteous from their earth prisons! How wonderful to hear the voice of the archangel who represents that innumerable company of angels who have so freely ministered in our behalf and to have him summon us up into the air to meet our Lord, thus closing the work and need of angelic ministration in our behalf! How wonderful to listen to the trumpet of God as it pronounces God's benediction on the union of Christ and the church, as it announces the close of the Christian dispensation and the opening of troublous times for the world! These three sounds usher in an event which John called "this

hope," and which Paul called "that blessed hope."

Because of the objection of some that this is an impractical doctrine, we shall let the Scripture speak for itself (I John 3:1-2): "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." The presence of two present tense verb phraseologies here ("*Now are we*" and "*we know that*") really wreak havoc with worldly-wise philosophy. For we can *know* if we are a Christian or not *now*. This thing of waiting till the judgment day to find out if we're saved or sent to hell is unscriptural. It is the common belief of the world; but it is not the statement of the Word. The belief is an endeavor to hide any responsibility to the cross. It was on the cross Christ judged the sin of the world; He nailed it there. If they accept not His offering, then they are already judged, and bear the judgment for sin on their own heads; but Christ judged the sins of believers on the cross. And the doctrine of the coming of Christ for His own dispels any worldly hope for leniency or salvation at the judgment seat. No wonder the world fights the doctrine of Christ's coming!

Further practicality of the above passage is demonstrated by the third verse—"And every man that hath this hope in him purifieth himself, even as he is pure." Christ's coming again incites us to watchfulness (Rev. 16:15), sobriety (I Pet. 1:13-14; 4:7), fidelity (Luke 12:42-44; 19:12-13), other worldliness (Matt. 16:26-27), moderation (Phil. 4:5), patience (Jas. 5:7-8), mortification of (Col. 3:3-5) and separation from fleshly lusts (Titus 2:11-13), sincerity (Phil. 1:9-10), and brotherly love (I Thess. 3:12-13).

Our preparation for this trip can be adequately characterized by a submitted medley of Scripture, as follows: Oh, that we might receive

"the spirit of wisdom and revelation of the knowledge of Him" to "know what is the hope of his calling and what the riches of the glory of His inheritance in the saints." We should not walk "as other Gentiles walk," "but speaking the truth in love," grow into Christ our living Head, working together for "the increase of the body" and edification "in love" "till we all come into the unity of the faith and of the knowledge of the Son of God, unto a *perfect man*, unto the measure of the stature of the fulness of Christ." That is, Christ as the head, and the church as the body, will make one perfect man. "They twain shall be one flesh." The new man which is created in righteousness and true holiness." This is the true seed of the woman which shall bruise the serpent's head.

Wherefore the church is exhorted to "grieve not the Holy Spirit of God whereby" she is "sealed unto the day of redemption" but to be "kind one to another, tenderhearted," "walking in love," "as children of light," "circumspectly," and "wise, redeeming the time," "holding forth the word of life," "filled with the Spirit," nourished and cherished, sanctified and cleansed, until she is presented unto the Lord "himself, a glorious church, not having spot or wrinkle, or any such thing," but "holy and without blemish," the Bride of Christ. "For we are members of His body." Can there be anything more precious than the thought of Jesus coming to take His bride unto himself? It is full of tenderness and love. What will He not do for her? Oh! the ecstasy of that meeting! "Eye hath not seen, nor ear heard; neither have entered into the heart of man, the things which God hath prepared for them that love him." Then shall the church experience the rest of love, the fullness of communion, the rapture of her Lord's embrace, and be satisfied in the sweetness of His love. "I shall be satisfied when I awake in thy likeness."

COME YE APART FOR

GUIDANCE

By REV. ARTHUR CASHMAN

(SIXTH IN SERIES)

JOHN 16:13

Because of the many and varied dangers in human experience, man has provided himself with guides in order to prevent tragedies of injury, suffering or death. For example, many tourists desire to go through the famous Mammoth Cave each year. But a guide is provided for each group to insure safety through the tour. All are admonished to "keep close to the guide," for there are many dangerous pits and precipices. Ships that sail the unpredictable seas are provided with pilots, as well as captains. Some captains have experienced tragedy because they insisted on being their own pilots. When travelers climb dangerous places in the Alps, they are fastened to their guide and become a part of him.

Our earthly existence is a pilgrimage which none can successfully perform without divine aid. We are beset by perils of false leaders. There are spiritual robbers who meet us on every hand. There are snares of sinful pleasure and selfish indulgence. There is the intoxication of prosperity. Some are broken down by adversity; others are ruined by extravagant flatterers. So it is clear that we need guidance. God offers himself to all who will accept Him. Those who insist on going alone and in their own way end in disappointment and despair.

During the first evacuation of children from bomb-torn London, a train was leaving packed with children. Many of them had never been on a train and most of them had never been in the country. The parents of a small boy and a small girl said goodbye to their precious children and left them. The little girl began to cry and said she was afraid because she did not know where

she was going. Her little brother, brushing his own tears away, put an arm around her in an effort to comfort her, and said: "I do not know where we are going either, but the king knows." As we go through this uncertain and distracting world, we do not know where we are going but our King knows. We can calmly face all if we have met the Lord Jesus Christ and have put our trust in Him.

We read in the Old Testament that God guided His children by angels, by dreams, by visions, by prophets, by priests, by Urim and Thummim, by signs and wonders. Although God no longer guides men by these special agencies, we are just as certainly led by Him, by an instinct, by an impression, by a sense of duty, by an exercise of judgment, by the advice of others, by a book, by a sermon, by a passage of Scripture, by helping us in one direction, by hindering us in another—these are the ordinary agencies by which God is guiding those who obey His guidance. We are as vessels being steered to port. God's eye is always on the compass and His hand is on the wheel of life.

The torpedo, equipped with its own motors but steered by wireless telegraphy, is cast into the sea. All visible connection with the ship is severed. Its motor is started and it goes on its way alone. The uninformed observer would say: "There is no connection between the ship and the torpedo." But on the ship, at the telegraph instruments, is a man who turns the torpedo as he wills. Impulses are at work determining which way it shall go. Just so God sends out His silent, unseen, spiritual forces which act upon the secret springs of action in man's innermost soul. Without violence to the human will, God directs and controls the actions of men.

God guides us, not by showing us at the outset the whole road that lies before us, and instructing us beforehand which turn to take, and what to do in each difficult place. We would be overcome with fear and horror if we were to see at a glance all that He sees. He sees all: but He shows it to us bit by bit, as we can bear the sight and as it is needful for us to know. A man asked his pastor what the pastor would do in his place concerning a perplexity he had to face. The pastor said: "When do you have to make this decision?" The answer was "Friday." The pastor said: "Then you will find your way perfectly clear on Friday. The Lord will not fail you." Sure enough, on Friday all was plain. Give God time and even when the knife flashes in the air, the ram will be seen caught in the thicket.

We must beware of the tendency of asking God for wisdom and guidance when we have already planned how we will build our fortunes and have shaped our course, for then it is not His way we are seeking, but His approval of our way. Many an architect has had clients who came asking him to design a house for them only to discover that they have already designed it for themselves and want the sanction of the architect.

An old woman, who tramped about selling goods, was in the habit of tossing a stick into the air when she came to a crossroad and taking whichever direction the stick pointed. One day she was seen tossing it several times. On being questioned, she said the road to the right looked so dread-like that she tossed the stick till it pointed to the left which was the nicer looking way. We go to God for guidance, but if His way seems dull we choose the brighter one, forgetting that He sees the end as well as the beginning.

It is said that a guide in the deserts of Arabia never lost his way. He carried with him a homing pigeon with a very fine cord attached to one leg. When in any doubt as to which path to take, he would throw the bird into the air and the bird would strain at the cord to fly in the direction of home. They called him the "dove man." The Holy Spirit, the heavenly Dove, is willing and able to guide us if we will only allow Him to do so. "Howbeit, when he the Spirit of truth is come, He will guide you into all truth" (John 16:13).

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The Brethren Annual

CONTAINING THE MINUTES OF THE SIXTY-SEVENTH ANNUAL CONFERENCE
OF THE NATIONAL FELLOWSHIP OF BRETHREN CHURCHES

Winona Lake, Indiana, August 19-26, 1956



Standing (left to right): Dr. and Mrs. Orville Jobson; Rev. and Mrs. Martin Garber; Rev. and Mrs. Paul Dowdy; Rev. and Mrs. Sibley Edmiston, Jimmy and Danny; Rev. and Mrs. Carson Rottler and Rosalie; Dr. and Mrs. Harold Mason and Wilma; Johnny Zielasko; Rev. and Mrs. John Zielasko and Ann; Rev. and Mrs. Robert Williams; Rev. Lester Kennedy; Mrs. Rose Foster; Miss Donna Kliever; Miss Estella Myers; Mrs. Harold Dunning; Mrs. Minnie Kennedy; Rev. Harold Dunning; Mr. and Mrs. Donald Spangler. Seated (left to right): James and Robert Dowdy; Lee Rottler; Roger Dowdy; Ray Rottler; Dicky, Linda and Leandra Edmiston; Gloria, Naomi and Stephen Mason; Judith Kennedy. (Missionaries present at conference but not in picture—Mrs. Lester Kennedy and Lester III; Rev. and Mrs. Charles Taber and family; Rev. and Mrs. Robert Hill.)

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Winona Lake, Indiana

(Warsaw Exchange)

Brethren Home Missions Council 599
L. L. Grubb(Res.) 1560-M

Brethren Missionary Herald Company 1036
A. R. Kriegbaum(Res.) 3092-J

Foreign Missionary Society of the Brethren
Church 727
R. D. Barnard(Res.) 1120-W

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NATIONAL FELLOWSHIP OF BRETHREN CHURCHES

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 Vice Moderator—Lewis C. Hohenstein.
 Secretary—Clyde K. Landrum.
 Assistant Secretary—Charles W. Turner.
 Treasurer—Roy E. Kinsey.
 Statistician—C. S. Zimmerman.

Rules and Organization

Conard Sandy (chairman).
 Thomas Inman.
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Good News for Our Day Our Great Responsibility

MODERATOR'S ADDRESS

By THOMAS E. HAMMER

In the name of the Lord Jesus Christ and because of the mercy and goodness of Almighty God, we are privileged to meet in this the 67th Annual Conference of the National Fellowship of Brethren Churches in one of the greatest eras of human history.

Within the span of a single generation we have seen God unlocking some of the mysteries of the universe to usher in the miracles of the atomic age, placing at our disposal the greatest potential for good or evil that the world has ever known.

Horse and buggy days and even Model T days are now but a dim memory. In this jet age men are traveling through space faster than the speed of sound. Experimental rockets are flashing through the heavens probing the secrets of outer space. Rocket trips to the moon, we are told, will one day become a reality. Who are we to say, IMPOSSIBLE!

Electronic devices of all kinds now serve man in a thousand and one ways. They solve his complex mathematical problems; transform night into day; link him by telephone, radio or television with most any point on the globe; roast his chicken, broil his steak or bake his cake in stoves that never get hot; flick open his garage door on a rainy, stormy night at the mere touch of a button on the instrument panel of his car.

Modern surgery performs delicate and complex operations which border on the miraculous; while modern medicine predicts that soon they shall be able to conquer some of man's most vicious killers—heart disease and cancer.

Modern man, particularly Americans, now enjoy the highest standard of living the world has ever known.

But in spite of all the wonders of this

modern, atomic age, our nation, along with the rest of the world, has never seen more heartache, sorrow, affliction, suffering, bitterness or strife. Material blessings have failed to bring peace to troubled souls. Thousands are cracking up yearly.

Booze flows like water as millions try to drown their troubles in a deluge of beer, wine, and liquor. Criminals, dope fiends, and alcoholics crowd our reformatories, jails, prisons, hospitals and mental institutions, while millions more in the making roam our land.

This is also an age of fear. It is a frightful thing indeed, to hear the wailing sirens, warning us to drop everything and flee with our families for our very lives before enemy planes dump their hydrogen bombs, or intercontinental rockets blast our souls into the presence of God and our earthly possessions into oblivion.

This is an age of war. Men talk peace but prepare war. There is grave danger that at any time now one of the most inflammable spots in all the world may suddenly burst into flame as the Suez Canal controversy once more focuses attention on the Middle East, which has seen more bloodshed than any other place on earth.

This is an age of lawlessness, violence, moral corruption, licentiousness, immorality, rottenness and vice that would have put Sodom and Gomorrah to shame. These are the very kind of conditions which Paul describes in Romans 1:24-26, 28 and 32, where we read of the ungodly that "God gave them up to uncleanness through the lusts of their own hearts . . . [when] God gave them up unto vile affections . . . [when] God gave them over to a reprobate mind . . . knowing the judgment of God, that

ney which commit such things are worthy of death, not only do the same, but have pleasure in them that do them."

All these things only serve to confirm the prophecy of the Apostle Paul in II Timothy 3:1 when he wrote: "In the last days perilous times shall come." Beloved, we need wait no longer, they are here NOW!

This is also a godless age . . . when as Paul declared: "Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, yet denying the power thereof: from such turn away."

Even the church is sick, despite increased memberships and bigger attendances, enlarged budgets and new buildings. Few are actually being saved, even in fundamental churches—churches which are cold, indifferent and worldly; they are prayerless and powerless.

We are, however, seeing a religious revival in America. One in which the cults and the isms are literally "making hay" because there has been such a famine of the Word of God in our land. We have raised up a generation of Bible illiterates.

While we praise God for every truly born again believer, and for every evidence of spiritual interest and revival; yet the very sobering facts are that the vast majority of this world's population is lost and bound for hell. But even this doesn't seem to touch our stony hearts despite the fact that some of our loved ones, relatives, friends and neighbors are at this very moment bound for hell.

Despite the marvels of the atomic age, the human heart is as desperately wicked as ever. Remember Jesus said: "From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness,

wickedness," and the like. As in Paul's day, so today: "For all have sinned, and come short of the glory of God. . . . There is none righteous, no, not one."

Thus we see the contrasts of our day. On the one hand, tremendous advances by which man has been able to better himself materially and physically. But morally and spiritually man is no better than in Noah's day, when "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

In the light of these sobering facts, I honestly believe that God has laid upon The Brethren Church the greatest responsibility it has ever faced; namely, to meet the moral and spiritual challenge of our day by first of all, looking to God for a great heaven-sent, Holy Ghost revival that will purge and purify our hearts and souls, and set us aflame with a new love for Christ and a passion and zeal for the lost—so great that it will thrust us forth beyond the four walls of our churches like a mighty army to storm the strongholds of Satan and win men, women and children for Christ.

Yes; we have *Good News for our day*; yet thousands of precious souls for whom Christ died sit within the very shadow of our churches and have never heard this Good News, to say nothing of the millions more across America and the lands beyond the sea.

Before God The Brethren Church has an inescapable responsibility to the lost of this generation. It was through the prophet Ezekiel that God said: "When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity, but thou hast delivered thy soul" (Ezek. 33:8-9).

Indeed, we have *Good News for the*

wicked of our day, whereby they might be saved, and yet if we fail to deliver that Good News their souls may go out into a Christless eternity.

Our responsibility before God is seen to be all the greater when we realize some of the great things which God has done for us.

I. GOD HAS GIVEN US A GREAT HERITAGE.

1. *In Our Brethren History.* It is now 248 years since God led Alexander Mack and seven other godly men and women in Germany to break with the intolerable religious corruption and bondage of their day, turning from superstition and spiritual blindness to follow the Lord Jesus Christ at any cost. From this humble beginning under God, there was brought into being what is now known as The Brethren Church, as well as several other groups springing from the same origin. With the help of God they restored the pure, unadulterated Word of God to its rightful place of authority in the life of the believer, as well as in the church.

Their firm, steadfast convictions led to great persecution, privations, sufferings and sacrifice, even to the necessity of giving up their homes and loved ones to flee the country for their very lives. We are put to shame with our easy going Brethrenism today, when we consider the price they paid in coming to America, organizing and establishing the church according to the New Testament pattern, and winning men and women to Christ and holy living. They were a hardy, pioneering people, possessed with a spirit so sorely needed among Brethren today.

Brethren history is indelibly inscribed with the names of men who were spiritual giants in their day. Men, who were warriors of the cross, men of convictions, who stood fearlessly before friend or foe to earnestly contend for the faith which was once delivered unto the saints.

Such men as Alexander Mack, Hol-

singer, Gribble, Bauman and a host of others, each of whom should mean much to us as the name of John Calvin means to a Presbyterian, Martin Luther to a Lutheran, or John Wesley to a Methodist.

We should thank God for such men who during the past 250 years have stood in the forefront of the battle against the tide against the satanic force of unbelief, both within as well as without the visible church, which sought to corrupt, destroy or hinder in some manner the teaching and preaching of the Gospel of Christ. Even today they stand among us, those faithful servants of God who have fearlessly waged the battle for truth and righteousness.

Yet how few Brethren people actually know anything about our history and those men of God who not only made a great contribution to the life and times of their day but directly or indirectly have made a great impact on our own lives.

It is shameful that we have done so little to popularize our church history at least among our own people, that they might at least be able to answer the inevitable question—"The Brethren Church—what's that?" or a question like the one put to me by a woman in Seattle as I called at her door—"The Brethren Church—Is that something like Jehovah's Witnesses?"

So much for our history—God has already given us a great heritage—

2. *In our Brethren Denomination.*

How timid and apologetic we are about being Brethren and belonging to the Brethren denomination. Not too long ago I heard the pastor of the First Presbyterian Church of Tacoma, Washington stand before a group of ministers and declare: "I'm proud to be a Presbyterian." I respected him for his fearless stand for the great truths of our Christian faith and his willingness to stand up and be identified.

Certainly in a day in which many of the one-time evangelical denominations

sons have fallen prey to atheism, modernism and unbelief, we should all humbly thank God that He has preserved the Brethren denomination with a testimony that rings true to the Word of God.

I rejoice that I am first of all, a born-again child of God through faith in Christ, and second that I am privileged to be a Brethren. When I consider the untold spiritual blessings which God has brought into my life through the Brethren church from the day I was first saved until this very hour, I cannot help but thank Him for His goodness to me. Many others here doubtless feel as I do.

This does not mean that we are blind to the shortcomings and weaknesses within our own denomination. But, neither can we be sympathetic with those who are constantly decrying denominationalism as if it were a scourge.

A number of extremes and dangers are to be recognized in denominationalism today.

A. There are the so-called independents, who, for reasons of their own, have found it necessary to break with former denominational ties, or have sprung up as an entirely new testimony. But since fellowship is so vital to the Christian life, it is no surprise to find even the newly independents getting together for fellowship, cooperation and mutual helpfulness. And first thing we know, we have a new denomination, call it association, fellowship of any other name.

B. There are also the so-called un-denominational or interdenominational groups, as seen in certain radio ministries, churches, Bible schools and the like, but which in actual practice will usually follow rather closely the form and practices of some denomination. In many instances, a very fine work is being done by such groups.

Unfortunately, however, in some Christian schools there seems to be a very strong antidenominational spirit, even among those that look to funda-

mental churches for both students and financial support.

Some students coming out of such schools no longer have any sense of responsibility or obligation toward the church used of God to bring them to Christ and in which they were faithfully nurtured during the tender years of their spiritual life.

With all due regard for the fine work that is being done in many undenominational schools, I want to say that I believe the time has come for greater loyalty to the Brethren denomination, and the institution God has given us both for training young people and through which to disseminate the Gospel. This is absolutely necessary if we are to conserve our youth for the work of Christ and the church in our own denomination. None can deny but what many have gone out to serve God in other churches that might well be filling the empty pulpits in our Brethren churches, that might be helping establish new home-mission churches and might be serving somewhere on the foreign field.

Only in a Brethren college and seminary can we expect to be able to train our young people not only in the great fundamentals of the faith but in the whole Word of God.

Not only do we need larger facilities for our college and seminary, but we also need more Brethren young people as students.

Of the 130 students enrolling in the seminary this fall, only 30 will be Brethren, while in the college there will be 150 Brethren among the 200 students. This, in addition to the fact that there were only 11 Brethren young people who graduated from the seminary this year and 10 from the college.

Brethren, we must get on our faces before God and begin to pray that our own young people will offer their lives to the Lord for full-time service. This may mean that God will call your own son or daughter, but pray tell me, whom

would you rather have them serve than the Lord?

C. Again, there is a form of denominationalism which is dominated by an ecclesiastical machine which seeks absolute control of everything and everyone within the denomination. Regimentation is the order of the day. Only literature approved by the machine ever reaches the hands of the people, designed to mold the thinking of the people to conform with those at the top. In many instances in the modernistic denomination such literature is often spiritual poison couched in the guise of pious talk, but which is leading multitudes away from Christ and the Gospel into the quicksands of liberalism and ultimately into the pit of hell.

How we in The Brethren Church should thank God for our Brethren Missionary Herald Company and for the literature being produced there by trustworthy, godly men and women. We rejoice that now God has at last provided more adequate facilities for this work, as well as providing office space for the various other boards. But regarding other literature—I fear we do not fully appreciate the tremendous value and influence of the printed page. Brethren, we are desperately in need of literature with which to capture the minds of men and women across the land, as well as around the world in those places into which God sends us. The cults and isms of our day are flooding our land with their literature. It falls into the hands of not only the lost but also into the hands of professing Christians, into the hands of those who are young in the faith, and sometimes reaches the hands of those not strong enough in the faith to resist its appeals. The influence and impact of this literature is evidenced by the tremendous growth of these various groups.

We thank God for the Brethren Missionary Herald, and the tremendous part that it is playing in the growth and development of every phase of our Brethren denominational work. Of necessity,

the Missionary Herald has become at times, a promotional and propaganda medium through which to present the tremendous need for greater and greater offerings. Without a doubt this must be done.

But, we need more and more literature geared to the minds of those not Brethren, not even saved. We talk much about the need for door-to-door evangelism, but for the most part when we do go from door to door, we must arm ourselves with literature produced by others, bearing the imprint of others and seldom do we have the Brethren literature needed for this job.

Brethren, it is time we recognize the great missionary role of the printing press and take such steps as are necessary to keep the presses rolling and producing the kind of Brethren literature needed for our work and which the Spirit can bless and use.

Ecclesiastical machines in denominations that lack the protection of congregational government such as we have also seek absolute control of the pocketbook of their constituency, leaving little opportunity for the people to engage in real Spirit-directed giving. Those who fail to support the denominational budget are in bad standing, whether it be pastor, church or individual.

That which happens in the big denominations could happen in smaller ones and I fear we Brethren must face up to the fact that with the rapid expansion of our work at home and abroad, the financial needs have become almost staggering. Frankly, we must be on our guard, lest, as the old saying goes: "we kill the goose that laid the golden egg."

This is not to say that I believe that God's people in our Brethren churches are doing their best in giving. In fact, the percentage of tithers, while being good, is still far below what it should be. I believe that we need more and more sound, Biblical stewardship teaching in our churches from the very youngest to the oldest.

We thank God for the largest offering

in Brethren history, but we must also remember that wages have been on the increase and offerings should be larger. But at the same time, the purchasing power of the dollar keeps going down and down so that the pressure for funds becomes so great that we have come to the place that there is barely a week in the year in which we are not promoting appeals for some national offering.

With all of our expansion and growth in so many ways, we face the fact that numerically the membership of our denomination has not kept pace with the needs and opportunities before us.

Several possible answers to the problem might be advanced at this point:

That we pray and work for a genuine spiritual revival in the Brethren denomination which in turn will do much to unloose the purse strings of God's people.

That we GIVE BRETHREN. The financial appeals which come to us today by means of radio, television, letter, magazine, guest speakers, motion pictures and the like are multiplying by leaps and bounds. But the sad facts are that while these appeals are reaching Christians in all denominations, the appeals for offerings for Brethren needs are limited to Brethren alone. Worthy enough all of these other appeals may be, if we Brethren fail to support Brethren work, be assured no one else will do the job, which in my mind is sin, as much as if I failed to support my own children.

Do we not believe that this work in the Brethren Church is of God? Are we not agreed that in no denomination will one find a greater loyalty and faithfulness on the part of its ministers, missionaries and Christian workers? Are we not agreed that our doctrine is pure and our message is true to God's Word? Are we not agreed that we do have *Good News for our day*? Then, beloved, let us put our tithes and offerings in Brethren work and I believe we will see God's blessing in a way never before experienced.

We must also win more people to Christ, who in turn will also catch the vision of the need and have the joy of sharing in the great work of evangelizing the lost. It is a matter of simple mathematics that when we double our attendance, we may also expect to see an increase in our offerings. This, in my opinion is the real answer to the problem.

Finally, but not least important, we can pray. But, you say, we are already praying. Yes; but would any of us admit that we have actually prayed enough. Many are the promises of God's Word; such as Philippians 4:19: "But my God shall supply all your need according to his riches in glory by Christ Jesus." Again: "Ask, and ye shall receive," but as James reminds us: "Ye have not because ye ask not."

Brethren, let us face the facts. The problem of finances in our denomination is a serious one. Already it has created many difficult problems. Let us pray earnestly that God will give heavenly wisdom to our leaders that they may know God's will in solving these matters.

D. Another denominational problem of our day is that of the ecumenical movement which has been fostered by the Federal Council and now National Council of Churches for many years. It is the aim and purpose of this movement to bring all churches of all denominations together into one great World Church, which to any Bible student significantly indicates the fact that we are rapidly drawing closer and closer to the Day of Christ's return and the rise and rule of Antichrist.

No wonder therefore, after all these years of agitation and planning and promotion that we should now be seeing so many church mergers, not alone within the bounds of the various denominations, but mergers which are crossing over denominational lines.

Doubtless there are cases where mergers among those of like faith have been beneficial, if the difficulties were not

Scriptural but rather of policy or administration.

However, there is an interesting sidelight on present-day mergers which appeared in a recent Pittsburgh newspaper. It has to do with the reasons why some within the United Presbyterian denomination are opposing a merger with the Presbyterian Church in the USA. Rev. Talmage Wilson, missionary under appointment to the Sudan said: "Our first concern in union is with purity of belief, in which we must also differentiate between the visible and invisible church. But in the ecumenical movement unity of government is put first." He concluded with this important point: "We [that is the United Presbyterians] are united in our beliefs. *Any time we make the tent bigger to take in folks with other beliefs, we must sacrifice or compromise some of our own.* Doctrine must go to the rear, organization to the front."

Mergers do not seem to be the problem in The Brethren Church. but rather, the problem of repeated divisions. It is not my purpose to discuss either the benefits or the losses that resulted from such divisions, but I humbly pray that we may recognize the fact that *any further divisions among us is a luxury we cannot afford.* The Sunday School Board tells us to "Divide to Grow." But with Satan it is "Divide and Conquer." Let us learn to work together in unity, determined that through prayer and waiting upon the Lord we shall learn how to resolve our differences so that the work of Christ may go forth unhindered.

The final word about our denominationalism. God forbid that we Brethren should draw our cloaks about ourselves like the Pharisees of old and regard as unclean any outside our own denomination. It may surprise some folks to discover there are others besides the Brethren who also preach the Gospel.

Let us respect men who because of their convictions are loyal to their particular denomination. Where there are

Scriptural grounds for fellowship, let us be willing to work together with them as long as compromises are unnecessary

II. GOD HAS ALSO GIVEN US A GREAT MESSAGE.

1. The Bible, the whole Bible, and nothing but the Bible" needs to be more than a motto in our churches. It represents, in fact, the very message which God has entrusted to us for our day.

2. It is our responsibility to let the world know that we do believe in "The authority and integrity of the Holy Scriptures and that the Scriptures of the Old and New Testaments, as originally given, are the infallible record of the perfect, final and authoritative revelation of God's will, altogether sufficient in themselves as a rule of faith and practice."

If, however, we are going to be Whole Bible Church, it then follows that we are under divine obligation to not only preach the whole Bible, but to put into practice as well, the precepts and commands found therein for the child of God.

Years ago, when it became necessary to put into writing some statement of what Brethren believe, the Holy Spirit led in the writing of what has become known as "The Message of the Brethren Ministry." It has always been understood, however, that this statement in no wise exhausts all that we believe but rather represents a minimum of what we brethren accept, believe, teach and practice.

The question then arises as to just how much of that which is set forth in the message of the Brethren Ministry can be left out of our preaching and teaching before we cease to be Brethren in fact even though not in name.

Nor do we imply that when one has preached all that is set forth in the message that there does not remain much that pertains to holy, Christian, godly living that are just as important for us to practice as the threefold communion service, baptism by trine immersion

all other doctrines and practices often neglected by others.

One of the most sorely neglected parts of our message today is that of prophetic truth. As one brother wrote to me: "It is my firm conviction that considerably all the light which the Lord has given The Brethren Church on the subject of prophecy, all of us as preachers are failing to spread it abroad. It appears in every newspaper which tells more and more about world alliances, United Nations and the movement toward totalitarianism, is piling up evidence that we are at the end of the age. Yet many pastors are failing to warn their people. This is sad indeed when premillenarians are the only men in the world who can sound a certain sound of the trumpet."

To say, the great prophetic preaching which characterized our pulpits 20 and 30 years ago is missing today. God help us to preach the whole message.

GOD HAS ALSO GIVEN US A GREAT RESPONSIBILITY

Christ's marching orders to the Church have never been changed and we need to do more than give lip service to the command of Christ when He said: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world."

The problem in The Brethren Church is not one of purity of doctrine, or of more organizations and boards and committees, but the lethargy, indifference and absolute refusal of God's people to assume their responsibility as soul-winners.

Three possible factors contribute to this situation:

1. *Complacency in the pulpit.* Many pastors while faithfully preaching the fundamental doctrines of the Word are satisfied to do so week after week, even though they never see any souls saved.

We seem to have imbibed a false understanding of faithfulness, many saying: "Well, after all, all the Lord expects of us is that we be faithful. Faithfulness in prayer, faithfulness in preaching, faithfulness in witnessing should result in souls. The facts are that most of our pastors are too busy doing other things to win souls. Not are we preaching for a verdict. We don't expect decisions for Christ. We merely hope to have some."

When Lieutenant General Lewis B. Puller, of the Marines, retired, was recently asked this question: "Were you taught toughness and did you teach your men to be tough?" he replied:

"I hope that I taught them to do a soldier's job. When old Von Steuben wrote the first book of military regulations for George Washington during the Revolution, he said: 'The object of military training is *success in battle*.' Just three words. They were good enough to last from the Revolution through World War II. I still think that *success in battle* is the real object of military training."

Brethren, we are in a battle for the souls of men. Would God that we would go into the battle with those three words—*success in battle*—as our prime purpose for engaging the enemy. God help us to preach, teach and witness for a verdict.

2. *Complacency in the pew* is second only to the seriousness of complacency in the pulpit. It is the inescapable responsibility of every believer to be a soul-winner. The words of David could well apply to many Brethren when he cried out: "No man cared for my soul." May God open our eyes to the horrors and sufferings of an eternal hell and make us to realize that we are here to win men for Christ that they might go to heaven; yes; but that they may also escape the Lake of Fire.

3. Ignorance of the simple gospel message and how to win a soul to Christ is a third problem. If you could not stop right now and tell a dying man or

woman how to be saved, it is time you learn how, brother or sister.

IV. WE HAVE A GREAT RESPONSIBILITY TO OUR YOUNG PEOPLE.

We praise God for what has been done for our young people by a few men and women who have through the years labored under great odds and many handicaps to provide a suitable program for Brethren Youth. We thank God for the advances in Sisterhood, Brethren Boys Clubs and every other medium used to reach our youth.

With all due respect to the many fine, noble youth organizations that there are in Christian circles, I say the time has come for us to go all out in our efforts, our prayers, and our gifts to help provide a BRETHREN YOUTH WORK that will be second to none, with God's man to serve as its director.

If we would conserve our youth for Christ, then Brethren, let's be willing to pay the price necessary to get the job done.

V. GOD HAS ALSO GIVEN US A GREAT PROMISE.

While there are many other matters I would like to discuss, as the Christian day school movement, for which we praise God, the tremendous work and progress of our Women's Missionary Council, the Sisterhood, Boys Club, laymen's work, home and foreign missions, Grace Seminary and College; yet I must come to the matter that has been upon my heart for years.

That is the great need for a revival throughout The Brethren Church.

At Pentecost and on many other occasions we learn that God poured His blessing upon His people because they were all in one place, in one accord and in one spirit.

That one-accord spirit does not always come easily. As Paul said in Corinthians 12:20: "Debates, envyings, wraths, strifes, backbitings, whisperings, swellings, and tumults" are to be found in our midst.

Until these things be put away, confessed, forsaken, and restitution is made, *God will not bless us.* Just as the sin of Achan brought defeat to the whole camp of Israel, so the sins between Brethren will defeat us. The Bible says, *"If I regard iniquity in my heart, the Lord will not hear me."* The heavens will be brass until we confess our sins and it seems to me that rather than spend an entire week in struggling with problems that are far beyond us it would be well at the outset of a conference to do this to get down to business in a prayer meeting, under the leadership of the Holy Spirit. I believe that hearts would be melted, conviction would become unbearable, confession of sin and fault would be made, restitution would be made, old wounds healed, fellowships restored between brethren and that God would literally open up the windows of heaven and pour out such a blessing we could not contain.

The prayer of the psalmist is our prayer as I bring this message to a close: "Wilt thou not revive us again, that we may rejoice in thee?" (Ps. 85:6)

DEVOTIONAL SESSIONS OF THE 67TH ANNUAL CONFERENCE

Monday Evening, August 20, 1956

The 67th annual conference of the National Fellowship of Brethren churches convened at Winona Lake, Ind., August 20, 1956, at 7:00 p. m., with the moderator, Rev. Thomas Hammers in charge.

Conference songleader, Rev. Russell Ward, led in the opening song service. Conference organist was Miss Nancy Weber, and pianist, Mrs. Max Kent.

Pastor John Dilling, Canton, Ohio, read from I Corinthians 15 and led in the opening prayer.

Executive Secretary Russell Weber made the necessary announcements.

The first offering of the 1956 conference was received, the laymen serving as ushers. The offering amounted to \$103.33.

Rev. John Andrews, executive manager of the Winona Lake Christian Assembly, extended a cordial welcome to members of the conference and their friends.

The moderator presented Dr. Homer Kent, Sr., who brought a fine message, using the conference theme as his subject: "GOOD NEWS FOR OUR DAY." His Scripture text was Proverbs 1:25.

After the singing of "At the Cross," the service was turned over to the National Sunday School Board for their scheduled Inspirational Hour. President James G. Dixon presided, presenting Director Harold Etling for announcements and presentation of annual awards. Rev. Vernon Harris led the singing for this service.

Following the singing of "Revive Us Again," Rev. Wayne Flory led in prayer, closing the Monday evening service.

Tuesday Morning, August 21, 1956

The opening hymn for the morning devotional meeting was "Blessed Assurance." Rev. Evan Adams read from II

Corinthians 3 and led in the opening prayer.

Conference enthusiastically sang the hymn, "Marvelous Grace," after which Moderator Thomas Hammers gave the moderator's address. This was indeed a challenging and stirring message and merits the serious consideration of Brethren everywhere.

Tuesday Evening, August 21, 1956

The evening service opened with the singing of the hymn, "Power in the Blood."

Brother Lee Crist read Romans 3:1-20 as a Scripture lesson and led in prayer.

Moderator Thomas Hammers presided as the evening offering, amounting to \$119.48, was received.

Robert Morgan rendered a beautiful vocal number entitled "Thine, Lord."

"The Necessity for the Gospel" was the title of the evening Bible message brought by Rev. Gerald Teeter, Martinsburg, Pa. The Scripture background for this fine message was Romans 3: 9-20.

After the message the invitation was extended. The service then was turned over to the Board of Evangelism for their Inspirational Hour. The Board of Evangelism Challenge Hour was directed by President Scott Weaver. After his announcements and reports Evangelist Dean Fetterhoff and his coworker, Mr. Truymond Haddix presented several musical numbers. Brother Fetterhoff then brought a heart-searching message on "The Lordship of Christ." Many persons made decisions as the invitation was given. There was a good spirit in the meeting.

Wednesday Morning, August 22, 1956

With the singing of "Standing on the Promises" another devotional service was under way. The Lord made precious His Word as Pastor Don Farner read Romans 1:1-17. Brother Farner led in the morning prayer.

Missionary Carson Rottler, of Argentina, brought a fine Bible message on the subject, "The Source of the Gospel."

Wednesday Evening, August 22, 1956

The evening service opened with the singing of the hymn, "Since Jesus Came Into My Heart," with conference Song-leader Russell Ward directing.

Pastor Clair Gartland read from I Corinthians 1 for the Scripture lesson and led in prayer.

The evening offering amounted to \$104.35. Moderator Thomas Hammers thanked the Lord for it.

Richard Messner, professor at Grace College, played a beautiful trumpet number entitled, "His Eye Is on the Sparrow."

The Bible speaker for the evening was Dr. Raymond Gingrich. He spoke on the subject, "The Power of the Gospel." This was a very fine message.

Moderator Thomas Hammers spoke of the death of Bobby Dodds, son of Brother Alf Dodds, pastor of the South Gate, Calif., Brethren Church. Rev. John Mayes led the conference in prayer for the family.

A motion was passed that the secretary send a telegram expressing our sympathy.

Dr. L. L. Grubb led in the Brethren Home Missions Inspirational Hour. Different home-mission pastors and workers reported on the blessing of the Lord in their fields. Following the Inspirational Hour and the closing prayer by Dr. Grubb, the film "NAVAJO DAWN" was shown.

Thursday Morning, August 23, 1956

The conference songleader opened the devotional session by leading in two hymns, "Take the Name of Jesus With You" and "Stand Up for Jesus."

Rev. A. Harold Arrington, pastor of the Vernon Brethren Church of Limestone, Tenn., read John 1:1-10 and led in our morning prayer.

Rev. Martin Garber, missionary to Africa, ably presented a message on the

subject, "The Revelation of the Gospel." This proved to be a stirring message.

Thursday Evening, August 23, 1956

The newly-elected moderator, I. Bernard N. Schneider presided in the evening service, and conference songleader, Rev. Russell Ward, led in a wonderful time of hymn singing.

Pastor Arthur Collins, of the Summit Mills Brethren Church, had the devotional portion of the program, reading Romans 6 and leading in prayer.

The offering was received; it amounted to \$237.

Bill Byers, assistant to Kittanning pastor, Rev. Wm. H. Schaffer, sang a very beautiful number, "Come Unto Me."

Rev. Leon Myers brought a stirring message on the subject, "Practical Christianity."

Thursday Evening, August 23, 1956

The 8:10 p. m. Inspirational Hour was under the direction of Dr. R. D. Barnard, general secretary, Foreign Missions Society of the Brethren Church. Dr. Bernard N. Schneider, vice president of the board of trustees, gave an opening message.

Missionaries at home on furlough appeared on the program, giving their testimonies. Martin Garber served as music director. Dr. Orville Jobson gave a brief closing message.

Friday Morning, August 24, 1956

The songleader opened the session with the singing of the song "Marching to Zion." Rev. James Cook led in the devotional period. Rev. J. Paul Dowe, missionary to Argentina, delivered a fine message entitled, "The Finality of the Gospel."

Friday Evening, August 24, 1956

The session opened with the singing of "In the Service of the King." The inspirational song service prepared our hearts for the blessing of the Lord in the following service. Rev. Ralph G.

led in the devotional portion of the service.

The evening offering, amounting to \$1.12, was received.

Rev. Edwin Cashman presented a medley of numbers on the cornet. Rev. Clair Pickel, of Clayton, Ohio, preached, using the subject, "The Social Aspects of the Gospel." His message was very helpful.

The Grace Seminary Challenge Hour was under the direction of Dr. Paul Bauman. An informal program of music and testimonies was presented, with both students and alumni participating. Dr. Herman A. Hoyt made announcements pertaining to the fall school term. The annual offering for the L. S. Bauman Memorial Lectures was received. This offering amounted \$405 31.

Saturday Morning, August 25, 1956

Conference Songleader Russell Ward led in the opening song service. Rev. Richard P. DeArmev led in the devotional. Rev. John Zielasko, missionary to Brazil, delivered the morning message, using the subject, "The Issues of the Gospel." He pointed out the blessings coming from the death of Christ. The singing of "Blessed Assurance" closed the session.

Saturday Evening, August 25, 1956

After the opening of the service and brief announcements the service was turned over to the National Youth Committee, which had charge of the entire evening's program. Rev. Kenneth Cashman and Rev. Ralph Colburn dictated, presenting the young people of Bethany Camp in many special features. Rev. Ralph Colburn closed the service with a fine Bible message.

Sunday Morning, August 26, 1956

The Sunday-school hour was in charge of the National Sunday School Board. Following is the report of the morning's activities:

The Sunday-school session was held from 9:30 a. m. to 10:30 a. m. in the auditorium, with Rev. Harold H. Etling, national Sunday-school director in charge. The school was divided into classes for the study of the lesson, with overflow attendances in every class. Statistics for the Sunday-school hour follow:

	Attendance	Offering
Nursery	32	\$.00
Beginners-Primary	34	2.15
Junior	43	2.58
Young People	206	47.76
Adults	449	207.08
Totals	764	259.57

This is the largest Sunday-school attendance in our work as a Sunday-school board.

In the absence of the moderator and vice moderator, Rev. Clyde K. Landrum presided at the morning and evening sessions on Sunday, August 26. In the morning worship service at 10:45 conference songleader led the singing. Rev. Ralph Hall read the Scripture and led in the morning prayer. Dr. Orville D. Jobson, veteran missionary to Africa, brought a great message on the subject "OUR RESPONSIBILITY TO THE GOSPEL." The Holy Spirit used this message to move the audience, tears being in evidence throughout the auditorium.

Sunday Afternoon, August 26, 1956

The Sunday afternoon service was given over to a combined foreign-home mission rally, with Dr. R. D. Barnard, and Dr. L. L. Grubb jointly presiding. Missionaries and workers from many fields were presented for reports and testimonies. It was one of the high points of the conference.

Following this service we went to the new Brethren Missionary Herald Building for the formal dedication of the building. This was a very effective service. Rev. Arnold Kriegbaum served as host and President-of-the-Board, Rev. Robert D. Crees, presided at the dedication service. Dr. W. A. Ogden, executive vice president of Grace Seminary and College, delivered the dedicatory

address and based his message on II Kings 2:19-22. Music was furnished by three trumpeters: Rev. Ralph J. Colburn, Rev. Edwin Cashman, and Mr. Richard Messner. Seated on the platform were: members of the board of trustees of the Brethren Missionary Herald and staff; Dr. Russell Barnard, general secretary of the Foreign Missionary Society of the Brethren Church, and his staff; Dr. L. L. Grubb, secretary of the Brethren Home Missions Council, and his staff; Rev. Harold Etling, director of the National Sunday School Board and his secretary; Dr. Alva J. McClain, president of Grace Seminary and College, and other friends who were responsible for the erection of the building.

Sunday Evening, August 26, 1956

The closing service of the 67th Annual Conference of the National Fellowship of Brethren Churches was held in the auditorium at 7:00 p. m. After a good song service Rev. Nathan Meyer, pastor of the Leesburg Brethren Church, led in the devotions. Rev. Earle Peterson, pastor of our Brethren Church in Martinsburg, W. Va., brought a fitting and appropriate closing message using the subject, "THE BLESSED HOPE OF THE GOSPEL." This was indeed a fine message and served to bring to a fitting climax this wonderful conference. After the benediction, Songleader Rev. Russell Ward led the audience in singing "Gathered Be With You 'Till We Meet Again."

BUSINESS SESSIONS OF THE 67TH ANNUAL CONFERENCE

First Business Session—

Tuesday Morning, August 21, 1956

The first business session of the 67th Annual Conference of the National Fellowship of Brethren Churches, meeting at Winona Lake, Ind., was officially called to order by the Moderator, Rev. Thomas Hammers.

The Membership Committee reported 149 lay and 173 ministerial delegates, for a first-day total of 493, as compared to a first-day total last year of 379. These delegates were seated.

Motion prevailed that the newly-organized Northern Atlantic and Mid-Atlantic Districts be recognized by the conference.

Motion prevailed that the newly-organized Allegheny District be recognized by the Conference.

The East Fellowship of Brethren Churches

The National Fellowship of Brethren Churches, assembled at Winona Lake, Indiana, August 20-26, 1956.

At the 1956 Conference of the East Fellowship of Brethren Churches held at Kittanning, Pa., July 19, the following churches asked for the privilege of forming a new district to be known as the Allegheny Fellowship of Brethren Churches: Accident, Md.; Aleppo, Pa.; Grafton, W. Va.; Jenners, Pa.; Liss, Pa.; Meyersdale, Pa.; Parkersburg, W. Va.; Reading, Pa.; Summit Mills, Pa.; Montown and Washington, Pa. The combined membership of these churches about 1,300 plus.

Upon passage of the above by a unanimous vote, provisional officers were elected to care for the business pertaining to formal organization. This meeting will be held September 7 at Montown, Pa. However, the above-named churches hereby petition the National Fellowship of Brethren Churches to recognize the newly proposed Allegheny Fellowship of Brethren Churches

and its initial membership as a definite part of this Conference.

Fred Wm. Walter, secretary

Motion prevailed that the action be approved and the request granted.

The meeting adjourned without motion due to stated order of the day (12 noon deadline).

After the close of the business session the Moderator turned the meeting over to the Brethren Missionary Herald Company for their scheduled corporation meeting, Rev. Robert D. Crees, presiding.

Second Business Session—

Wednesday Morning, August 22, 1955

The minutes of the last meeting were read and approved.

The Membership Committee reported 15 additional lay, 4 ministerial, and 6 alternate delegates, for a second-day total of 502, as compared to last year's second-day total of 389.

The Rules and Organization Committee proceeded with the election.

Motion prevailed that Conference adopt the proposed agenda.

Motion prevailed that the district nominees be elected to the Executive Committee of the Conference.

Allegheny Fellowship, H. Leslie Moore, W. Wayne Baker; California District, Phillip Simmons, George Peek; East Fellowship, Ralph Burns, Clair Gartland; Indiana Fellowship, Harold Etling, Arnold Kriegbaum; Iowa District, Richard DeArme; Michigan District, Richard Jackson, Jr.; Mid-Atlantic Fellowship, Earle Peer; Midwest District, Russell West; Northern Atlantic Fellowship, Conard Sandy (secretary); Northern Ohio District, Raymond Gingrich, Sr., Miles Taber (chairman); Northwest Fellowship, Thomas Hammers; Southeast Fellowship, Ralph Colburn, Edward Lewis; Southern Ohio District, James Young, Clair Brickel.

Motion that: Whereas, the reading of

individual delegate names consistently consumes one entire business session, and whereas, we annually elect to the conference membership committee, men of ability, integrity, and discernment;

We, therefore, move that the conference Membership Committee be instructed to present the respective total ministerial and lay delegates of the individual churches and that names be omitted unless a question arises.

Motion prevailed that the motion be amended to read: "That the Credentials Committee be instructed to provide each delegate with an identification badge."

Amended motion carried.

The Committee on the Expansion of the Message of the Brethren Ministry stated that it had no report to make.

Motion prevailed that the Committee on the Expansion of the Message of the Brethren Ministry be continued with instructions that they report next year.

The Board on Ministerial Relief reported as follows:

**FINANCIAL REPORT OF THE BOARD ON
MINISTERIAL RELIEF, INC.**
July 1, 1955 to June 30, 1956

Assets—
Cash Balance brought forward\$19,403.66
Cash Receipts to 6/30/56 10,154.41

Total 29,558.07
*Disbursements to 6/30/56 5,866.87
Cash in Bank at Berne, 6/30/56 15,691.20
Loans to date 20,000.00

Total cash valuation as of 6/30/56 .. 35,691.20

Liabilities—
Preachers' Accounts
Cash in bank 7/1/55 \$4,709.58
Rec'd to 6/30/56 4,116.56

Total 8,826.14
Insurance Premiums 3,261.38

Loans to B.I.F. 5,564.26
2,000.00

Cash in bank 6/30/56 3,564.26

Relief Fund—
Cash in bank 7/1/55 4,347.88
Rec'd to 6/30/56 856.37
Int. on Loan to B.I.F. 75.00

Total 5,279.25
Pro-rated Op. Exp. 131.25

Loaned to B.I.F. 5,148.00
3,000.00

Cash in bank 6/30/56 2,148.00

Retirement Fund—
Cash in bank 7/1/55 \$9,216.04

Rec'd to 6/30/56	4,281
Total	13,497
Paid out for Retirement to 6/30/56	2,980
Pro-Rated Opp. Exp. to 6/30/56	393
Total Paid out to 6/30/56	2,473
Loans 7/1/55 to 6/30/56	2,000
Total	4,473
Cash in bank 6/30/56	9,023
Interest Fund to date	\$1,955
Loan to B.I.F.	1,000
Cash in bank 6/30/56	955
*Breakdown of Disbursements—	
Insurance Premiums paid	\$3,261
Retirement Payments	2,080
Operating Expenses	524
Total	5,866

Respectfully submitted, in His name,
Ord Gehman, secretary-treasurer

The report was adopted.

The following were nominated for three-year terms on the Board on Ministerial Relief: Russell Weber, Cona Sandy, Roy Lowery, C. J. Larmon. Conference voted to place these in nomination.

Adjournment: Stated order of the day.

Following the announcements, the meeting was turned over to the Brethren Home Missions Council for the regularly scheduled corporation meeting.

Third Business Session—

Thursday Morning, August 23, 1956

The minutes of the last meeting were read and approved.

The Membership Committee reported 5 additional lay, 1 ministerial, and alternate delegates, for a total of 508.

The Committee on Rules and Organization assumed the responsibility of conducting the elections for those offices not completed in yesterday's election.

Motion prevailed that the three highest candidates for moderator, the two highest for vice moderator, and the two highest for assistant secretary to be placed on the ballot. Following is the complete list of elected conference officers: Moderator, Bernard N. Schneider; Vice Moderator, Lewis C. Hohenstein; Secretary, Clyde K. Landrum; Assistant

Secretary, Charles Turner; Treasurer, Roy Kinsey; Statistician, C. S. Zimmerman; Committee on Committees: Evan Adams, chairman; Ward A. Miller, Phil J. Simmons.

The following persons were elected to three-year terms on the Board on Ministerial Relief: Russell H. Weber, Conrad Sandy, Roy Lowery.

Motion prevailed that the minutes of the last meeting be approved as corrected.

The Committee on Committees reported as follows:

Conference Membership Committee—Lewis Hohenstein (chairman), Dayton Lundiff, Ward Tressler, Paul Mohler, Kenneth Teague, Sheldon Snyder, Gilbert Hawkins.

Rules and Organization Committee—Conrad Sandy (chairman), Thomas Inan, David Morsey.

Committee on Moderator's Address—Elsie Hall (chairman) Raymond Thompson, Archie Keffer.

Committee on Resolutions—Ralph Hall (chairman), C. J. Larmon, Wayne Baker.

Finance Committee—Roy Kinsey (chairman), Carl Seitz, Kenneth Moeller.

Committee on Conference Minutes—Clyde Landrum (chairman), Arnold Kriegbaum, Homer Kent, Jr.

Auditing Committee—Elmer Tamkim (chairman), Maurice Hearn, Al Wedin.

Committee on Denominational Interests—L. L. Grubb (chairman), C. W. Hayes, W. A. Ogden, A. J. McClain, Eve Miller, Paul R. Bauman, Arnold Kriegbaum, C. H. Ashman, Sr., F. B. Miller.

Committee on Selective Service—C. H. Ashman, Sr. (chairman), Clyde Lanum, Herman A. Hoyt.

Committee on the Expansion of the Message of the Brethren Ministry—R. D. Burnard (chairman), Kenneth B. Ashman, A. J. McClain, Glenn O'Neal, Paul Bauman, Herman Koontz, Robert Miller.

Committee on Christian Day Schools—

Henry Rempel (chairman), Howard Vulgamore, Lyle Marvin.

Motion prevailed that these persons be elected to the various committees.

Motion to appeal from the ruling of the Committee on Rules and Organization that this conference rule that the name of the mover not be recorded.

Motion to table the motion carried.

Motion prevailed that the report of the statistician be delayed until Friday and that this report become the first item of business at tomorrow's session.

The Board of Evangelism reported as follows:

FINANCIAL STATEMENT

of
Brethren Board of Evangelism

Corrected Bal. on hand 8/10/55	\$557.68
Contributions from Evangelistic Campaigns	6,578.02
Contributions from National Fellowship of Brethren Laymen (including Evangelism Sunday contributions.)	3,239.67
All other receipts	928.34
Total Receipts	11,303.71

DISBURSEMENTS

Salaries	\$8,505.00
Traveling Expenses	1,158.48
Truck license and insurance	84.50
Secretarial services	30.00
Tent insurance	75.00
Misc. disbursements (including cuts, engraving, stationery, stamps, mailing, bank chgs., long distance phone calls, treasurer's bond.)	622.66
Total Disbursements	10,475.64
Bal. on hand 8/10/56	828.07

Motion prevailed to adopt the report of the Board of Evangelism.

The following persons were elected to three year terms on the Board of Evangelism: Clyde K. Landrum, Arnold R. Kriegbaum, Owen Hacker, and Herman J. Schumacher.

The newly-elected conference officers were installed with a prayer of dedication by Dr. O. D. Jobson.

Adjournment without motion due to stated order of the day.

Fourth Business Session—

Friday, August 24, 1956

The minutes of the last meeting were read and approved.

The Membership Committee reported 2 additional alternate delegates. The total

number of all delegates remained at 508. These two alternate delegates were seated.

The statistician reported as follows:

REPORT OF THE STATISTICIAN

of the
National Fellowship of Brethren Churches

Year Ending December 31, 1955

Districts

	No. Churches		Membership	
	1954	1955	1954	1955
Atlantic	13	13	2,358	2,405
California	30	30	5,270	5,371
East	24	25	3,735	3,876
Indiana	14	14	1,484	1,462
Iowa	7	7	727	794
Michigan	5	5	393	424
Midwest	8	8	511	514
Northern Ohio	18	18	2,735	2,970
Northwest	7	8	858	819
Southeast	11	11	1,684	1,691
Southern Ohio	11	12	1,688	1,725
Totals	148	151	21,443	22,051

Membership

Total membership reported last year21,443

Added—
By letter from other denomi-
nations 98

By letter from Brethren
Churches 353

By baptism 1,668

By other 225

Total additions2,344

Lost—

By letter to other denomi-
nations 292

By letter to Brethren Churches 356

By death 168

By dismissal 83

By roll revision 837

Total losses1,736

Net Gain 608

Present Membership22,051

Male 9,503

Female12,548

Note: 101 churches show gain; 41 churches

show loss; 9 churches static; 1 closed.

Average Attendance at Services

	1954	1955
Bible School	20,592	21,332
Morning Worship	16,193	17,026
Evening Worship	10,524	10,663
Midweek Prayer Service	5,512	5,747
Revival-Evangelistic	11,148	8,509
Bible Conference	3,853	4,357
Other	2,157	3,398
Communion Service	9,040	9,586
Number of Conversions	2,683	2,673

Auxiliary Organizations

	Enrollment	
	1954	1955
The Bible School	20,592	21,332
Nursery, 0-3 years	1,975	2,136
Beginners, 4-5 years	2,350	2,525
Primary, 6-8 years	3,904	3,939
Juniors, 9-11 years	3,654	3,675
Intermediates, 12-14 years	2,644	2,790
Seniors, 15-17 years	2,009	2,110
Young People, 18-24 years	1,801	1,887
Adults, 25 and up years	9,631	10,433
Total Enrollment	27,968	29,555

	Ave.	Att.
	1954	1955
The Bible School	20,592	21,332
Cradle Roll Enrollment	1,047	1,047
Home Department Enrollment	334	334
Child Evangelism	4,677	4,677
Daily Vacation Bible School	11,387	11,387
Fellowship Societies	2,338	2,338
Women's and Girls' Organizations—		
Women's Missionary Council	2,705	2,705
Sisterhood of Mary and Martha	1,678	1,678
Other	264	264
Men's and Boys' Organizations—		
Brotherhoods, or Magnify Clubs	1,127	1,127
Boys Groups	810	810
Other	147	147

Balancing the Bible School—

Dept.	Actual Enrollment	Standard Percentage	Balanced Enrollment
Beginners	2,525	8	2,525
Primary	3,999	12	3,999
Juniors	3,675	12	3,675
Intermediates	2,790	12	2,790
Seniors	2,110	12	2,110
Young People	1,887	20	1,887
Adults	10,433	24	10,433
	27,419	100	27,419

Properties and Valuations

Church Buildings	\$6,407,654
Church Equipment	820,075
Parsonages	784,325
Other Property	1,121,911
Other Investments	121,300
Treasury Balances less National Offerings	251,952

Total Assets 9,507,219

Debts on Church Properties 1,999,964

Net Worth 7,507,255

Expenditures

Pastor's Salaries—	
Paid by the local church	\$387,338.14
Paid by District Mission Board	7,263.00
Paid by Home Missions Council	59,388.71
Car Allowance	17,594.38
Estimated parsonage rental	42,454.00

Total paid pastors \$514,038.

Other regular salaries paid 148,234.

Current Expenses (Utilities, supplies, etc.) 242,863.

Building debt payments 302,703.

Improvements (and equipment) 286,388.

Evangelistic services and Bible Conferences 39,674.

Bible School literature 68,263.

Foreign Missions—

 Brethren Foreign Mis-

 sions \$233,237.09

 Others 6,274.85

Home Missions—

 Brethren Home Missions

 regular 180,860.09

 Brethren Home Missions

 Jewish 10,216.49

 District Missions 17,916.12

 Other Jewish Missions ... 3,403.40

 Other 10,182.98

Education—

 Grace Theological Sem-

 inary 88,940.79

 Other 132,932.53

Publication—

..... 221,873.

Brethren Missionary Herald Co.	10,733.45	
Other	797.44	
		11,530.89
North Fellowship—		
Brethren National Youth Council	1,429.63	
Other	2,733.59	
		4,163.22
National Sunday School Board		5,161.33
Per Expenditures	162,224.83	
Total Expenditures	2,469,209.16	
Gifts in treasuries		226,111.11

New Churches Reporting

West District	Parkersburg, W. Va.
Northwest District	Grandview, Washington
East District	Fort Lauderdale, Florida
South District	Dryhill, Kentucky
Church closed	Boone Chapel, Va.

Percentages and Relationships

Financial—	
2,469,209.16—Total annual expenditures—per capita, \$111.98.	
773,713.92—Total spent for local use—per capita, \$80.43.	
239,511.94—Total spent for Foreign Missions—per capita, \$10.86.	
222,579.08—Total spent for Home Missions—per capita \$10.10.	
221,873.32—Total spent for Education—per capita \$10.07.	
11,530.89—Total spent for Publication—per capita 52c.	

Attendances—

026—Average Morning Worship attendance—77% of church membership.	
063—Average Evening Worship attendance—48% of church membership.	
0747—Average Midweek Prayer Meeting attendance—26% of church membership.	
0509—Average Revival-Evangelistic attendance, 91 churches reporting with 14,207 membership—60% of church membership represented.	
0357—Average Bible Conference attendance, 51 churches reporting with 10,087 membership—43% of church membership represented.	
0586—Average Communion Service attendance, 141 churches reporting with 21,542 membership—40% of church membership represented.	
073—Conversions in 127 churches reporting with 18,332 membership—14% of church membership represented or 1 convert for each 7 members.	
0808—Net gain in membership—2.8% of 1954 membership (21,443).	
0344—New members gained—11% of 1954 membership (21,443).	
0555—Enrollment in Bible School—134% of church membership.	
0332—Average Bible School attendance—72% of Bible School enrollment.	
0102—Should be enrolled in the Bible School for best evangelistic field.	
0153—Should be enrolled in the Bible School for the church to be reaching its constituency.	
096—Number of churches reporting a Cradle Roll Department.	
035—Number of churches reporting a Home Department.	

Church Membership—

20 churches have membership of 1 to 49.
8 churches have membership of 50 to 99.
11 churches have membership of 100 to 149.

20 churches have membership of 150 to 199.
8 churches have membership of 200 to 249.
11 churches have membership of 250 to 299.
3 churches have membership of 300 to 349.
4 churches have membership of 350 to 399.
2 churches have membership of 400 to 449.
1 church has a membership of 583.
2 churches have membership of 600 to 649.
1 church has membership of 1,477.

Bible School Enrollment—

7 churches have enrollment of 1 to 49.
34 churches have enrollment of 50 to 99.
37 churches have enrollment of 100 to 149.
28 churches have enrollment of 150 to 199.
13 churches have enrollment of 200 to 249.
9 churches have enrollment of 250 to 299.
6 churches have enrollment of 300 to 349.
5 churches have enrollment of 350 to 399.
3 churches have enrollment of 400 to 449.
4 churches have enrollment of 450 to 499.
1 church has an enrollment of 535.
2 churches have enrollment of 550 to 599.
1 church has enrollment of 1,275.
1 church has enrollment of 1,470.

Motion that we adopt the report with an expression of appreciation to the statistician prevailed.

The following recommendation of the Executive Committee was approved:

"That next year's Conference dates be August 18-25, 1957."

The following recommendation of the Executive Committee was adopted:

"That the 1957 Annual Conference be held at Winona Lake and that the usual fee of \$500 be authorized."

Motion that the following recommendation of the Executive Committee be adopted:

"That we accept the invitation of the Midwest District to hold The National Fellowship of Brethren Churches in the Denver area in 1958."

Motion that this matter be tabled, to become the first item of business tomorrow, Saturday, August 25, prevailed.

Motion prevailed that the following recommendation of the Rules and Organization Committee be adopted and that it be referred to the Committee on Rules and Organization in accordance with Article 7—Section D, page 71 of the *Manual of Procedure* and that they be requested to report for action at tomorrow morning's business session:

"We recommend that the *Manual of Procedure* of the National Fellowship of Brethren Churches be amended as to Article 4-C—"Tenure of Office" to read—"All officers shall assume the functions of their office at the close of conference at which they are elected, and shall serve for one year, or until a successor is elected and qualified."

Motion that the following recommendation be adopted:

"The National Executive Committee recommends that our national conference be moved every other year to different sections of our country. This recommendation is suggested for

the following reasons:

1. It will provide a greater means of advertising The Brethren Church across the nation;
2. It will strengthen the sectional ties of the Brethren across the nation;
3. It will create more enthusiasm for our national program;
4. It will equalize the problem of expense involved to attend national conference."

This motion was tabled.

The National Sunday School Board reported as follows:

ANNUAL REPORT OF THE NATIONAL SUNDAY SCHOOL BOARD OF THE NATIONAL FELLOWSHIP OF BRETHREN CHURCHES

Harold H. Etling, Director

In the providence of God it is our joy once again to bring a brief report of the efforts and labors of your director during the year 1955-56 from September 1, 1955 to August 15, 1956. In many respects it has been a year of joy and we have seen the blessing of God upon our work. As you will without doubt realize it is impossible to put on paper all of the day-by-day labors, but we have attempted to summarize in the following manner:

During the year we have been privileged to travel in the interest of the Board and Sunday schools between 35 and 40 thousand miles, most of this travel being done by train which enables us to do it cheaply and likewise to do much study and writing while en route. This mileage included the following items: (a) Representation of the board at six district conferences; namely, Indiana, East, Southeast, California, Atlantic, Iowa. (b) In addition to this we were privileged to share in a citywide district Sunday-school convention in which we participated with five messages in Altoona, Pa. (c) It likewise included the National Sunday School Association Convention at Providence, R. I. where it was our joy to gather with about 25 other Brethren to share in the time of fellowship and inspiration of that convention. Three days were spent in Chicago, Ill. attending the National Sunday School Association Directors' Conference and Planning Board. These were very profitable days and helped tremendously in our work for the Board. We conducted workshops in 63 local churches from Alexandria, Va. to San Diego, Calif. and up the coast to Chico. There were three Sundays during the year in which we did not preach. However, each of these three were in our own local church and either taught or observed for the purpose of helping in the local work. We were privileged to hold three revival meetings, one of two weeks duration in Waynesboro, Pa. with many decisions for Christ; a one-week meeting at Buena Vista, Va. and another week in Covington, Va. Each of these, although only one week in duration, brought real blessing to our own hearts and there were many decisions for Christ.

District conventions and area conventions were held jointly in a number of places in which other members of the board and invited guests participated with us. These were held in Martinsburg, Pa., Johnstown, Pa., Uniontown, Pa., Wooster, Ohio for Northern Ohio section; Dayton, Ohio, for Southern Ohio section; Hagerstown, Md. for the Atlantic District, and Whittier, Calif. for the Whittier-Temple City area. We believe of all these conventions that it might be said that the California convention at Whittier was the outstanding convention, district wise, of the year. More enthusiasm has been engendered, we are sure, in the California district. Our helpers in that convention were the representatives of this board, Glenn Miller, Henry Rempel, Lyle Marvin, and Lewis Hohenstein.

It was our privilege likewise to share in two workshops of the home-mission board, one at Chico, Calif. and one at Fort Wayne, Ind. Each of these workshops the Home Missions Council assumed part of the expense of travel for your director. These days proved very profitable inasmuch as having the privilege of presenting the Sunday-school work we had the opportunity of speaking privately to many of them concerning the work of Sunday school and likewise talking to the wives of these men at formal sessions two hours each day. We have been invited again next year to continue work in the workshops.

Again this year we had the opportunity teaching the incoming class in Grace Seminary, teaching for one week a brief course Sunday-school methods. I shall have more to say about this in our recommendations to the Board in just a moment. To supplement the work of this classroom effort we entertained this year (at Board expense) the graduating class of Brethren students from the seminary and their wives at the Westminster Hotel. Here we presented a packet of all of the materials available to each church.

Your director has now written and made available four teacher training textbooks; name Sunday School Administration, Successful Sunday School Teaching, Old Testament Survey Unit 1 and Unit 2.

Our future plans include the following items as presented in our annual convention.

First: The fifth annual convention to be held in connection with our annual conference.

Second: The promotion of our third annual contest.

Third: The beginning of an annual superintendent of the year contest to be based on Sunday-school promotion.

Fourth: An annual Sunday-school enlargement program of six weeks in the fall, and a loyalty program in the spring.

Fifth: An ever increasing program to enthuse and interest our Sunday schools in the 60,000 by 1960 campaign.

Respectfully submitted,
Harold H. Etling

This report was adopted.

The following financial report given by the National Sunday School Board was adopted:

FINANCIAL REPORT THE NATIONAL SUNDAY SCHOOL BOARD

July 1, 1955 to June 30, 1956

Balance on hand July 1, 1955	\$1,564.00
Income—	
Church Offerings	\$6,305.16
Rallies and Conventions	901.94
Honoraria—special services	310.00
Honoraria—evangelistic meetings ..	540.00
Supplies Sales	2,713.20
Dr. Claude K. Snider gift	175.80
	<hr/> 10,946.00
Total Balance and Income	12,510.00
Expenditures—	
Director's Salary	\$4,450.00
Office Salaries	1,186.60
Traveling	1,632.15
Telephone and telegraph	62.97
Administrative	312.50
Stationery, Postage, Supplies ..	447.62
Supplies Sales Costs—	
Postage	202.99
Materials	1,498.14
Miscellaneous—	
Contest Awards	94.96
Convention Expenses	16.10
Equipment	764.15

Honoraria—Convention speakers	105.00
Annual space	5.80
Advertising	47.38
Interest Expenses	15.00
Postage	14.00
Angelic Honoraria to Dir.	200.00

11,055.36

Reconciliation—	1,455.58
City Cash—Director's Office	\$250.00
Bank Balance—First Bank of Berne	1,205.58
	1,455.58

The following recommendation by the National Sunday School Board was adopted:

The National Sunday School Board recommends that national conference grant Sunday School Monday before annual conference annually.

Respectfully submitted,

C. S. Zimmerman, sec.-treas.

The following persons were elected for three-year terms on the National Sunday School Board: James G. Dixon, Vernon Harris, Henry Rempel, and William Male.

The following recommendation by the National Fellowship of Brethren Ministers was adopted:

Whereas it is indicative that the case of the Union Brethren Church will come up for trial this fall; and,

Whereas funds are needed to care for legal expenses, travel expense, court reporter charges,

Therefore the National Fellowship of Brethren Ministers recommends to the National Fellowship of Brethren Churches that an allocation of \$1,500 be authorized to care for these expenses. \$500 of this amount will be needed by the end of this conference.

Motion prevailed that the report of the National Youth Committee be the first item of the business session on Saturday, August 25, after the clearing of the table.

The following persons were elected to one-year terms on the Brethren Youth Fellowship Board: Kenneth Ashman and John Burns.

The following report by the conference treasurer was adopted:

Aug. 17, 1955 Bal. on hand	\$2,143.42
Disbursements—	
Aug. 17, 1955 Thomas E. Hammers, Supplies	3.00
Aug. 17, 1955 Vernon Harris, Additional Honorarium	25.00
Aug. 17, 1955 Robert McCormick, Special Offering	129.03
Sept. 1, 1955 National Youth Council, Bethany Camp	500.00
Oct. 5, 1955 Rev. Forest Lance, Printing	4.98
Oct. 22, 1955 Brethren Home Missions Council Atty. fee advanced Leon, Iowa case	500.00
Nov. 21, 1956 Brethren Missionary Herald	

Co. Space in Annual	784.00
Apr. 13, 1956 Brethren Missionary Herald	
Co. Bound Annuals	11.72
July 19, 1956 Brethren Missionary Herald	
Co. Cred. Forms	24.05
Total	1,981.78

Receipts—	
Aug. 17, 1955 Special Offering—Robert McCormick	129.03
Sept. 17, 1955 First Brethren Church, Uniontown Pa. Delegate fees	16.20
Aug. 20, 1956 Monday Evening Offering	103.33
Aug. 21, Tuesday Evening Offering	119.48
Aug. 21, 1956 Delegate Fees	2,026.14
Aug. 22, 1956 Wednesday Evening Offering	104.35

Aug. 23, 1956 Balance on hand	2,660.17
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Respectfully Submitted,

Roy H. Kinsey, treasurer

Adjournment without motion—Stated order of the day (12 o'clock deadline).

Fifth Business Session—

Saturday Morning, August 25, 1956

The minutes of the last meeting were read and approved as corrected.

The Membership Committee reported one additional lay delegate. This delegate was seated. The total number of delegates for the conference was 509.

The following substitute recommendation by the Executive Committee was adopted:

A motion prevailed that we recommend as a substitute motion that the conference appoint a committee of five men representing the various sections of the country to consider and investigate the advisability of moving the conference to different parts of the country and that we ask this committee to report back to next year's conference.

Motion prevailed by two-thirds vote that the following recommendation of the National Executive Committee be adopted:

"That all officers shall assume the functions of their office at the close of the conference at which they are elected, and shall serve for one year, or until a successor is elected and qualified."

The following reports by the National Brethren Youth Council were adopted:

The National Brethren Youth Council is composed of the three main youth movements of the Brethren Church; namely, The Brethren Youth Fellowship, the Sisterhood of Mary and Martha, and The Brethren Boys Club. Each of these organizations elect five members to the Council. The Council, in turn, promotes the youth activities of the Brotherhood in all phases of endeavor. During the past several years the work has been carried on under difficulty due to the lack of a National youth director. Efforts have been made, and are being made, to alleviate this situation.

During the past year the Council has produced and presented to the churches a series of youth programs of excellent caliber. These have been beamed for youth, have been true-to-the-Bible, and have been written from the

Brethren viewpoint. These programs compare in quality and appeal with any others available, having this added recommendation—they are written by Brethren leaders for Brethren youth, emphasizing our own missionary and educational programs.

A Spiritual Competition was sponsored by the Council in which there was a limited response from the churches. There were two individual winners and one team winner, these to be announced in our youth program tonight. The winners receive scholarships for their freshman years at Grace College, these scholarships being provided by the College. There will be another competitive program arranged for the coming year, the College again cooperating in offering the scholarships for winners.

The financial report of The Brethren Youth Fellowship, The National Youth Council, and the Brethren Boys Club is attached to this report. You will note that our income has been limited, having been expanded primarily for production of programs and youth promotional materials.

Future plans include the selection of district Youth director will channel much of his services to the churches. Each of these will be supplied with a complete youth kit, indicating all the materials available. All youth materials are available at The National Youth Office, Box 617, Winona Lake, Ind. The Youth Council and the Sunday School Board work together, thus effecting a saving in rental, equipment purchase, and personnel salaries. We especially thank the WMC for their fine cooperation in supporting the work financially.

During the coming year a series of lessons will be prepared and presented for the Brethren Youth Fellowship weekly programs, these lessons to be beamed to the needs of our young people under the general theme: "What Youth Can't Do, What Youth Can Do, What Youth Ought To Do, and What Youth Will Do." In addition there will be social and promotional packets made available to all churches and youth leaders.

The National Youth Council has on hand, available to all youth committees, a complete supply of camp materials, courses, and emblems. These are widely used across the Brotherhood. The Brethren Boys Club is also sponsored from our office. This work will be presented, as a part of this report, by Rev. Ralph Colburn.

An evaluation of our efforts leads us to the following recommendations:

1. We recommend that all pastors take a more active interest in their young people, leading them into fields of Christian service at home and abroad;

2. We recommend that pastors and youth leaders accept and use the Brethren Youth Council promotions and programs, thus bringing a unified influence to bear upon all our young people;

3. We recommend that all pastors and churches cooperate in the newly established Brethren Youth Sunday, May 19, 1957, using the Council promotions, and stressing the local, district, and national youth programs, and,

4. We recommend that our Brethren pray with us that a Youth director will soon be on the field, full time, to carry on this most vital work in our Brotherhood.

We are happy to announce that Bethany Camp is again being reserved for our National Conference week, 1957. We are also glad to announce that this year's camp, with campers totaling 190, has been one of the outstanding camps in the history of this youth movement. The camp staff serves without remuneration and should be commended for their sacrificial and very efficient counseling to our Brethren youth.

National Youth Council Chairman,
Kenneth Ashman

BRETHREN YOUTH FELLOWSHIP FINANCIAL REPORT

July 15, 1955 to July 31, 1956

General Fund—	
Balance brought forward	\$168.31
Receipts from churches	570.79
	739.10
Disbursements—Office expense	578.88
Total Balance	161.12
Foreign Missionary Project—	
Receipts for the year	\$64.42
Balance on hand	64.42
Home Mission Project—	
Gifts from churches	\$745.50
Disbursements—summer workers	
Honorarium (1955)	335.50
Expense (1955)	105.00
Expense (1956)	461.00
Total Disbursements	901.50
Balance brought forward	526.30
Receipts	745.50
	1,271.80
Disbursements	901.50
Balance on hand	370.30

BRETHREN BOYS CLUB FINANCIAL REPORT

July 15, 1955 to July 31, 1956

General Fund—	
Receipts	
Churches	\$19.20
California District	10.00
Individuals	25.00
Total	54.20
Disbursements	
Youth Council Support	100.00
Office Expense	21.60
Total Disbursements	121.60
Balance brought forward	160.10
Receipts	54.20
	214.30
Disbursements	121.60
Balance on hand	92.70
Supplies Fund—	
Balance brought forward	185.90
Receipts from sales	354.30
	540.30
Disbursements	704.30
Deficit	164.60
(These materials are for sale in the office.)	
Missionary Fund—	
Receipts	
Churches	30.00
Balance brought forward	376.50
Receipts	30.00
	406.50
Disbursements	115.30
Balance on hand	291.10
Recapitulation of Balances—	
General Fund	\$32.70
Missionary Fund	291.10
Supplies Fund (Deficit)	164.60
Total Balance	219.30

BRETHREN YOUTH COUNCIL FINANCIAL REPORT

July 15, 1955 to July 31, 1956
Receipts—

National Sources	
National Fellowship of Brethren Churches	\$500.00
Brethren Boys Club	200.00
Brethren Youth Fellowship	450.00
Brotherhood of Mary and Martha	100.00
District Sources	
Wm. Buckeye, Ohio	100.00
Western Ohio Youth Committee	19.34
West Fellowship Youth Committee	100.00
Church Gifts	412.06
With Partner and Individual Gifts	222.91
Lehman Camp (1955)	
Registrations	2,830.06
Ferry for Phoenix	31.16
Lehman Camp (1956)	
Registrations	90.00
Strips rented, materials sold	123.99
Total Receipts	5,179.52

Disbursements—	
Lehman Camp (1955)	\$3,557.76
Lehman Camp (1956)	100.00
Office Expense—Salary, mimeographing, etc.	700.02
Stage	215.00
Materials for sale	325.59
Traveling expense	44.50
Field Subscriptions	46.50
Advertising	27.25
Total Disbursements	5,016.62
Balance Brought Forward	\$441.61
Total Receipts	5,179.52
Total Disbursements	5,016.62
Total Balance	604.51

in keeping with the request of conference last year, and with the desire of the youth council to fully meet the needs of our Brethren youth, we are happy to report the development of a new Brethren Boys Club for teen-aged boys, to be known as King's Men. This program, enthusiastically received by the boys of Lehman Camp, will be completely described in handbook form, the first unit of which is now available.

The program, however good, will work without unseparated leadership and consistent planning. However, we believe we have the framework here for an excellent and much needed new arm of the total Brethren youth program in the "King's Men" organization.

Ralph J. Colburn, committee member

The following recommendation by the Executive Committee was adopted:

A motion prevailed that the executive committee recommend to conference that a committee of publicity for the annual conference be appointed.

The following report by the Committee on the Moderator's Address was adopted:

We, the Committee on the Moderator's Address, wish to commend our retiring moderator, Thomas E. Hammers, for the challenging and inspiring message on the theme "Good News for Our Day." We are grateful to him for his ar vision, thoughtful evaluation, and concise enunciation of the great challenge that confronts the congregations of the National Fellowship of Brethren Churches in getting out this message of the gospel of the grace of God in this increasingly complex age. We express our appreciation for the Moderator's able presentation of the problems facing us as we endeavor to develop every phase of our local and national church life.

We therefore recommend to this conference that each pastor and lay delegate:

1. Do his best to experience personal revival in his daily walk with the Lord and thus bring about revival in their churches.

2. Regard soul-winning as a privilege which is graciously permitted of the Lord. Remembering that "he that winneth souls is wise" (Prov. 11.30).

3. Resolve that we shall use every resource available to us to see that the youth of our denomination shall be reached for our Lord.

We finally recommend that the address of the Moderator be published in the Brethren Missionary Herald so that it will be made available to the entire brotherhood.

Respectfully submitted,
Jesse Hall, (chairman),
Raymond W. Thompson,
Archie B. Keffer.

The report of the Resolutions Committee was made.

We the resolutions committee, representing the delegates and members of the body of Christ assembled for the annual conference of the National Fellowship of Brethren Churches at Winona Lake, Ind., submit for your consideration the following resolutions:

BE IT RESOLVED that we express our gratitude and thanks to our precious Lord for the opportunity of meeting together for this conference. Also for His goodness and blessing which we have experienced during the past year resulting in (1) souls being saved, (2) believers being strengthened, (3) increased missionary effort both on the home and foreign fields, (4) increased enrollment at Grace Seminary, (5) increased Sunday-school enrollment, (6) and an increased enthusiasm and zeal among our lay organizations.

ALSO BE IT RESOLVED that we reaffirm our belief in the fundamental doctrines of the Christian faith as revealed in the Word of God as set forth briefly in the "Message of the Brethren Ministry." In order to perpetuate these doctrines let us continue our position of complete separation from the National Council of Churches and all other apostate organizations which have departed from and denied the faith we hold so dear.

In carrying out the theme of our conference let us affirm that we believe the "Good News for Our Day" to be none other than the Gospel of our Lord Jesus Christ which is "the power of God unto salvation to everyone that believeth."

Also we reaffirm our belief in the historic position of The Brethren Church with regard to separation from the world, including opposition to Christians engaging in the taking of human life through carnal strife, and the position recognizing the sovereign rights of each local congregation of believers.

BE IT FURTHER RESOLVED that we recommend to all of our members:

1. That we encourage and devote more time to reading and studying God's Word, endeavoring to know and to do the will of God. Also that we encourage every family to have family devotions.

2. That we encourage an increased amount of prayer, both personal and at the prayer services, for our missionaries, our pastors, and for our people that we might have greater power and be enabled to accomplish more for our Lord during the next year.

3. That in fact of seemingly increasing worldliness and sin among believers today, our pastors be encouraged to preach the teaching of the Bible concerning separation from the world, the need for purity of life, and devotion to Christ at every opportunity and with greater emphasis.

4. That we increase our efforts to reach more people and win more souls to Christ, through personal witnessing and visitation and by enlisting the help of all of our members.

5. In view of the increased financial needs

of our various missionary endeavors that we encourage our constituency to be more faithful in sacrificial giving in order that we may get the Gospel out, realizing that the coming of our Lord is at hand.

6. That the trustees of Grace Theological Seminary and College be encouraged to proceed with the erection of the proposed-new building for Grace College as quickly as possible to provide adequate educational facilities for the training of Brethren young people. Also that our members be encouraged to give sacrificially to support this project, realizing that the future of our churches depends upon the youth and they need to be trained.

7. That an increased effort be made to encourage our youth to offer their lives for definite service for Christ as pastors or missionaries; that they be encouraged to attend Grace College and Seminary, trusting that through this means the Lord will lead our youth into places of service to meet the needs in The Brethren Church. Also that the National Youth Council again be requested to secure a national youth director as soon as possible.

8. And that finally, we earnestly pray for real revival in The Brethren Church that the "Good News for Our Day," the Gospel of our Lord Jesus Christ, may be preached to the ends of the earth and that a great host of souls will find Jesus Christ as their own personal Saviour and Lord.

Respectfully submitted,

Ralph C. Hall
C. J. Larmom
W. Wayne Baker

Motion prevailed that the following substitute resolution on the subject of war be made:

That we renew our historic stand with relation to war; namely, that "The Brethren Church from her origin has been utterly opposed to the use of violence or any physical forces as a means to an end, on the part of the children of God. We regard the governments of this world system as being yet unregenerate, and their methods of violence contrary to the methods God has authorized His children in the present age to use. We reaffirm that while war as a possible method for the attainment of justice, or the securing and maintenance of human liberty may at times be deemed necessary among the unregenerate of this world system; yet, according to the teaching of our common Lord and Master, we, as His disciples, do not belong to this world's system and its methods are not our own. We are in the world and not of it, as our Master taught (John 17:14), and must maintain our pilgrim character (Heb. 11:8-16). We recognize and appreciate the protection of the flag of the United States. To the nation that God has ordained (Rom. 13:1-7) to afford us protection we gladly offer our service, time, money and life itself if necessary, to bind up its wounds, or to heal its sorrows, by any means or methods our Lord Jesus Christ has approved for the use of those who follow Him.

Motion prevailed that the following amendment by Dr. Alva J. McClain be adopted:

That Article II, first sentence, be amended as follows: "Also be it resolved that we reaffirm our belief in the fundamental doctrines of the Christian faith as revealed in the Word of God, which is our only creed, and set forth in part in the 'Message of the Brethren Ministry.'"

Motion prevailed that the report of the Resolutions Committee, including

the substitute resolution on war and the amendment to Article II be adopted.

Motion prevailed that the following report of the Committee on Divorce and Remarriage be adopted.

In accord with the request of last year conference, the Committee on Divorce and Remarriage provided for a series of papers which were read in the sessions of the National Ministerium this year, followed by open discussion. Upon the request of the National Ministerium we now present the following report and recommendations:

1. We recognize the fact that the Word of God in both the Old and New Testament teaches beyond question that the practice of divorce and remarriage is contrary to the directive will of God.

2. We are aware of the fact that the world is ignoring this principle as is evidenced by the ever increasing practice of divorce and remarriage, and that because of this the tragedy of broken homes has become one of the most destructive evils of this age.

3. We recommend that our pastors be urged to give most serious consideration in their preaching and teaching to the subject of the home and its related subjects as presented in the Word of God, bearing constant witness against the evil of the world's practice of divorce and remarriage.

4. We believe that the continued presentation of God's salvation by grace alone, and the great importance of the separated life to those who have been saved, is a more successful safeguard against the danger of divorce and remarriage becoming a common practice. The Brethren Church, rather than any kind of legislation against it by any body or organization.

5. We recommend to this Conference that the Committee on Divorce and Remarriage be renamed THE COMMITTEE ON THE CHRISTIAN MINISTRY, and that the scope of this committee be enlarged to include all facets of the Christian ministry.

Respectfully submitted,

Bernard N. Schneider, chairman

The following reports by the Christian Day School Committee were adopted:

Your committee on Christian Day Schools believes that its commission is to provide information and therefore submits questions and answers as follows:

QUESTIONS ABOUT CHRISTIAN DAY SCHOOLS

What Are the Types of Christian Schools?

In general, there are two types of Christian day schools; namely, the *parent-society* school and the *parochial or church sponsored* school. The former is organized around a board of directors who are usually Christian leaders in the community. The parents of the pupils form the final governing body of the school. The church sponsored school is under the government of the church and is usually directed by a board of day school education.

What Is The Growth of Christian Day Schools?

Brethren Churches? At present there are seven Christian grammar schools in operation in The Brethren Church area, one high school. The total enrollment in these schools including that of the high school is 1,178. Enrollments for the fall of 1956 will far exceed this number. Prospects are for schools to be started in Indiana, Maryland and Arizona. Thousands of dollars worth of equipment and building and supplies have been accumulated over the period of approximately eight years in which the various schools have been in operation.

WHAT IS A CHRISTIAN SCHOOL FINANCED? Christian day schools in The Brethren Church are financed by means of tuition and gifts. Grammar schools usually charge an annual tuition plus registration and book fees. The average charge per child in this division is \$15 per month. Some schools charge a higher rate for Brethren students and some give corresponding decreases in charge for additional pupils in the same family. Most schools will find it necessary to supplement the charges with gifts from the church for at least the first years while basic equipment is being purchased. After that, it is definitely possible to put the school on a self-supporting basis if properly managed. It must be remembered that if a school is not self-supporting for some time, that many churches are not self-supporting for years and they are not abandoned for that reason. The Brethren church must be properly taught of the Christian view of education and when this is the hearts of believers, they will count it a privilege to sacrifice for this essential ministry, as well as that of the church itself.

Questions About Christian Day Schools

By Dr. Charles W. Mayes

These questions have been assigned to me:

Why should we have Christian day schools? The great mass, even of Christians, today are unaware of the fact that over a period of several generations education has drifted from its original religious viewpoint to its present viewpoint. In the early days of our country education for the common people was largely in the hands of Christians who were also active in the Christian church life. In due time education became non-Christian. In some places today it is even anti-Christian.

Christian day schools serve to make education normal. It is sensible, right, and Scriptural that Bible truth and truth discovered from the universe should go together. Certainly any education which teaches the three R's should conform to three more R's—redemption, regeneration, and righteousness. In any school, public or private, where these every-day truths and eternal truths are united, we have a normal education.

Christian day schools give Christian parents the opportunity to fulfill parental responsibilities set forth in the Scriptures. No place in the Bible do we ever find believing parents left to turn the education of their children over to the unbelieving State. The wave of godlessness in recent years from Germany, Japan, Russia, has found its avenue of conquest in the field of education. Christian parents may find it necessary to establish their own system of education in order to avoid stateism, atheism, or a godless socialism.

The Christian day school provides a positive opportunity to indoctrinate children with the truths of the Christian faith. In the eyes of God there is certainly no reason why the teaching of the Bible and related subjects should be confined to Sunday. In fact, Biblical truth is as fast as that no Sunday school or pulpit ministry is able to present the truth which should be imparted to our children.

Christian day schools furnish an important medium in reaching the unsaved. In a quiet and unassuming manner Christian day schools have been bringing many boys and girls to a knowledge of God's saving grace, and our churches are the benefit.

Are Christian day schools tax exempt? Laws are different in different states. In some states they are exempt entirely. Other states provide exemption for real estate, some for corporations only. In California Christian day schools are theoretically taxable by the State. A long battle has been fought with the ballot box before the State Supreme Court which finally decided they were exempt. It is now being appealed to a higher court, and no one knows

what the outcome will be. In actuality, Christian schools have benefited by a reduction in valuation comparable to the reduction given to Roman Catholic schools.

3. What is the value and relationship of the Christian day school to the local church?

The question merits the writing of a book. Four brief statements must suffice.

(a) The Christian day school gives opportunity for systematic instruction by competent teachers five periods a week instead of one period in the Sunday school.

(b) The teaching of the Bible in the Christian day school is a long-range correlated program which, over a period of 12 years, will give a Bible education touching fields of Christian truth which would otherwise be utterly impossible.

(c) The Christian day school gives normal opportunity for children to grow mentally, physically, and spiritually; to fight the world, the flesh, and the Devil with the only effective weapon possible—the sword of the Spirit, which is the Word of God.

(d) The Christian day school gives Christian boys and girls the right to be taught by Christian teachers. As soon as a boy or girl is born again, he should have the privilege of having his life directed by a teacher who is also born again.

WHAT IS THE GREATEST NEED OF CHRISTIAN DAY SCHOOLS?

By Glenn O'Neal

1. A recognition on the part of Christians that they dare not let their children be educated under a pagan philosophy if they want them to be dedicated servants of the Lord.

2. Teachers who are sold on the Christian school program to the point where they will serve even though it means a sacrifice from the standpoint of remuneration.

3. Dedicated Christians who are willing to invest their money so that Christian school facilities can be adequate for the best possible training.

What are suggestions as to procedures in starting Christian day schools?

1. Be sure that a majority of the people in your church are sold on it.

2. Survey the demand to see how many are willing to send their children. Don't be afraid to start small.

3. Set up a school board preferably composed of members of your church who are sending their children to the school.

4. The erection of a school building is best. If rooms in a church are used, be sure to get approval of the health and fire departments.

5. Register your school with the proper civil authorities.

6. Check state educational requirements for schools. Set up a curriculum that embodies the best in education with a Christian approach, and a definite Bible training program.

7. Secure good teachers. Be sure they are committed to the service of Christ.

8. Accept pupils who will be a credit to your school. Be careful that your school doesn't become a reform school for public school problem children.

9. It is expected that the tuition will enable the school to pay the teachers' salaries and the supplies, but not for buildings.

10. Organize a parent-teacher fellowship with extreme care that the leadership has the same goals as the school. This is essential if the school is to serve as a missionary arm of the church to reach the parents.

The following report by the Auditing Committee was adopted:

The financial records of the treasurers of the National Fellowship of the Brethren Churches, the National Brethren Youth Fellowship, the

National Youth Council, the Brethren Boys Club, and the National Sunday School Board have been audited and found to be correct.

Elmer Tamkin.
Maurice Hearn.
Al Wedin.

The following report by the Committee on Committees was adopted, and these were elected:

Committee on Conference Location
W. A. Ogden (chairman).
Russell Williams.
Herman Koontz.
Harold Painter.
George Peek.

Committee on Conference Publicity:

L. L. Grubb (chairman).
Arnold Kriegbaum.
Bernard Schneider.
Miles Taber.
J. L. Gingrich.

Committee on Christian Ministry:

John Aeby (chairman).
A. J. McClain.
Glenn O'Neal.
Leon Myers.
Robert Cessna.
Adam Rager.
Vernon Harris.

Dr. R. D. Barnard read the following letter from Pastor E. J. P. Hansen of Denmark, a response to his having sent Brethren literature to the Brethren there.

July 25, 1956

To The National Fellowship of Brethren Churches

Beloved Brethren

God's eternal peace! We thank you very much for your dear letter and the Scriptures and church paper which you have sent us, in which we are very much interested seeing that you in many things have the same light over the Word of God and rule for church practice as we have. Therefore we thank God in our prayers for you and want to come into nearer contact with you and should be glad to keep your church paper: Missionary Herald, and to have it sent to our

address in Denmark, which is printed on this letter; and we will send you the money for the church paper. We appreciate that you keep to the truth delivered unto us and have not allowed that worldliness entered among you. We were interested to read about the history of your church, but we should be very happy to know more exactly the cause of what doctrines there came a division between you and the Church of the Brethren. We should be very interested to know more about your history and the reasons for the divisions and separations which occurred in your history. Also we in Christi Menighed (the assembly of Christ) go direct to the origin in Schwarzenau in Germany where brethren came direct to Denmark and brought the message of truth which was accepted by several Danes and assemblies were founded. It happened through two brethren from Schwarzenau Simon and Soren Bolle, who in the years about 1727 preached the full Gospel and message of the first eight chapters of Schwarzenau and ever since we have kept to this doctrine. We should like to contact you with the assembly in Denmark, where we have several congregations, so in all Scandinavia. We have an assembly in Germany, but a brother working in Hamburg as an evangelist. So please write the Danish address. With much prayer we have sought for fellowship with our true brethren in the world and we had to wait long time, but now we are happy that we have contact with you, and we wish to hear more from you. May the blessings of the Grace of the Lord Jesus Christ be richly upon you.

The dearest brother greetings from the Assemblies of Christ in Denmark (Romans 16:16).

Yours in Christ,
Brother E. J. P. Hansen, pastor

Motion that this conference instruct its secretary to respond to this message expressing our greetings to the "Assembly of Christ" in Denmark and Scandinavian countries.

amendment that the letter be published in the Brethren Missionary Herald, sed.
 recommended motion passed by unanimous voting vote.
 the following final report by Conference Treasurer Roy Kinsey was adopted—

TREASURER'S REPORT

August 25, 1956

Receipts—	
23, 1956—Balance on hand	\$2,660.17
23, 1956—Delegate Fees	34.40
23, 1956—Thursday eve. offering	237.00
24, 1956—Delegate fees	12.70
24, 1956—Friday eve. offering ...	121.12
	<hr/>
	3,065.39

Expenditures—

25—Winona Lake Christian Assembly. Rental of grounds	500.00
25—Rev. Wm. E. Howard, supplies, Membership Comm.	3.65
25—Rev. Russell H. Weber, supplies for Exec. Comm. ...	2.67
25—Edson J. Moyer, Sign	18.00
25—Rev. C. S. Zimmerman, supplies, Stat.	50.87
25—Brethren Missionary Herald, supplies	2.70

Aug. 25—Clyde K. Landrum, Sec. supplies	5.84
Aug. 25—Rev. Russell Ward, Hon. Songleader	20.00
Aug. 25—Mrs. Max Kent, Hon. Pianist	20.00
Aug. 25—Nancy Weber, Hon. Organist	20.00
Aug. 25—Rev. Russell Weber, Hon. Exec. Comm. Sec.	50.00
Aug. 25—Rev. C. S. Zimmerman, Hon. Statistician	50.00
Aug. 25—Rev. Clyde K. Landrum, Hon. Conf. Secretary	50.00
	<hr/>
Total Expenditures	793.73

Aug. 25—Balance on hand	2,271.66
Respectfully submitted,	
Roy H. Kinsey, treas.	

Motion prevailed that the conference express its appreciation to Mr. P. A. Yerian, and that the secretary write a letter expressing same.

Motion prevailed that the time be extended to 12:10 if the time is needed.

The minutes of this present conference session were read and approved.

Motion to adjourn carried, and the Moderator declared the Conference adjourned.

DISTRICT CONFERENCE ORGANIZATIONS

Allegheny Fellowship of Brethren Churches

Next conference will be held at the First Brethren Church of Uniontown—The date to be set by the executive committee.

Executive Committee

Moderator—R. Paul Miller, Jr., 350 Morgantown St., Uniontown, Pa.

Vice Moderator—Walter M. Fike, R. R. 3, Meyersdale, Pa.

Secretary—H. Leslie Moore, 112 Beachley St., Meyersdale, Pa.

Assistant Secretary—L. Ellis Rogers, R. R. 4, Washington, Pa.

Treasurer—C. J. Larmon, 802 W. Main St., Somerset, Pa.

Statistician—Wendell Coffin, Uniontown, Pa.

Members at Large—James Kimmell, James St., Somerset, Pa.; Stenson Edenfield, R. R. 2, Box 258-B, Uniontown, Pa.

Committee on Committees

Victor S. Rogers.

Lee Crist.

Arthur F. Collins.

Credential Committee

H. Leslie Moore.

Wendell Coffin.

James Kimmell.

Resolutions Committee

Shimer Darr.

Wayne Baker.

Arthur F. Collins.

Rules and Organization Committee

Victor S. Rogers.

Lester O. Smitley.

R. Paul Miller, Jr.

Auditing Committee

Arthur F. Collins.

Fred Grof, Jr.

Wendell Coffin.

Allegheny (continued)—

Youth Committee

H. Leslie Moore.

Matthew McDonough.

Lee Collier.

Victor S. Rogers.

R. Paul Miller, Jr.

Moderator's Address Committee

L. Ellis Rogers.

Walter M. Fike.

Lester O. Smitley.

National Executive Committee

H. Leslie Moore.

Wayne Baker.

District Mission Board

Chairman—H. Leslie Moore, 112 Beachley St., Meyersdale, Pa.

Vice Chairman—Victor S. Rogers, Juniors, Pa.

Secretary-Treasurer—Arthur F. Collins, R. R. 1, Meyersdale, Pa.

Lester O. Smitley, 852 Chestnut Parkersburg, W. Va.

This board is composed of all active pastors and the following laymen:

Accident, Md.—Kenneth Keller.

Aleppo, Pa.—Jesse Chapman.

Grafton, W. Va.—A. D. Comp.

Jenners, Pa.—Shimer Darr.

Listie, Pa.—Ira Blough.

Meyersdale, Pa.—Walter M. Fike.

Meyersdale, Pa. (Summit Mills)—B. Yoder.

Parkersburg, W. Va.—John Walker.

Stoystown, Pa. (Reading) James Kimmell.

Uniontown, Pa.—Cecil Boal.

Washington, Pa.—Matthew McDonough.

District Ministerium

Chairman—R. Paul Miller, Jr., 350 Morgantown St., Uniontown, Pa.

Vice Chairman—Wayne Baker, Allegheny, Pa.

Secretary-Treasurer—Lester O. Smitley, 852 Chestnut St., Parkersburg, W. Va.

Allegheny (continued)—

Assistant Secretary-Treasurer—Arthur F. Collins, R. R. 1, Meyersdale, Pa.

Laymen's Fellowship

President—Shimer Darr, Jenners, Pa.
Vice President—Dean Metzgar, R. R. 3, Stoystown, Pa.
Secretary—Woodrow Daugherty.
Treasurer—James Kimmell.

Women's Missionary Council

President—Mrs. H. Leslie Moore, 112 Beachley St., Meyersdale, Pa.
Vice President—Mrs. Wayne Baker, Alleppo, Pa.
Secretary—Mrs. Victor S. Rogers, Jenners, Pa.
Treasurer—Mrs. Shimer Darr, Jenners, Pa.
Assistant Treasurer, Mrs. Arthur Collins.
Program Chairman—Mrs. Esther Cale.
Prayer Chairman—Mrs. Dale Metzgar.

Sisterhood of Mary and Martha

President—Penny Rae Edenfield, R. R. Box 258-B, Uniontown, Pa.
Vice President—Danette Muscardelli.
Secretary-Treasurer—Sandy Spiker, 850 Chestnut St., Parkersburg, W. Va.
Sunday Secretary—Audrey Coughenour, Uniontown, Pa.
Junior Representative—Linda Moore.
Patroness—Mrs. Lester O. Smitley, 852 Chestnut St., Parkersburg, W. Va.
Assistant Patroness—Mrs. Don West, Salisbury, Pa.

Constitution Committee

Wayne Baker.
Paul Miller, Jr.
Leslie Moore.

Ministerial Examining Board

Ordained pastors of the Fellowship.

Cooperating Churches

Frederick, Md.—First Grace Brethren.
Alleppo, Pa.—Aleppo Brethren.
Staunton, W. Va.—First Brethren.
Jenners, Pa.—Jenners Brethren.
Uniontown, Pa.—Listie Brethren.

Allegheny (continued)—

Meyersdale, Pa.—Meyersdale Brethren.
Meyersdale, Pa.—Summit Mills Brethren.
Parkersburg, W. Va.—Grace Brethren.
Stoystown, Pa.—Reading Brethren.
Uniontown, Pa.—First Brethren.
Washington, Pa.—Laboratory Grace Brethren.

California District Conference of Brethren Churches

Executive Committee

Moderator—Ward Miller.
Vice Moderator—J. Paul Miller.
Secretary—George Richardson.
Assistant Secretary—Lyle Marvin.
Treasurer—Travis Rash.
Statistician—James Carey.

Board of Trustees

E. L. Culp ('57).
John Richardson ('58).
Arthur Adams ('59).
Walter McPheeters ('60).
Robert Culp ('61).

District Mission Board

Pastors—

Robert Kliewer ('57).
Max Brenneman ('57).
Lyle Marvin ('58).
Lewis Hohenstein ('58).
Henry Rempel ('58).
Robert McCormick ('59).
John Aeby ('59).
Adam Rager ('59).

Laymen—

A. W. Keating ('57).
Walter McPheeters ('57).
Joseph Hoffman ('57).
Clifford Yocky ('58).
Richard Kelly ('58).
William Garber ('59).
Ed Hastings ('59).

Ministerial Examining Board

Glenn O'Neal (chairman).
Charles Mayes.
Lewis Hohenstein.

California (continued)—

George Peek.
Charles Ashman, Sr.
Lyle Marvin.
Wayne Flory.

Young People's Activities Committee

Ward Miller ('57).
Alfred Dodds ('57).
Byron Frick ('58).
David Morsey ('58).
Richard McNeely ('58).
Robert McCormick ('59).
Sisterhood Patroness—
Eva Suiter ('57).
Mina Coon ('59).

Committee on Committees

Glenn Miller (chairman).
Glenn O'Neal.
Harry Sturz.

Leadership Training Study Committee

Alfred Dodds (chairman).
David Morsey.
J. Paul Miller.
Raymond Thompson.
Lewis Hohenstein.

*Committee on Proposed District
Executive Secretary*

Ward Miller (chairman).
Glenn O'Neal.
John Aeby.
Lewis Hohenstein.
George Peek.

*National Fellowship Executive
Committee*

George Peek (chairman).
Glenn Miller.
Phillip Simmons.

Nominating Committee

Dennis Holliday (chairman).
Max Brenneman.
William Garber.
Robert Kliwer.
Charles Mayes.
Al Wedin.

California (continued)—

Resolutions Committee

Raymond Thompson (chairman).
Lyle Marvin.
Henry Rempel.

Committee on Moderator's Address

Lewis Hohenstein (chairman).
Charles Ashman, Jr.
Arthur Adams.
Arthur Carey.
Conway Purvis.

Committee on Rules and Order

Charles Ashman, Sr. (chairman).
John Aeby.
Glenn O'Neal.

District Boys' Work Committee

Charles Ashman, Jr. (chairman).
Dwight Reuter.
Don Grey.

District Laymen's Movement Committee

Al Wedin (chairman).
P. A. Yerian.
Dick Kelly.
Vernon Stanfield.
Waymond Richards.

Credentials Committee

Max Brenneman (chairman).
P. A. Yearian.
John Mayes.
Robert Culp.
Al Wedin.

Women's Missionary Council

President—Mrs. Victor Meyers, 95
Benson Ave., Ontario, Calif.
Vice President—Miss Isobel Fras
8112 $\frac{3}{4}$ Melrose Ave., Los Angeles
Calif.
Secretary—Mrs. L. N. Booher, 4145 Eads
14th St., Long Beach 4, Calif.
Assistant Secretary—Mrs. Florence
Hastings, 3982 Shirley Ave., Lynwood
Calif.
Treasurer—Mrs. Hazel Kelly, 612
Philadelphia, Whittier, Calif.

California (continued)—

Cooperating Churches

Alhambra—Grace Brethren Community Church.
 Anaheim—Carson Avenue Brethren.
 Claremont—Cherry Valley Brethren.
 Colton—Bell Brethren.
 Fontana—First Brethren.
 Fullerton—Grace Brethren.
 Glendale—First Brethren.
 Inglewood—First Brethren.
 La Crescenta—Mountain Brethren.
 Lancaster—First Brethren.
 Long Beach—First Brethren.
 Long Beach—North Long Beach Brethren.
 Long Beach—Los Altos Brethren.
 Los Angeles—Community Brethren.
 Merced—McHenry Avenue Grace Brethren.
 Merced—La Loma Grace Brethren.
 Monterey Vista—Community Brethren.
 Norwalk—Norwalk Brethren.
 Paramount—Paramount Brethren.
 Phoenix, Ariz.—First Brethren.
 Pomona—Rialto Brethren.
 San Diego—First Brethren.
 San Bernardino—Grace Brethren.
 San Jose—The Brethren Church.
 San Juan Capistrano—First Brethren.
 San Gabriel—First Brethren.
 San Pasadenia—Fremont Avenue Brethren.
 Temple City—Temple City Brethren.
 Temple City—First Brethren.
 West Covina—West Covina Brethren.
 West Covina—Community Brethren.
 West Covina—First Brethren.

West Fellowship of Brethren Churches

Executive Committee

Moderator—Rev. Wm. H. Schaffer, 215 Arthur St., Kittanning, Pa.
 Moderator—Rev. Ward Tressler, 25 Seventh Ave., Altoona (Juniata), Pa.
 Secretary—Rev. Fred Wm. Walter, R. R. Kittanning, Pa.

East (continued)—

Assistant Secretary—Mrs. Fred Wm. Walter, R. R. 4, Kittanning, Pa.
 Treasurer—Rev. Sheldon W. Snyder, 609 26th St., Altoona, Pa.
 Statistician—Mr. Richard Beach, 223 E. 1st Ave., Altoona, Pa.
 Members at Large—Rev. J. L. Gingrich, Leamersville, Pa.; Rev. Gerald Teeter, Martinsburg, Pa.

Committee on Committees

Stanley F. Hauser.
 Wm. H. Schaffer.
 Gerald Teeter.

National Executive Committee

Ralph Burns.
 Clair Gartland.

Credential Committee

Kenneth Wilt.
 Stanley F. Hauser.
 Fred Bentz.

Resolution Committee

Gerald Teeter.
 Mrs. Raymond Anthony.
 Mrs. Wm. Schaffer.

Rules and Organization Committee

J. L. Gingrich.
 J. Ward Tressler.
 Homer Lingenfelter.

Auditing Committee

Frederick Crawford.
 Kenneth E. Wilt.
 Grover Snyder.

Committee on Evangelism

Fred Wm. Walter.
 Wm. H. Schaffer.
 J. Ward Tressler.

Youth Committee

Clair W. Gartland ('59).
 Ralph S. Burns ('59).
 Wm. A. Byers ('58).
 J. Ward Tressler ('58).
 Gerald W. Teeter ('57).

East (continued)—*Ministerial Examining Board*

Wm. H. Schaffer, chairman ('57).
 Ralph S. Burns, secretary ('58).
 J. L. Gingrich ('59).

Moderator's Address Committee

Stanley F. Hauser.
 Mrs. Blair Dick.
 Mr. Delbert Baker.

District Mission Board

President—Homer Lingenfelter.
 Vice President—Fred Wm. Walter.
 Secretary—Treasurer—Wm. H. Schaffer.
 Assistant Secretary—Treasurer—Kenneth E. Wilt.

The Board is composed of all the active pastors and the following laymen—one from each congregation:

Altoona, Pa.—L. S. Strombaugh.
 Altoona (Juniata), Pa.—C. C. Walter.
 Conemaugh, Pa.—Grover Snyder.
 Conemaugh, Pa. (Mundy's Corner),—
 Jack Griffith.
 Conemaugh (Singer Hill), Pa.—Warren Smith.
 Everett, Pa.—Richard Crawford.
 Hopewell, Pa.—Robert Gates.
 Johnstown, Pa.—H. W. Nowag.
 Johnstown (Riverside), Pa.—William Lint.
 Kittanning, Pa.—Robert Hooks.
 Kittanning (North Buffalo), Pa.—Ed. Bowser Sr.
 Leamersville, Pa.—Frank Bowser.
 Martinsburg, Pa.—Harry Replogle.

District Ministerium

President—Gerald W. Teeter.
 Vice President—J. Ward Tressler.
 Secretary—Kenneth E. Wilt.
 Assistant Secretary—Ralph S. Burns.
District Brethren Boys Club
 President—Robert Moeller, 1027 Franklin St., Johnstown, Pa.

District Laymen

Richard Beach, 223 E. 1st. Ave., Altoona, Pa.

East (continued)—*Cooperating Churches*

Altoona, Pa.—First Brethren.
 Altoona, Pa. (Juniata)—Grace Brethren.
 Conemaugh, Pa.—Conemaugh Brethren.
 Conemaugh, Pa.—Pike Brethren.
 Conemaugh, Pa.—Singer Hill Grace Brethren.
 Everett, Pa.—First Brethren.
 Hollidaysburg, Pa.—Vicksburg Brethren.
 Hopewell, Pa.—Grace Brethren.
 Johnstown, Pa.—First Brethren.
 Johnstown (Riverside), Pa.—Riverside Brethren.
 Kittanning, Pa.—First Brethren.
 Kittanning, Pa.—North Buffalo Brethren.
 Leamersville, Pa.—Leamersville Brethren.
 Martinsburg, Pa.—First Brethren.

Sisterhood of Mary and Martha

President—Sally Leonard, Box 266, R. 1, Nanty Glo, Pa.
 Vice President—Marina Christos, Kittanning, Pa.
 Secretary—Wilda Bentz, Box 198, R. 4, Johnstown, Pa.
 Bandage Secretary—Sandra Harbauer, Johnstown, Pa.
 Junior Representative—Darlene Auker, Altoona, Pa.
 Pianist—Dorothy Buzzard, R. R. 1, Everett, Pa.
 Patroness—Mrs. Ralph Burns, 217 Maple Ave., Altoona, Pa.
 Assistant Patroness—Mrs. Clair Gartland, R. R. 1, Conemaugh, Pa.

Women's Missionary Council

President—Mrs. Ida Mae Anthony, 108 Main St., Conemaugh, Pa.
 Vice President—Mrs. William Schaff, 215 Arthur St., Kittanning, Pa.
 Secretary—Mrs. Clair Gartland, R. R. 1, Conemaugh, Pa.
 Assistant Secretary—Mrs. Kenneth W. R. R. 1, Conemaugh, Pa.
 Treasurer—Mrs. J. Ward Tressler, 107 Seventh Ave., Altoona (Juniata), Pa.
 Assistant Treasurer—Mrs. Stanley Hauser, 115 Oak St., Conemaugh, Pa.

Indiana Fellowship of Brethren Churches

The district conference next year will be held at Fort Wayne, Ind., April 29, through May 2, 1957.

Executive Committee

—Scott Weaver.
—Mod.—Russell Ogden.
—Mrs. Edward Byrne, Jr., 4872
—Camie Dr. (Royal Oak Addition) Fort
Wayne, Ind.
—Sec.—Mrs. Olive Deloe, 203 W.
Woodland, Fort Wayne, Ind.
—Frank Poland, Winona Lake,
Ind.
—Lowell Hoyt.
—Members at Large—Tom Julien, Everett
Ind.

Committee on Committees

—Howard Clark.
—Norman Koontz.
—Gehman.

National Conference Executive Committee

—Gold Etling.
—Gold Kriegbaum.

Rules and Organization Committee

—Tom Julien.
—Frank Malles.
—Lowell Hoyt.

Auditing Committee

—Gold Etling.
—E Schoettler.
—Gehman.

Resolutions Committee

—Norman Hein.
—Don Spangler.
—Jesse Deloe.

Moderator's Address Committee

—Russell Ogden.
—Jesse Liechty.
—Howard Clark.

District Youth Committee

—Russell Ogden.
—Gehman.
—Scott Weaver.

Indiana (continued)—

Ministerial Examining Board

All ordained pastors of the Fellowship.

District Mission Board

All ordained pastors of the Fellowship;
also three laymen:
Frank Poland.
I. Wesley Miller.
Robert Irvin.

Women's Missionary Council

Pres.—Mrs. Robert Boone, 603 Kins-
moor Ave., Fort Wayne, Ind.
Vice Pres.—Mrs. Homer Hanna, Bring-
hurst, Ind.
Sec.—Mrs. Willard Secaurer, 1039 Tay-
lor, Elkhart, Ind.
Asst. Sec.—Mrs. Ben Zimmerman, R. R.
1, Warsaw, Ind.
Treas.—Mrs. Oren Taylor, R. R. 3, War-
saw, Ind.
Asst. Treas.—Mrs. Herman Hein, R. R.
2, Goshen, Ind.
Prayer Chmn.—Mrs. Sellers, Sharpsville,
Ind.

Sisterhood of Mary and Martha

Pres.—Joyce Stayer.
Vice Pres.—Judy Boyer.
Sec.—Janet Boyer.
Asst. Sec.—Mary Ellen Bolinger.
Treas.—Claudette Ellis.
Asst. Treas.—Peggy Malles.
Bandage Sec.—Alice Keffer.
Lit. Sec.—Joyce Ashman.
Jr. Rep.—Linda Weaver.
Patroness—Mrs. Harold Etling.
Asst. Patroness—Mrs. Scott Weaver.

Cooperating Churches

Berne, Ind.—Bethel Brethren.
Clay City, Ind.—First Brethren.
Elkhart, Ind.—Grace Brethren.
Flora, Ind.—Grace Brethren.
Fort Wayne, Ind.—First Brethren.
Fort Wayne, Ind.—Second Brethren.
Goshen, Ind.—Grace Brethren.
Leesburg, Ind.—Leesburg Brethren.
Osceola, Ind.—Bethel Brethren.
Peru, Ind.—Peru Brethren.
Sharpsville, Ind.—Grace Brethren.

Indiana (continued)—

Sidney, Ind.—Sidney Brethren.
 South Bend, Ind.—Ireland Road Brethren.
 Wheaton, Ill.—Grace Brethren.
 Winona Lake, Ind.—Winona Lake Brethren.

Iowa District Conference of Brethren Churches

Place of next meeting: Leon Brethren Church, Leon, Iowa. Time: June 27-29, 1957.

Mod.—R. Ronald Robinson.
 Vice Mod.—Arthur D. Cashman.
 Sec.—Cleve Miller.
 Treas.—Richard Grant.
 Stat.—Mrs. Wilma Myers.
 National Fellowship Exec. Comm.—Richard DeArmey.
 Camp Dir.—True L. Hunt.

District Missions Board

Chmn.—Richard DeArmey.
 Sec.—Clarence Lackey.
 Fin. Sec.—Richard Grant.
 Treas.—Elmer Hocken.
 Gordon Carter ('57).
 Ray Andrew ('57).
 Douglas Rogers ('58).
 Elmer Hocken ('59).
 William Faas ('59).
 Acting pastors of the district.

Ministerial Examining Board

Chmn.—Richard DeArmey.
 Vice Chmn.—Richard Grant.
 Sec.—Raymond Kettell.

Women's Missionary Council

Pres.—Mrs. Arthur D. Cashman, Dallas Center.
 Vice Pres.—Mrs. Vernon Schrock, 1421 Hawthorne St., Waterloo.
 Sec.—Mrs. Glenn Hoover, Dallas Center.
 Treas.—Mrs. Lee Dice, 1037, 20th St., Cedar Rapids.
 Prayer Chmn.—Mrs. Richard Grant, 4915 Lakeside Dr., Cedar Rapids.
 Stat.—Mrs. E. J. Schrock, Waterloo.

Iowa (continued)—

SMM Patroness—Mrs. Lloyd Weng Minburn.

Cooperating Churches and Pastors

Cedar Rapids—Richard Grant.
 Dallas Center—Arthur Cashman.
 Davenport—
 Garwin—Raymond Kettell.
 Leon—R. Ronald Robinson.
 North English—Clarence Lackey.
 Waterloo—Richard DeArmey.

Credentials Committee

True Hunt.
 Clarence Lackey.

Committee on Committees

Raymond Kettell.
 Richard DeArmey.

Committee on Moderator's Address

Arthur D. Cashman.
 Irvin Lortz.
 Mrs. Ray Andrew.

Resolutions Committee

R. Ronald Robinson.
 True Hunt.
 Cleve Miller.

Auditing Committee

Clarence Lackey.
 Mrs. William Faas.

Michigan District Conference of Brethren Churches

The 1957 conference will be held at the Grace Brethren Church, Berrien Springs, Michigan.

Executive Committee

Mod.—Gilbert Hawkins.
 Vice Mod.—Homer Miller.
 Sec.—Richard Jackson, Jr.
 Treas.—Henry DeRuyver, Berrien Springs.
 Stat.—Mrs. Martin Hauch, New Troy.
 Members-at-Large—Walter Brown, D. Thompson.
 National Fellowship Exec. Comm.—Richard Jackson, Jr.

Michigan (continued)—

Ministerial Examining Board

Chmn.—Earl Funderburg.
Sec.—Richard Jackson, Jr.

Youth Committee

Chmn.—Earl Funderburg ('59).
Sec.—Richard Jackson, Jr. ('58).
Treas.—Homer Miller ('57).

District Mission Board Executive Committee

Chmn.—Richard Jackson, Jr.
Sec.—Homer Miller.
Treas.—Walter Brovant.

Women's Missionary Council

Chmn.—Mrs. Walter Brovant, Lake Odessa.
Sec. Pres.—Mrs. Earl Funderburg, Ozark.
Treas.—Mrs. George Miner, Lake Odessa.
Treas. Chmn.—Mrs. Gilbert Hawkins.

Cooperating Churches

Calvary Brethren.
Hagerstown Springs—Grace Brethren.
Lake Odessa—Grace Brethren.
New Troy—New Troy Brethren.
Ozark—Grace Brethren.

Mid-Atlantic Fellowship of Brethren Churches

The conference will be held in the Grace Brethren Church, Hagerstown, Md., May 13-15, 1957.

Executive Committee

Chmn.—Earle E. Peer.
Sec. Mod.—William Gray.
Sec.—J. Edw. Cordell, Jr., Wayne Building, Waynesboro, Pa.
Asst. Sec.—Wilbur S. Bostetter, 15 Glen-side Ave., Hagerstown, Md.
Treas.—John M. Stillwell, Sr., 2122 Minnesota Ave., S. E., Washington 20, D. C.
Sec. at.—Jack Peters.
National Fellowship Exec. Comm.—Earle E. Peer.

Mid-Atlantic (continued)—

Committee on Committees

Earle E. Peer.
Paul E. Dick.
James G. Dixon.

Resolutions Committee

Paul E. Dick.
Jack Peters.
Richard T. Saunders.

Youth Committee

James G. Dixon.
Earle E. Peer.
Paul E. Dick.

Credentials Committee

William Gray.
Hubert G. Finfrock.
Roy F. Myers.

Committee on Moderator's Address

Russell H. Weber.
Floyd Hartman.
Lester Kisner.

Powell's Fort Camp Representative

Paul E. Dick.

Ministerial Examining Board

All regular ordained pastors of the District.

District Ministerium

Pres.—James G. Dixon.
Vice Pres.—Russell H. Weber.
Sec.—Treas.—Earle E. Peer.

District Mission Board

Pres.—Paul E. Dick.
Vice Pres.—William Gray.
Sec.—Russell H. Weber.
Asst. Sec.—Jack Peters.
Treas.—Roy F. Myers, 2718 Terrace Road S. E., Washington 20, D. C.

Cooperating Churches

Alexandria, Va.—Commonwealth Avenue Brethren.
Hagerstown, Md.—Calvary Brethren.
Hagerstown, Md.—Grace Brethren.
Martinsburg, W. Va.—Rosemont Brethren.
Pond Bank (Chambersburg, Pa.)—Grace Brethren.

Mid-Atlantic (continued)—

Seven Fountains, Va.—Trinity Brethren.
 Washington, D. C.—First Brethren.
 Waynesboro, Pa.—First Brethren.
 Winchester, Va.—First Brethren.

Midwest District of Brethren Churches

The next conference will be held at Camp Id-ra-ha-je, Denver, Colo., June 7-9, 1957.

Executive Committee

Mod.—Russell West, 3004 S. Colorado Blvd., Denver, Colo.
 Vice Mod.—Dayton Cundiff.
 Sec.—Jake Maestas, Box 134, Taos, N. Mex.
 Treas.—Carl Bates, 1115 S. Dale, Denver, Colo.
 Stat.—Russell Williams.
 National Fellowship Exec. Comm.—Russell West.

District Mission Board

Chmn.—Sam Horney.
 Treas.—Harold Inman, Stamford, Nebr.
 Russell West.

Ministerial Examining Board

Sam Horney.
 Russell Williams.
 Tom Inman.

District Ministerium

Chmn.—Dayton Cundiff.
 Sec.—Jake Maestas.

Young People's Camp Committee

Sam Horney ('59).
 Ralph Peterson ('58).
 Dayton Cundiff ('57).
 Russell West ('57).

Women's Missionary Council

Pres.—Mrs. Dayton Cundiff, Beaver City, Nebr.
 Vice Pres.—Mrs. Carl Bates, 1165 S. Dale, Denver, Colo.
 Sec.—Treas.—Mrs. Ernest Gonzales, Box 894, Taos, N. Mex.

Midwest (continued)—

SMM Patroness—Mrs. Thomas Inman, 590 S. Dale, Denver, Colo.
 Asst. Patroness—Mrs. Sam Horney, Box 1531, Taos, N. Mex.
 Child Evangelism Chmn.—Mrs. Nina Turner, Portis, Kan.
 Prayer Chmn.—Mrs. M. J. Davis, 284 West Kentucky, Denver, Colo.
 Sisterhood of Mary and Martha Pres.—Coleen Mitchell, Box 8213, Denver 19, Colo.
 Vice Pres.—Dixie Schadle, 525 E. Ellicott, Denver 19, Colo.
 Sec.—Treas.—Gail Cass, Beaver City, Nebr.
 Bandage Sec.—Lana Hall, Beaver City, Nebr.
 Lit. Sec.—Marilyn Gravelle, 1639 Western Ave., Cheyenne, Wyo.

Laymen's Fellowship

Pres.—Harold Inman, Stamford, Nebr.
 Vice Pres.—Carl Bates, 1165 S. Dale, Denver, Colo.
 Sec.—Treas.—Amarante Romero, Box 7, Ranchos de Taos, N. Mex.

Cooperating Churches

Albuquerque, N. Mex.—Albuquerque Brethren.
 Arroyo Hondo, N. Mex.—Arroyo Hondo Brethren.
 Beaver City, Nebr.—Grace Brethren.
 Cheyenne, Wyo.—First Brethren.
 Ranchos de Taos, N. Mex.—Cordillera Brethren.
 Denver, Colo.—Grace Brethren.
 Portis, Kans.—First Brethren.
 Taos, N. Mex.—Cañon Brethren.

Northern Atlantic Fellowship of Brethren Churches

The next conference is to be held in the Grace Brethren Church, York Pa., starting Tuesday evening, May 14, and ending Friday evening, May 17, 1957.

Executive Committee

Mod.—Conard Sandy.
 Vice Mod.—William Male.
 Sec.—Robert D. Crees.
 Asst. Sec.—Miss Rena G. Bauer, 1240

Northern Atlantic (continued)—

Alcott St., Philadelphia 49, Pa.
 Sec.—John Kauffman, R. R. 1, Box
 405, Harrisburg, Pa.
 At.—John Neely.
 National Fellowship Exec. Comm.—Con-
 ard Sandy.

Credential Committee

William Male.
 William Hetrick.
 C. Saufley.

Resolutions Committee

Bert Markley.
 Gene Miller.
 n Humbert.

Young People's Committee

n Neely.
 William Male.

Ministerial Examining Board

regular pastors of the district.

District Mission Board

es.—Robert D. Crees.
 ce Pres.—William Male.
 c.—John Neely.
 as.—Evard Schuder, 513 Tilghman
 St., Allentown, Pa.

District Ministerium

es.—Herman Koontz.
 ce Pres.—Robert Markley.
 c.—Treas.—Conard Sandy.

Cooperating Churches

entown, Pa.—First Brethren.
 rrisburg, Pa.—Melrose Gardens
 Brethren.
 thoro, Pa.—Suburban Brethren.
 myra, Pa.—Grace Brethren.
 ladelphia, Pa.—First Brethren.
 ladelphia, Pa.—Third Brethren.
 rk, Pa.—Grace Brethren.

**Northern Ohio District Fellowship of
 Brethren Churches**

Executive Committee and Officers

d—Neil Beery.
 e Mod.—John Dilling.

Northern Ohio (continued)—

Sec.—Treas.—Robert Cessna.
 Host Pastor—

Asst. Sec.—Treas.—Clair Brubaker.
 Stat.—Bernard Schneider.
 Asst. Stat.—Galen Lingenfelter.

Credential Committee

John Dilling (chairman).
 Wesley Haller.
 Charles Turner.
 Forest Lance.
 William Johnson.

Committee on Committees

Leon Myers (chairman).
 James Cook.
 Gordon Bracker.

Youth Committee

Chmn.—Wesley Haller.
 Sec.—Edwin Cashman.
 Treas.—Ora Lance.
 Robert Holmes.
 Richard Holmes.

National Fellowship Exec. Comm.

Miles Taber.
 Raymond Gingrich, Sr.

Committee on Moderator's Address

Charles Turner (chairman).
 Robert Cessna.
 Mrs. Miles Taber.

Committee on Resolutions

Bernard Schneider (chairman).
 Wesley Haller.
 Gene Witzky.

Committee on Rules and Organization

Kenneth Ashman (chairman).
 Leon Myers.
 Gordon Bracker.

Trustee

Paul Arnold.

District Mission Board

All pastors and one layman from each
 church.
 Pres.—Gordon Bracker.
 Sec.—Treas.—Wesley Haller.

Northern Ohio (continued)—*District Ministerial Examining Board*

All active ordained pastor of the district. Officers are the same as the ministerium.

District Ministerium

Pres.—Kenneth Ashman.
Vice Pres.—Clair Brubaker.
Sec.-Treas.—Wesley Haller.
Asst. Sec.-Treas.—Gene Witzky.

Northern Ohio District Men

Pres.—Herbert Houts, Rittman, Ohio.
Vice Pres.—Max Beal, R. R., Bellville, Ohio.
Sec.-Treas.—Donald Royer, Middle branch, Ohio.
Boys' Advisor—Ivan Amstutz, R. R., West Salem, Ohio.

Women's Missionary Council

Pres.—Mrs. Walter G. Crawford, R. R. 1, East Canton, Ohio.
Vice Pres.—Mrs. William Johnson, Danville, Ohio.
Sec.—Mrs. Mary Young, 1031 Rex Ave., Canton, Ohio.
Treas.—Mrs. Helen Smith, Cuyahoga Falls, Ohio.
Prayer Chmn.—Mrs. M. L. Myers, 87 Ansel Ave., Akron, Ohio.

Sisterhood of Mary and Martha

Pres.—Miss Kathy Ripple, 516 Fritsch Ave., Akron 12, Ohio.
Sec.-Treas.—Carolyn Hoover, R. R., Rittman, Ohio.
Bandage Sec.—Carol An Ashman, 205 Ihrig Ave., Wooster, Ohio.
Patroness—Mrs. Ernest Coast, 345 Pauline Ave., Akron 12, Ohio.

Cooperating Churches

Akron—First Brethren.
Ankenytown—First Brethren.
Ashland—Grace Brethren.
Canton—First Brethren.
Cleveland—First Brethren.
Cuyahoga Falls—Grace Brethren.
Danville—Danville Brethren.
Elyria—Grace Brethren.

Northern Ohio (Continued)—

Findlay—Findlay Brethren.
Fremont—Grace Brethren.
Fremont—Brethren Chapel (Colored).
Homerville—West Homer Brethren.
Mansfield—Grace Brethren.
Mansfield—Woodville Grace Brethren.
Middlebranch—First Brethren.
Rittman—First Brethren.
Sterling—First Brethren.
Wooster—First Brethren.

Northwest Fellowship of Brethren Churches

The district conference for the 1934 will be held April 30-May 3 at Harborside, Wash.

Executive Committee

Mod.—Glen Welborn.
Vice Mod.—Henry Dalke.
Sec.—Donald Farner.
Treas.—R. J. McConahay, 3119 E. 8th St., Seattle 5, Wash.
Stat.—Mrs. Francis Wattenbarger, Morton, Wash.
Members-at-Large — Fred O'Neal, Sunnyside, Wash.; Frank Stocks, 5803 Tieton Drive, Yakima, Wash.
The executive committee also includes all pastors of the district.

National Fellowship Exec. Committee
Thomas E. Hammers.

Credential Committee

Henry Dalke (chairman).
Burdette Fisher.
Fred O'Neal.

District Mission Board

All pastors of the district and one other representative from each church.

Ministerial Examining Board

All pastors of the district and two other representatives from the church of record appearing for examination.

Women's Missionary Council

Pres.—Mrs. Thomas Hammers, 6242 3rd Ave. N.E., Seattle 15, Wash.

Northwest (continued)—

ce Pres.—Mrs. Harold Painter, 719 Franklin Ave., Sunnyside, Wash.
c.—Mrs. Ernest Morrell, R. R. 3, Box 290, Wapato, Wash.
st. Sec.—Mrs. Dale Teneyke, R. R. 2, Prosser, Wash.
n. Sec.—Treas.—Mrs. Donald Davis, 2515 Knox Butte Rd., Albany, Ore.
ayer Chmn.—Mrs. Jesse Hall, 715 Chelan Ave., Spokane, Wash.
M Patroness—Mrs. Wesley Stover, 105 Oak St., Union Gap, Wash.
st. SMM Patroness—Mrs. Ruth Barlow, 815 S. 13th St., Sunnyside, Wash.

Cooperating Churches

bany, Ore.—Grace Brethren.
randview, Wash.—Grace Brethren.
rrah, Wash.—Harrah Brethren.
rtland, Ore.—Grace Brethren.
attle, Wash.—View Ridge Brethren.
okane, Wash.—First Brethren.
nnyside, Wash.—Grace Brethren.
kima, Wash.—Grace Brethren.

Southeast Fellowship of Brethren Churches

The 1957 conference will be held at the Washington Heights Brethren Church, Roanoke, Va., June 24-26, 1957.

Executive Committee

od.—William E. Howard.
ce Mod.—Vernon J. Harris.
c.—Frank W. Campbell, R. R. 4, Box 172, Salem, Va.
reas.—Thomas J. Craghead.
ost Pastor—Vernon J. Harris.

Other Officers

st. Sec.—Paul L. Mohler.
at.—B. H. Conner, 4131 Vermont Ave., N. W., Roanoke, Va.

National Fellowship Exec. Committee

Edward Lewis.
Ralph J. Colburn.

District Trustees

M. Coffey ('59).

Southeast (continued)—

M. M. Teague ('57).
B. H. Conner ('58).

Committee on Committees

Ralph J. Colburn (chairman).
Myra J. Conner.
Mrs. O. R. Keith.

Committee on Moderator's Address

Dean Risser (chairman).
Mrs. Ralph Armentrout.
S. M. Coffey.

Committee on Resolutions

Edward Lewis (chairman).
Paul L. Mohler.
B. H. Conner.

Committee on Credentials

Harold Arrington (chairman).
Mrs. Troy Hall.
Mrs. Paul L. Mohler.

Committee on Youth Work

Vernon J. Harris (chairman).
Dean Risser.
William E. Howard.

Constitution Committee

Vernon J. Harris (chairman).
K. E. Richardson.
S. M. Coffey.

District Insurance Chairman

Harold Arrington.

District Ministerium

Chmn.—Dean Risser.
Asst. Chmn.—Vernon J. Harris.
Sec.—William E. Howard.
Asst. Sec.—A. Harold Arrington.

District Mission Board

Chmn.—Edward Lewis.
Vice Chmn.—Harold Arrington.
Sec.-Treas.—B. H. Conner.

District Mission Board Lay Members

M. M. Teague.
George Donahue.
C. W. Cook.
Charlie Hall.
Andrew Curtis.

Southeast (continued)—

Ralph Armentrout.
Dewey Reed.
S. M. Coffey.
B. H. Conner.

Brethren Youth Fellowship

Pres.—Macy L. Dodson, R. R. 4, Box 306,
Salem, Va.
Vice Pres.—Virginia Craghead, Covington, Va.
Sec.—Patricia Catron, 630 Arbutus Ave.,
S. E., Roanoke, Va.
Treas.—Robert Johnson, 813 Day Ave.,
S. W., Roanoke, Va.

Sisterhood of Mary and Martha

Pres.—Helen Broyles, R. R. 2, Limestone, Tenn.
Vice Pres.—Pat Turner, Parrish Court,
Covington, Va.
Sec.-Treas.—Marie Garman, R. R. 1,
Box 158, Hollins, Va.
Asst. Sec.-Treas.—Cora Belle Forley, R.
R. 1, Riner, Va.
Jr. Rep.—Ramah Lee Harris, 1220 Lafayette Blvd., N. W., Roanoke, Va.
Bandage Sec.—Rebecca Mohler, Parrish Court, Covington, Va.
Lit. Sec.—Joyce Hefton—Fleetwood Ave., S. W., Roanoke, Va.
Patroness—Mrs. Paul L. Mohler, Parrish Court, Covington, Va.
Asst. Patroness—Mrs. Ralph Armentrout, Telford, Tenn.

Women's Missionary Council

Pres.—Mrs. B. V. Craghead, R. R. 6,
Covington, Va.
Vice Pres.—Mrs. R. A. Greig, 2502, 10th St., N. W., Roanoke, Va.
Sec.-Treas.—Mrs. S. H. Henry, R. R. 1,
Limestone, Tenn.

Laymen's Fellowship

Pres.—G. W. Hall, R. R. 2, Boones Mill, Va.
Vice Pres.—W. K. Jefferson, 3522 Greenland Ave., N. W., Roanoke, Va.
Sec.-Treas.—Joe C. Smith, 1210 Ray Rd., S. E., Roanoke, Va.
Asst. Sec.-Treas.—C. B. Shafer, R. R. 8, Roanoke, Va.

Southeast (continued)—*Cooperating Churches*

Buena Vista, Va.—First Brethren.
Covington, Va.—First Brethren.
Fort Lauderdale, Fla.—Grace Brethren.
Hollins, Va.—Patterson Memorial.
Johnson City, Tenn.—Johnson City Brethren.
Limestone, Tenn.—Vernon Brethren.
Radford, Va.—Fairlawn Brethren.
Riner, Va.—Grace Brethren.
Roanoke, Va.—Boone's Chapel.
Roanoke, Va.—Clearbrook Brethren.
Roanoke, Va.—Ghent Brethren.
Roanoke, Va.—Garden City Brethren.
Roanoke, Va.—Washington Heights Brethren.
Virginia Beach, Va.—Grace Brethren.

Southern Ohio District Conference of Brethren Churches

The 1957 conference will be held at the First Brethren Church, Dayton, Ohio. (Dates to be determined later.)

Mod.—Russell Ward.
Vice Mod.—Herbert Edwards.
Sec.—Clair Brickel.
Asst. Sec.—Mrs. Caleb Zimmerman.
Treasurer—Roy Kinsey.
Stat.—Caleb Zimmerman.
Members at Large—Warren Craig, Earl Diehl.
National Fellowship Exec. Comm.—Clair Brickel, James Young.
Host Pastor—William Steffler.

Committee on Committees

Charles Gantt.
Russell Ward.
Roy Kinsey.

District Ministerium

Chmn.—C. S. Zimmerman.
Vice Chmn.—Randall Rossman.
Sec.-Treas.—Clair Brickel.
Asst. Sec.-Treas.—Charles Gantt.

Ministerial Examining Board

The Ministerial Examining Board shall be composed of all regularly ordained

Southern Ohio (continued)—

Elders in good standing who are pastors of churches within the district.

Chmn.—C. S. Zimmerman.

Sec.—William A. Steffler.

District Mission Board

Chmn.—William Steffler.

Sec. Chmn.—Roy Kinsey.

Sec.—Treas.—Clair Brickel.

The board is composed of all active pastors in the district, together with three selected laymen:

Roy Kinsey.

Walter Hoyt.

Roy Hodson.

District Youth Committee

Chmn.—Clair Brickel.

Sec. Chmn.—C. S. Zimmerman.

Sec.—Treas.—James Young.

Women's Missionary Council

Pres.—Mrs. John Shipley, 1622 Earleham Dr., Dayton 6, Ohio.

Sec. Pres.—Mrs. Bertha Smith, 4617 Prescott Ave., Dayton 6, Ohio.

Sec.—Mrs. Clair Brickel, P. O. Box 105, Clayton, Ohio.

Asst. Sec.—Mrs. Warren Craig, 35 North Second St., Camden, Ohio.

Treas.—Mrs. L. A. Hodson, 3905 North Main St., Dayton 5, Ohio.

Southern Ohio (continued)—

Asst. Treas.—Mrs. Robert Mitchel, 2815 Hillsdale, Dayton, Ohio.

Prayer Chmn.—Mrs. Charles Shipley, 3260 Arlene Ave, Dayton 6, Ohio.

Sisterhood of Mary and Martha

Pres.—Rita Kimmel.

Vice Pres.—Mary Stoudt.

Sec.—Vivian Voiers.

Treas.—Nancy Alley.

Lit. Sec.—Pat Hartley.

Jr. Rep.—Chery Bowles.

Patroness—Mrs. Gerald Towner, 4530 Sylvan, Dayton 7, Ohio.

Asst. Patroness—Mrs. Warren Craig, 35 North Second St., Camden, Ohio.

Cooperating Churches

Camden—First Brethren.

Clayhole, Ky.—Clayhole Brethren.

Clayton—First Brethren.

Covington—First Brethren.

Dayton—First Brethren.

Dayton—Grace Brethren.

Dayton—North Riverdale Brethren.

Dayton—Patterson Park Brethren.

Dryhill, Ky.—Brethren Chapel.

Englewood—Englewood Grace Brethren.

Sinking Springs—Grace Brethren.

Troy—First Brethren.

West Alexandria—Sampleville Brethren Mission.

NATIONAL ORGANIZATIONS

The Foreign Missionary Society of the Brethren Church

Winona Lake, Ind.

Officers

President—Dr. Charles W. Mayes, 1925 E. Fifth St., Long Beach 12, Calif.

Vice President—Dr. Bernard N. Schneider, 534 Forest St., Mansfield, Ohio.

General Secretary and Editor—Dr. Russell D. Barnard, Winona Lake, Ind.

Treasurer—Dr. Homer A. Kent, Winona Lake, Ind.

Recording Secretary—Rev. Kenneth B. Ashman, 205 Ihrig Ave., Wooster, Ohio.

Assistant to the General Secretary—Rev. Clyde K. Landrum, Winona Lake, Ind.

Financial Secretary—Mr. Kenneth G. Moeller, Winona Lake, Ind.

Office Secretary—Miss Marcia Lowe, Winona Lake, Ind.

Assistant Office Secretary—Miss Evelyn Schumacher, Winona Lake, Ind.

Board of Trustees

(Term Ending 1957)

Dr. Homer A. Kent, Winona Lake, Ind.

Dr. W. A. Ogden, Winona Lake, Ind.

Dr. Bernard N. Schneider, 534 Forest St., Mansfield, Ohio.

(Term Ending 1958)

Dr. Charles W. Mayes, 1925 E. Fifth St., Long Beach 12, Calif.

Dr. Alva J. McClain, Winona Lake, Ind.

Rev. Glenn F. O'Neal, 2400 W. 85th St., Inglewood, Calif.

(Term Ending 1959)

Rev. Kenneth B. Ashman, 205 Ihrig Ave., Wooster, Ohio.

Dr. Herman W. Koontz, 1408 Dartmouth Rd., York, Pa.

Rev. Ward A. Miller, 8326 S. Vicki Dr., Whittier, Calif.

Foreign Missionary Society (cont.)—

Foreign Missionary Directory

Africa—

Balzer, Mr. and Mrs. Albert W., B. 10, Bossangoa via Bangui, French Equatorial Africa.

Beaver, Rev. and Mrs. S. Wayne, Bozoum via Bangui, French Equatorial Africa.

Bickel, Miss Florence, Bellevue Bangui, French Equatorial Africa.

Byron, Miss Grace, Mission a Bas Bozoum via Bangui, French Equatorial Africa.

Cochran, Miss Rosella, Mission a Bekoro Paoua via Bozoum via Bangui, French Equatorial Africa.

Cone, Rev. and Mrs. George E., Jr., Mission a Yaloke, Bossembele via Bangui, French Equatorial Africa.

Cripe, Miss Mary, Bozoum via Bangui, French Equatorial Africa.

Emmert, Miss Mary, Mission a Bas Bozoum via Bangui, French Equatorial Africa.

Goodman, Rev. and Mrs. Marvin L., Mission a Nzoro, Bocaranga via Bozoum via Bangui, French Equatorial Africa.

Kent, Miss Ruth, Bozoum via Bangui, French Equatorial Africa.

Kliever, Rev. and Mrs. J. P., B. P. 2, Bangui, French Equatorial Africa.

Miller, Rev. and Mrs. Donald F., Mission a Bekoro, Paoua via Bozoum via Bangui, French Equatorial Africa.

Mishler, Miss Marie, Bouca via Bangui, French Equatorial Africa.

Myers, Miss Estella, Mission a Nzoro Bocaranga via Bozoum via Bangui, French Equatorial Africa.

Samarin, Rev. and Mrs. William, Bellevue via Bossangoa via Bangui, French Equatorial Africa.

Schwartz, Miss Clara, Bellevue via Bossangoa via Bangui, French Equatorial Africa.

Foreign Missionary Society (cont.)—

heldon, Rev. and Mrs. C. B., Bossangoa via Bangui, French Equatorial Africa.

nyder, Rev. and Mrs. Roy B., Bouca via Bangui, French Equatorial Africa.

nyder, Miss Ruth, Bozoum via Bangui, French Equatorial Africa.

umey, Rev. and Mrs. Charles R., Bozoum via Bangui, French Equatorial Africa.

aber, Dr. and Mrs. Floyd W., Mission a Yaloke, Bossembele via Bangui, French Equatorial Africa.

yson, Miss Elizabeth, Mission a Yaloke, Bossembele via Bangui, French Equatorial Africa.

Argentina—

bel, Miss Bertha, Rivadavia 433, Rio Cuarto, F.C.N.G.B.M., Prov. Cordoba, Argentina, S. A.

ishop, Rev. and Mrs. Donald E., 178 Calle Reconquista, Corral de Bustos, F.C.N.G.B.M., Prov. Cordoba, Argentina, South America.

hurchill, Rev. and Mrs. Jack B., Remedios de Escalada 74, Rio Tercero, F.C.B.M., Prov. Cordoba, Argentina, S. A.

oyt, Rev. and Mrs. Solon W., Calle 31, No. 33, Don Bosco, F.C.G.R., Argentina, S. A.

Maconaghy, Rev. and Mrs. Hill, Bdo. de Irigoyen 564, Jose Marmol, F.C.N.G.R., Argentina, S. A.

Marshall, Rev. and Mrs. James B., Rivadavia 433, Rio Cuarto, F.C.N.G.B.M., Prov. Cordoba, Argentina, S. A.

Schrock, Rev. and Mrs. Lynn D., Rivadavia 433, Rio Cuarto, F.C.N.G.B.M., Prov. Cordoba, Argentina, S. A.

Sickel, Mrs. Loree, Remedios de Escalada 74, Rio Tercero, F.C.B.M., Prov. Cordoba, Argentina, S. A.

Brazil—

Altig, Rev. and Mrs. J. Keith, Caixa Postal 861, Belem, Para, Brazil.

Burk, Rev. and Mrs. Bill A., Caixa Postal 861, Belem, Para, Brazil.

Foreign Missionary Society (cont.)—

Miller, Rev. and Mrs. Edward D., Macapa, Terr. Federal do Amapa, Brazil.

Zielasko, Rev. and Mrs. John W., Caixa Postal 861, Belem, Para, Brazil.

France—

Fogle, Rev. and Mrs. P. Frederick, 86 Chemin de Vassieux, Caluire et Cuire, Rhone, France.

Hocking, Rev. and Mrs. Donald G., 112 Avenue Berthelot, Lyon, France.

Spangler, Mr. and Mrs. Donald A., Box 588, Winona Lake, Ind.

Hawaii—

Tresise, Rev. and Mrs. Foster R., 2377 E. Manoa Road, Honolulu, T. H.

Mexico—

Edmiston, Rev. and Mrs. Sibley M., Box 384, Laredo, Tex., U.S.A.

Haag, Rev. and Mrs. Walter E., 439 Sunset Lane, San Ysidro, Calif., U.S.A.

Howard, Rev. and Mrs. A. L., 406 Mary Ave., Calexico, Calif., U.S.A.

Robinson, Miss Dorothy, 439 Sunset Lane, San Ysidro, Calif., U.S.A.

Missionaries in the United States—

Dowdy, Rev. and Mrs. J. Paul, P. O. Box 104, Winona Lake, Ind.

Dunning, Rev. and Mrs. Harold L., 4723 Pepperwood Ave., Long Beach 11, Calif.

Foster, Mrs. Rose, 5337 North Front St., Philadelphia 20, Pa.

Garber, Rev. and Mrs. Martin M., c/o J. W. Rae, 209 Rowland Ave., Modesto, Calif.

Geske, Miss Edith, R. R. 3, Norfolk, Nebr.

Habegger, Miss Mary Ann, 517 West Main, Berne, Ind.

Hill, Rev. and Mrs. Robert W., 920 Fremont Ave., South Pasadena, Calif.

Jobson, Dr. and Mrs. Orville D., P. O. Box 588, Winona Lake, Ind.

Jones, Miss Gail, c/o Mrs. Wm. Bense, R. R. 1, Windber, Pa.

Kennedy, Rev. and Mrs. Lester W., P. O. Box 588, Winona Lake, Ind.

Foreign Missionary Society (cont.)—

Kennedy, Mrs. Minnie, P. O. Box 588,
Winona Lake, Ind.
Mason, Dr. and Mrs. Harold A., 724
Anderson Ave., Fort Wayne, Ind.
Munn, Miss Marybeth, Leland, Wash.
Nielsen, Miss Johanna, 1819 Pine Ave.,
Long Beach 6, Calif.
Rottler, Rev. and Mrs. Carson E., 1701
Sherman Ave., Hagerstown, Md.
Taber, Rev. and Mrs. Charles R., c/o
Harry Hanna, 1681 Walnut Ave., Win-
ter Park, Florida.
Thurston, Miss Marian, Garwin, Iowa.
Williams, Rev. and Mrs. Robert S., P. O.
Box 588, Winona Lake, Ind.

**The Brethren Home Missions Council,
Incorporated
Winona Lake, Indiana
Officiary**

President—Dr. Paul R. Bauman, Winona
Lake, Ind.
Vice President—Rev. John M. Aeby,
5729 Cloverly Ave., Temple City, Calif.
Secretary—Dr. Luther L. Grubb, Wi-
nona Lake.
Treasurer—Mr. Chester McCall, 4580
Don Felipe Dr., Los Angeles 8, Calif.
* * *
Assistant Field Secretary—Rev. Lester
E. Pifer, Winona Lake, Ind.
Office Manager—Mr. Frank J. Poland,
Winona Lake, Ind.
Financial Secretary—Mr. Elmer Tamkin,
Winona Lake, Ind.
Office Secretary—Mrs. Cashel Taylor, R.
R. 3, Warsaw, Ind.
Bookkeeper—Miss Louise Blankenship,
Winona Lake, Ind.

Board of Directors

Rev. John M. Aeby, 5729 Cloverly Ave.,
Temple City, Calif.
Dr. Paul R. Bauman, Winona Lake, Ind.
Rev. Gordon W. Bracker, 526 Howland
St., Fremont, Ohio.
Mr. Harold Bolesky, 689 Sloane Ave.,
Mansfield, Ohio.
Mr. Orlyn L. Culp, 4453 S. Lexington
Rd., Pico, Calif.

Home Missions Council (cont.)—

Rev. Paul E. Dick, 649 Berryville Av.
Winchester, Va.
Dr. Luther L. Grubb, Winona Lake, Ind.
Rev. Jesse Hall, W. 715 Chelan Av.
Spokane 17, Wash.
Rev. L. C. Hohenstein, 11472 Mines Blv.
Whittier, Calif.
Mr. Roy H. Kinsey, 1634 Pinecrest Dr.
Dayton 4, Ohio.
Mr. Chester McCall, 4580 Don Felipe Dr.
Los Angeles 8, Calif.
Mr. Foye B. Miller, Winona Lake, Ind.
Mr. Harry Shipley, 60 W. Oak St., W.
Alexandria, Ohio.
Mr. Edison K. Yoder, 3860 Wales Dr.
Dayton 5, Ohio.

**FINANCIAL STATEMENT
June 30, 1956**

Assets—	
Cash, Checking Account	\$26,664
Cash, Savings Account	2,195
Petty Cash	25
Loans Receivable	17,466
U. S. War Bonds	290
Annuity Funds Invested	57,960
Advances Receivable	4,910
Deferred Hospitalization Insurance	127
Transportation Equipment	7,000
Prepaid Rent	558
Total	117,193
Liabilities—	
Loans Payable	\$9,352
Accrued Withholding Tax	52
Accrued Social Security Tax	31
Accountabilities—	
Annuities	58,200
Net Worth	
Surplus Account	49,557
Total	117,193

**BRETHREN INVESTMENT FOUNDATION,
INCORPORATED**

The Brethren Investment Foundation is
the same officary as the Brethren Home
Missions Council, Inc., Winona Lake, Ind.

**FINANCIAL STATEMENT
June 30, 1956**

Assets—	
Cash in Lake City Bank	\$17,544
Notes Receivable	737,859
Office Equipment	2,826
Total Assets	758,231
Surplus	4,014
	762,245
Liabilities—	
Loans Payable	\$750,676
Savings Accounts	11,569
	762,245

Home Mission Directory

Anaheim, Calif.—Pastor, Rev. Harold
Dunning, 4723 Pepperwood Ave., Los
Beach 11, Calif.

Home Missions Council (cont.)—

Barbee Lake, Ind.—Barbee Brethren Church. Pastor, Rev. Robert Dell, Winona Lake, Ind.

Bell, Calif.—Bell Brethren Church. Pastor, Rev. Robert Kliever, 4919 Bell Ave., Bell, Calif.

Berrien Springs, Mich.—Grace Brethren Church. Pastor, Rev. Gilbert Hawkins, R. R. 2, Box 288, Berrien Springs, Mich.

Boston, Mass.—Bible Class. Teacher, Mr. Russel Dunlap, 7 Ardmore St., Needham Heights, Mass.

Buffalo, New York—Bible Class.

Cedar Rapids, Iowa—Grace Brethren Church. Pastor, Rev. Richard Grant, 915 Lakeside Dr., N. E., Cedar Rapids, Iowa.

Cheyenne, Wyo.—First Brethren Church. Pastor, Rev. Russell L. Williams, 3450 Dover Rd., Cheyenne, Wyo.

Clayhole, Ky.—Clayhole Brethren Church. Pastor, Rev. Sewell S. Landrum, Clayhole, Ky.

Cleveland, Ohio—First Brethren Church. Pastor, Rev. Robert S. Cessna, 1099 Irene Rd., Cleveland 24, Ohio.

Columbus, Ohio—Pastor, Rev. Ralph C. Hall, 2240 Edgevale Rd., Columbus, Ohio.

Albuquerque, N. Mex.—Brethren Navajo Mission. Missionaries, Rev. and Mrs. Evan Adams, Miss Angie Garber, Miss Betty Landgraf, Mrs. Mary Baer, Mr. and Mrs. Robert Metzger, Mr. Galen Moonaw.

Des Moines, Iowa—Grace Brethren Church.

Dayton, Ohio—Grace Brethren Church. Pastor, Rev. Randall Maycumber, 4239 Oakridge Dr., Dayton 7, Ohio.

Denver, Colo.—Grace Brethren Church. Pastor, Rev. Thomas F. Inman, 590 S. Dale Ct., Denver, Colo.

Dryhill, Ky.—Brethren Chapel. Missionary, Miss Evelyn Fuqua, Dryhill, Ky.

Elyria, Ohio—Grace Brethren Church. Pastor, Rev. Galen M. Lingenfelter, 338 10th St., Elyria, Ohio.

Home Missions Council (cont.)—

Findlay, Ohio—Findlay Brethren Church. Pastor, Rev. Forest Lance, 1808 Cory Ave., Findlay, Ohio.

Fort Lauderdale, Fla.—Grace Brethren Church. Pastor, Rev. Ralph J. Colburn, 1118 N. W. 18th Ct., Fort Lauderdale, Fla.

Fort Wayne, Ind.—Second Brethren Church. Pastor, Rev. Thomas Julien, 193 Bade, New Haven, Ind.

Fremont, Ohio—Brethren Chapel. Pastor, Rev. Granville Tucker, 501 Bidwell Ave., Fremont, Ohio.

Goshen, Ind.—Grace Brethren Church. Pastor, R. Paul Miller, Sr., Box 9, Winona Lake, Ind.

Grafton, W. Va.—First Brethren Church. Pastor, Rev. Lee Crist, 45 W. St. Charles St., Grafton, W. Va.

Grandview, Wash.—First Brethren Church. Pastor, Rev. Robert Griffith, 907 W. Fifth Street, Grandview, Wash.

Hatboro, Pa.—Suburban Brethren Church. No pastor.

Johnson City, Tenn.—Johnson City Brethren Church. Pastor, Rev. Dean Risser, 404 W. Highland Rd., Johnson City, Tenn.

Johnstown, Pa.—Riverside Brethren Church. Pastor, Rev. Bruce Baker, 2309 Franklin St., Johnstown, Pa.

Kokomo, Ind.—Bible Class. Teacher, Dr. Herman A. Hoyt, Winona Lake, Ind.

La Crescenta, Calif.—Mountain Brethren Church. Pastor, David Morsey, 2435 Orange Ave., La Crescenta, Calif.

Lansing, Mich.—Grace Brethren Church. Pastor, Rev. Richard Sellers, 1129 Glenn St., Lansing, Mich.

Leon, Iowa—Leon Brethren Church. Pastor, Rev. Ronald Robinson, 408 W. 5th St., Leon, Iowa.

Long Beach, Calif.—Los Altos Brethren Church. Pastor, Rev. Wayne S. Flory, 4257 Nelsonbark, Long Beach 11, Calif.

Home Missions Council (cont.)—

- Los Angeles, Calif.—Brethren Messianic Witness. Missionaries, Rev. and Mrs. Bruce L. Button, 469 N. Kings Rd., Los Angeles 48, Calif., and Miss Isobel Fraser, 8112 $\frac{3}{4}$ Melrose Ave., Los Angeles 46, Calif.
- Mansfield, Ohio—Woodville Grace Brethren Church. Pastor, Rev. Gene Witzky, 156 Kinkel St., Mansfield, Ohio.
- Monte Vista, Calif.—Community Brethren Church. Pastor, Rev. Victor Meyers, 9520 Benson, Ontario, Calif.
- Palmyra, Pa.—Grace Brethren Church. Pastor, Rev. Robert Wm. Markley, 237 W. Cherry St., Palmyra, Pa.
- Paramount, Calif.—Paramount Brethren Church, Rev. John Mayes, 6290 Lemon, Long Beach, Calif.
- Parkersburg, W. Va.—Grace Brethren Church. Pastor, Rev. Lester O. Smitley, 855 Chestnut St., Parkersburg, W. Va.
- Phoenix, Ariz.—First Brethren Church. Pastor, Rev. Charles H. Ashman, Jr., 2727 W. Rovey Ave., Phoenix, Ariz.
- Portland, Oreg.—Grace Brethren Church. Pastor, Rev. Edward J. Peters, 12012 S. E. Boise Ave., Albany, Oreg.
- Roanoke, Va.—Washington Heights Brethren Church. Pastor, Rev. Vernon J. Harris, 1220 Lafayette Blvd., N. W., Roanoke, Va.
- San Bernardino, Calif.—Grace Brethren Church. Pastor, Rev. Lyle W. Marvin, 3160 Sierra Way, San Bernardino, Calif.
- San Diego, Calif.—First Brethren Church. Pastor, Rev. F. Archer Baum, 4476 New Jersey St., San Diego 16, Calif.
- San Jose, Calif.—The Brethren Church. Pastor, Rev. J. C. McKillen, 1954 Foxworthy Ave., San Jose, Calif.
- Seattle, Wash.—View Ridge Brethren Church. Pastor, Rev. Thomas Hammers, 6242 30th Ave., N. E., Seattle 15, Wash.

Home Missions Council (cont.)—

- South Bend, Ind.—Ireland Road Brethren Church. Pastor, Rev. Ru Ogden, 719 Osborne St., South B Ind.
- Spanish-American Missions—Rev. I. Horney, Supt.
- Albuquerque, N. Mex.—Grace Brethren Church. Pastor, Rev. Wil Ernest, 141 $\frac{1}{2}$ La Plata Rd., N. Albuquerque, N. Mex.
- Arroyo Hondo, N. Mex.—Arroyo Hondo Brethren Church. Pastor, J. Maestas.
- Ranchos De Taos, N. Mex.—Cordill Brethren Church. Pastor, T Luna, Jr., Box 711, Taos, N. M.
- Taos, N. Mex.—Canon Brethren Church. Pastor, Rev. Sam I. Horney, Box 1531, Taos, N. Mex., Mission Miss Celina Mares, Box 383, T N. Mex.
- Troy, Ohio—Grace Brethren Church. Pastor, Herman Hein.
- Virginia Beach, Va.—Bible Class.
- West Covina, Calif.—West Covina Brethren Church. Pastor, Dr. Charles Ashman, Sr., 803 S. Lolita St., V Covina, Calif.
- Wheaton, Ill.—Grace Brethren Church. Pastor, Rev. Robert Kern, 1040 G ner Ave., Wheaton, Ill.
- Winona, Minn.—Grace Brethren Church. Pastor, Rev. Glen Welborn.
- York, Pa.—Grace Brethren Church. Pastor, Dr. Herman W. Koontz, 1 Dartmouth, York, Pa.

**Grace Theological Seminary
Winona Lake, Indiana**

- President of the Seminary—Rev. Alva McClain.
- Executive Vice President—Rev. W. Ogden.
- Dean—Rev. Herman A. Hoyt.
- Vice President in Charge of Public Relations—Rev. Paul R. Bauman.
- Registrar—Rev. Homer A. Kent.
- Secretary of the Faculty—Rev. Homer A. Kent, Jr.
- President of the Board and Corporation—Rev. Paul Dick.

Grace Seminary (cont.)—

ice President—Rev. Kenneth B. Ashman.

ecretary—Rev. Lester Pifer.

reasurer—Mr. F. B. Miller.

financial Secretary—Rev. James L. Boyer.

Administrative Committee of the Faculty

ev. W. A. Ogden (chairman).

ev. Herman A. Hoyt.

ev. Homer A. Kent, Sr.

ev. Paul R. Bauman.

ev. James L. Boyer (secretary).

ev. Alva J. McClain (ex officio).

Executive Committee of the Board

ev. Paul Dick, 649 Berryville Ave., Winchester, Va.

ev. Kenneth B. Ashman, 205 Ihrig Ave., Wooster, Ohio.

ev. Lester E. Pifer, Winona Lake, Ind.

Mr. F. B. Miller, Winona Lake, Ind.

Mr. Cleve Miller, 505 Hammond Ave., Waterloo, Iowa.

ev. William Steffler, 1444 Kumler, Dayton, Ohio.

ev. Alva J. McClain, ex officio, Winona Lake, Ind.

Board of Trustees

(Term Ending 1957)

Mr. L. T. Burkett, 2100 Far Hills Ave., Dayton 9, Ohio.

ev. James G. Dixon, 3712 Carpenter St. SE., Washington 20, D. C.

ev. Lewis C. Hohenstein, 11472 E. Mines Blvd., Whittier, Calif.

ev. Charles Mayes, 1925 E. Fifth St., Long Beach 12, Calif.

Mr. Cleve Miller, 505 Hammond Ave., Waterloo, Iowa.

Mr. F. B. Miller, Winona Lake, Ind.

ev. W. A. Ogden, Winona Lake, Ind.

ev. William H. Schaffer, 215 Arthur St., Kittanning, Pa.

ev. William Steffler, 1444 Kumler, Dayton, Ohio.

(Term Ending 1958)

Mr. Harold Bolesky, 689 Sloan Ave., Mansfield, Ohio.

ev. Paul Dick, 649 Berryville Ave., Winchester, Va.

Grace Seminary (cont.)—

Mr. O. E. Hacker, 1621 Benson Dr., Dayton 6, Ohio.

Rev. Lowell Hoyt, R. R. 3, Goshen, Ind.

Rev. Clyde K. Landrum, Winona Lake, Ind.

Rev. A. L. Lynn, Ponce de Leon Hotel, Roanoke, Va.

Rev. Lester E. Pifer, Winona Lake, Ind.

Mrs. F. E. Simmons, 5100 Chevy Chase Parkway N. W., Washington, D. C.

Rev. Miles Taber, 314 Dorchester, Ashland, Ohio.

(Term Ending 1959)

Mr. Paul Arnold, West Salem, Ohio.

Rev. C. H. Ashman, Sr., 803 S. Lolita St., West Covina, Calif.

Rev. Kenneth B. Ashman, 205 Ihrig Ave., Wooster, Ohio.

Rev. Sam Horney, Box 1531 Taos, N. Mex.

Mr. James Michael, R. R. 2, Box 299, Roanoke, Va.

Mr. Carl Seitz, 980 E. Godfrey Ave., Philadelphia 24, Pa.

Rev. Phillip J. Simmons, 1805 Arbutus Ave., Chico, Calif.

Rev. Russell Weber, 835 Spruce St., Hagerstown, Md.

Rev. Russell Williams, 2607 E. 22d., Cheyenne, Wyo.

Alumni Association

President—Richard DeArmey.

Vice President—Nathan Meyer.

Treasurer—Blaine Snyder.

Alumni Secretary—John C. Whitcomb.

BALANCE SHEET—AUGUST 31, 1956

Assets—	
Cash in banks	\$15,472.89
Investments	40,205.96
School Property	406,806.79
Other Assets	68,145.86
Total Assets	530,631.50
Liabilities	
Accountabilities	67,458.30
Total Liabilities and Accountabilities	183,430.53
Net Worth Surplus	347,200.97
Total Liabilities, Accountabilities and Net Worth	
	530,631.50

In my opinion, the attached Balance Sheet and Income and Expense Statement fairly presents your financial condition at July 3, 1956 and your Income and Expenses for the period starting July 1, 1955 and ending July 31, 1956.

Claude Longfellow,
Public Accountant.

The Brethren Missionary Herald Company, Incorporated

Board of Trustees

President—Robert D. Crees ('57), 112 Godfrey Ave., Philadelphia 20, Pa.
 Vice President—Herman A. Hoyt ('57), Winona Lake, Ind.
 Secretary—William Schaffer ('59), 215 Arthur St., Kittanning, Pa.
 Assistant Secretary—True L. Hunt ('59).
 Treasurer—Ord Gehman ('59), Windsor Rd., R. R. 15, Fort Wayne, Ind.
 Member of Executive Committee—Bryson Feters ('59), Berne, Ind.
 S. W. Link ('58), 82-750 Ave. 44, Indio, Calif.
 Mark Malles ('58), 3326 S. Calhoun St., Fort Wayne, Ind.
 Robert E. A. Miller ('58) 10101 54th Ave. North., St. Petersburg, Fla.
 Thomas Hammers ('58), 6242 30th Ave. NE., Seattle 15, Wash.
 Walter A. Lepp ('57), Winona Lake, Ind.
 Arnold R. Kriegbaum, ex officio, Winona Lake, Ind.

Minutes

The annual meeting of the Brethren Missionary Herald Company, Incorporated, was called to order by Rev. R. D. Crees, president. Pray was offered by H. A. Hoyt. The financial statement with membership lists were distributed. The motion prevailed that the names as listed and the additional names read from the rostrum be voted members of this corporation with the privilege to vote in the business session, provided they are members of The Brethren Church.

The secretary reported the ballot election which resulted as follows: for a term of three years as members of the board of trustees: William H. Schaffer, B. C. Feters, Ord Gehman and True L. Hunt.

Nominations were presented for three-year terms as follows:

H. A. Hoyt—John Whitcomb
 R. D. Crees—Ralph Hall
 Gene Farrell—William Male

Missionary Herald (cont).—

The newly elected corporation officers for the coming years were announced as follows: R. D. Crees, president; Herman A. Hoyt, vice president; W. Schaffer, secretary, Ord Gehman treasurer; B. C. Feters, member large.

Motion prevailed that the financial report for the 10-month period as received by the business manager be received.

President R. D. Crees gave a brief review of the present financial status.

Executive Editor A. R. Kriegbaum extended an invitation to attend the dedication service at 4:00 p. m. Sunday.

The minutes were read and approved. Motion prevailed to adjourn.

Wm. H. Schaffer, secretary

FINANCIAL STATEMENT

July 1, 1955 to April 30, 1956 (10 months)

ASSETS		
Current Assets—		
Cash in register	\$ 20.00	
Petty Cash	20.00	
Cash in bank	3,906.59	
Accounts receivable		\$ 3,946.61
Merchandise inventory		21,391.17
Supplies on hand		914.14
Inventory—job printing supplies		2,692.14
Postage on hand		414.14
Total current assets		35,977.05
Non-Current Assets		
Real estate and building ..	\$123,364.45	
Reserve for depreciation ..	0.00	
Furniture and fixtures ...	8,587.43	
Reserve for depreciation ..	7,697.98	
Shop equipment	14,113.12	
Reserve for depreciation ..	8,321.68	
Willys truck	1,673.27	
Reserve for depreciation ..	1,673.27	
Total non-current assets		130,045.14
Total current assets (above)		35,977.05
Total assets		166,022.19

LIABILITIES AND NET WORTH

Current Liabilities—		
Accounts payable	1,926.79	
Accrued withholding tax ...	426.10	
Accrued S.S. tax	40.91	
Total current liabilities		2,393.80
Non-Current Liabilities		
Note payable—		
First Nat'l. Bank	29,472.81	
Note payable—		
Lincoln Nat'l. Bank	29,472.81	
Note payable—		
Home Miss. Council	5,000.00	
Total non-current liabilities		63,945.62
Annuities		
Bowman Annuity		1,000.00

Missionary Herald (cont).—

Net worth	98,683.85	
Total liabilities and net worth	166,023.27	
CONDENSED PROFIT AND LOSS STATEMENT		
Brethren Missionary Herald Magazine—		
Income—		
Subscriptions	\$ 14,315.64	
Operating boards	13,569.19	
	<u>27,884.83</u>	
Cost—		
Outside work	13,178.12	
Salaries	10,769.56	
Operating expense	6,477.71	
Depreciation	1,241.97	
	<u>31,667.36</u>	
Total		
Net loss	\$ 3,782.53	
Merchandise Sales—		
Income—		
Merchandise sales	67,826.74	
Cost—		
Purchases	46,504.87	
Salaries	12,279.59	
Operating expense	6,222.81	
Depreciation	1,863.69	
	<u>66,870.96</u>	
Net gain		955.78
Publication offering—		
Receipts in gifts	10,485.64	
Less: Traveling exp., postage, envelopes, etc.	<u>771.21</u>	
		9,714.43
Total income		1,516.90
Profit on sale of old building		<u>5,860.50</u>
Net gain		14,265.08

Note—The books of the Herald Company are open for inspection by any member of the Corporation.

The Board on Ministerial Relief, Inc.

Officiary

President—C. H. Ashman, Sr. ('58), West Covina, Calif.
 Vice President—Phillip J. Simmon ('58), Chico, Calif.
 Secretary-Treasurer—Russell H. Weber ('59), 835 Spruce St., Hagerstown, Md.

Board Members

Elvin Fisher ('57).
 Iron Noon ('57).
 H. Schaffer ('57).
 Homer A. Kent, Jr. ('58).
 Leonard Sandy ('59).
 Roy H. Lowery ('59).

Note: For financial report see Page 20.

The Brethren Women's Missionary Council

Theme for 1956-57—"Open Thou Mine Eyes."

WMC Officiary

President—Mrs. Kenneth Ashman, 205 Ihrig Ave., Wooster, Ohio.
 First Vice President (Projects)—Mrs. Miles Taber, 314 Dorchester St., Ashland, Ohio.
 Second Vice President (Program)—Mrs. Thomas Hammers, 6242 30th Ave., N. E., Seattle 15, Wash.
 Recording Secretary—Mrs. Lester Pifer, Box 195, Winona Lake, Ind.
 Assistant Secretary—Mrs. Scott Weaver, R. R. 2, Osceola, Ind.
 Financial Secretary - Treasurer — Mrs. Chester McCall, 4580 Don Felipe Dr., Los Angeles, Calif.
 Literature Secretary—Mrs. Jesse Deloe, 203 W. Woodland, Fort Wayne, Ind.
 Editor—Mrs. Ben Hamilton, Box 701, Winona Lake, Ind.
 Prayer Chairman—Mrs. Frank Lindower, R. R. 1, Uniontown, Ohio.
 Patroness of SMM—Mrs. H. Leslie Moore, 112 Beachley St., Meyersdale, Pa.

District Presidents

Allegheny—Mrs. H. Leslie Moore, 112 Beachley St., Meyersdale, Pa.
 California—Mrs. Victor Meyers, 9520 Benson Ave., Ontario, Calif.
 East—Mrs. Raymond Anthony, 226 Main St., Conemaugh, Pa.
 Indiana—Mrs. Robert Boone, 603 Kinsmoor Ave., Fort Wayne, Ind.
 Iowa—Mrs. Arthur Cashman, Dallas Center, Iowa.
 Michigan—Mrs. Walter Brovont, Lake Odessa, Mich.
 Mid-Atlantic—
 Midwest—Mrs. Dayton Cundiff, Beaver City, Nebr.
 Northern Atlantic—

WMC (cont.)—

Northern Ohio—Mrs. Walter Crawford,
R. R. 1, East Canton, Ohio.
Northwest—Mrs. Thomas Hammers, 6242
30th Ave. NE., Seattle 15, Wash.
Southeast—Mrs. B. V. Craghead, R. R. 6,
Covington, Va.
Southern Ohio—Mrs. John Shipley, 1622
Earlham Dr., Dayton 6, Ohio.

Number of council reporting, 171.
Number of members, 3,908.
Honorary councils in Foreign Mission
Fields, 20.

FINANCIAL REPORT FOR 1955-56

Balance, July 16, 1956 \$5,958.19

Receipts—

General Conference Offering—	
1955	\$269.55
Credential Offering—1955	155.50
Sisterhood of Mary and Martha	300.00
Gen. & Publication Offering ..	1,976.30
Home Mission Offering	3,360.49
Christian Education Offering ..	2,893.62
Foreign Missions Offering	2,940.93
Thank Offering	6,034.35
Missionary Birthday Offering ..	2,955.46
Missionary Residence Offering ..	897.50
Home Mission Special Offering ..	40.00
Foreign Mission Spec. Offering ..	417.99
Packet & Stationery Sales	4.60
Miss Emmert Hon. Check. Ret.	30.00

Total Receipts 22,276.29

Disbursements—

General Expense	\$2,906.83
Home Missions	3,360.49
Christian Education	2,893.62
Foreign Missions	2,940.93
Thank Offering	6,034.35
Missionary Birthday	2,750.00
Missionary Residence	432.59
Home Mission Special	40.00
Foreign Mission Special	417.99

Total Disbursements 21,776.80

Cash Balance July 20, 1956 6,457.68

NATIONAL WMC OBJECTIVES FOR
LOCAL COUNCILS (1956-57)1. DAILY BIBLE READING AND
STUDY:

First choice—The entire Bible in 1956-57. (Three chapters a day, five on Sunday). Each district is urged to honor those reading the Bible through by awarding an honor pin. (This is available from the Brethren Missionary Herald Co.—order David C. Cook, No. 2501A Open Bible Pin, 35 cents each or \$2.95 plus engraving charge, 15 cents apiece—initials WMC.

Second choice—Psalms, Matthew, Proverbs, John, Romans, I and II Corinthians, Galatians, Ephesians, Philippians, Colossians, I and II Thessalonians, I and II Timothy, Titus, Philemon, Hebrews, James, I and II Peter, I, II and III John, Jude, Acts.

Third choice—Bible reading of your own choosing.

2. FAMILY WORSHIP: We recommend the establishment of daily family devotions in every home. For ideas and materials contact the N.S.S.A., 542 S. Dearborn St., Chicago 5, Ill. That we begin emphasizing

WMC (cont.)—

family devotions in September and continue throughout the year.

3. PRAYER WARRIORS: Each council enlisting prayer warriors from the congregation, using the five-year Prayer Covenant Cards, adding a star each year at consecration service. We urge a special observance of the 15th of the month, using prayer helps provided by the various boards of The Brethren Church and the prayer pointers in the Missionary Herald.

4. SOUL WINNING: Our goal—every lady a witness and soul winner. Each WMC meeting should be used as another opportunity to invite the unchurched and unsaved. A systematic visitation and tract distribution program is urged, with the local tract chairman keeping a record of tracts used.

5. MONTHLY MEETINGS: A minimum of 12 devotional meetings urging the use of the Brethren WMC packets.

6. DISTRICT PROJECTS AND RALLIES: Each council taking part in the district projects and stressing attendance at the rallies as a means of promoting individual growth and enthusiasm for WMC work. Also encouraging a banner of recognition to be given at district rallies for the largest percentage present from any one council.

7. MAJOR OFFERINGS:

(1) September, October, November—Home Missions—\$3,000; send before December 10. Complete residence at Dryhill, Ky.

(2) December, January, February—Christian Education Offering—\$3,000; send before March 10; one-half, Grace Seminary to purchase student and faculty mail-box equipment and portable dictation equipment; one half, Sunday school and Youth boards to purchase an electric typewriter and projector and films to promote Sunday-school work, and literature as needed for the Youth boards.

(3) March, April, May—Foreign Missions—\$3,000; send before June 10. Five-year project—building a missionary residence at Winona Lake, and that \$3,000 be given this year.

(4) June, July, August—General and Publication Fund—\$3,000; send before September 10.

(5) Thank Offering for Brethren Jewish Missions, taken throughout the year and to be sent to the national financial secretary-treasurer by June 10. We urge the use of the synagogue banks for the penny-a-day-per-member offering. (Secure banks from the Home Missions Council.)

(6) Birthday offering to be received during the year for the support of WMC missionaries on a foreign field. Send this offering to the national financial secretary-treasurer by July 10. Birthday missionaries for 1956-57—Mrs. J. P. Kliever, Africa; Mrs. Orville Jobson, Africa; Mrs. Hill Macdonagh, Argentina; Mrs. Edward Miller, Brazil.

DISTRICT WMC OBJECTIVES (1956-57)

1. Every district represented on the national board at national conference by the president or alternate, suggesting that expenses, wholly or in part, be paid by the district.

2. A four-minute written report to be given at national board meeting and again on the conference floor. The retiring president to be responsible for the written report which will be read by the present presiding officer.

3. Each district to provide interesting material representing the work done in the past year for display at national conference. The award will be presented to the district having the most outstanding display.

WMC (cont.)—

4. Each district to select a prayer chairman who will cooperate with our national prayer chairman and encourage the prayer life of the women, the use of the five-year prayer covenant cards, and stimulate Bible study.
5. The district president promoting the organization of a WMC in every Brethren church in her district.
6. Each district to sponsor at least one project . . . said project to be cleared through the first vice president, our project chairman, to avoid duplication. Each district has the privilege of keeping the project within the district.
7. Each district contribute an annual offering to be used toward the furnishing and repair of the Foreign Missionary Residence. This offering to be sent to the national financial secretary-treasurer July 10, and to be used as the committee charge sees the need.
8. Each district president to receive the annual statistical reports and to compile the district statistical report and send it to the national recording secretary July 31.
9. Each district president to stress the importance of using the Brethren WMC program packets in the local councils to foster unity among us.
10. SMM to be given time on the WMC district conference program to demonstrate sisterhood activities. Each district president encouraging the establishment of SMM in any church not having an SMM. That each district WMC give financial assistance to their district SMM patroness to attend conference, if possible.

NATIONAL WMC RECOMMENDATIONS
(1956-57)

1. That a membership consecration service be held annually in each local council, using the original covenant card and altar system; suggesting that this service be the feature of the October meeting to which prospects for membership are invited.
2. Each local president endeavoring to attend the district meetings and National Fellowship, her council aiding in expenses at all possible.
3. That Mrs. Thomas Hammers be appointed second vice president and national devotional program chairman.
4. That Mrs. Benjamin Hamilton be our tutor.
5. That Mrs. Frank Lindower be our national prayer chairman and that we recommend the individual use of the prayer booklet, "Biblical Principles of Prayer" by Keith L. Brooks, price 25 cents. This is a question and answer course on prayer, and may be obtained from the:

American Prophetic League, Inc.
Eagle Rock Station
2727-2755 Townsend Avenue,
Los Angeles 41, California

6. That we send good usable clothing to Indians, N. Mex. (Rev. S. I. Horney, parcel post, or via express to Santa Fe, N. Mex.); and children's clothing only (up to 15 years of age) to Navajo Indian Mission (Rev. Ivan Adams, Brethren Navajo Mission, Star of Hope, Cuba, N. Mex.), and that each council be responsible for their entire expense.
7. That officers in the local councils be elected in June, installed in July, and take office at the August meeting, and that statistical reports compiled by the retiring president be in the hands of the district president by July 15.
8. That each council promote the evangelization of children, urging each individual

WMC (cont.)—

woman to assist in Sunday school, vacation Bible school, children's Bible classes, etc.

9. That the women in each council continue to show increased interest in the Sisterhood in all possible ways, such as, prayer, work projects, financial help (purchasing reading books and pennants), and a willingness to serve in an advisory capacity.

10. We continue to urge that all local and district councils show loyalty to their denomination by using Brethren talent and supporting Brethren works.

11. That a birthday remembrance be sent to foreign missionaries and their children.

12. That the local council purchase one of the following books, or the use of a book of your own choosing, to be given as a book review if desired. Books may be purchased from the Brethren Missionary Herald Company, Winona Lake, Ind. (Refer to summary review p. 561 of Brethren Missionary Herald.)

Biography: "When Iron Gates Yield," by Geoffrey Bull, \$3.

Fiction: "Rachel," by Agnes Scott Kent, \$2.

Missions: "Answered Prayer on the Mission Field," by Basil Miller, \$2.

Fiction: "Ruth Trent," by Ethel Matson, \$2.

Sisterhood of Mary and Martha

Theme—"Vessels of Honor."

Theme Verse—II Timothy 2:20-22.

Motto—"Do God's Will."

Colors—Green, Service, Martha; White, Worship, Mary.

Aim—To develop every girl to be a living testimony for her Master; to give girls in dimly lighted regions an opportunity to know Jesus Christ as their Saviour.

SMM National Officers

President—Marie Sackett, Grace College, Winona Lake, Ind. (Home: 1010 Randolph St., Waterloo, Iowa.

Vice President—Rachel Smithwick, R. R. 1, Harrah, Wash.

General Secretary—Janet Weber, 835 Spruce St., Hagerstown, Md.

Editor—Jeanette Turner, Box 716, Winona Lake, Ind. (Home: Portis, Kans.)

Treasurer—Florence Moeller, 1027 Franklin St., Johnstown, Pa.

Literature Secretary—Kathleen Ripple, 516 Fritsch, Akron 12, Ohio.

Bandage Secretary—Joyce Ashman, Winona Lake, Ind.

Patroness—Mrs. H. Leslie Moore, 112 Beachley St., Meyersdale, Pa.

Assistant Patroness—Mrs. Russell Weber, 835 Spruce St., Hagerstown, Md.

SMM (cont.)—**SMM District Presidents**

- Allegheny—Penny Edenfield, Box 258B,
R. R. 2, Uniontown, Pa.
Atlantic—Mildred Ash, Bunker Hill, W.
Va.
California—Patsy Moll, 285 Moline Ave.,
Long Beach, Calif.
East—Sally Leonard, Box 266, R. R. 1,
Nanty Glo, Pa.
Indiana—Joyce Stayer, 304 East Main
St., Flora, Ind.
Iowa—Nancy Sackett, 1010 Randolph
St., Waterloo, Iowa.
Michigan—Marsha Hulliberger, R. R.,
Lake Odessa, Mich.
Midwest—Colleen Mitchell, Box 8213,
Denver 19, Colo.
Northern Ohio—Kathleen Ripple, 516
Fritsch Ave., Akron 12, Ohio.
Northwest—Rachel Smithwick, R. R. 1,
Harrah, Wash.
Southeast—Helen Broyles, Limestone,
Tenn.
Southern Ohio—Ritta Kimmel, 194 North
Pearl St., Covington, Ohio.

JUNIOR GOALS:**Mary Goals—**

- *1. Attend at least 10 devotional meetings unless excused by the patroness using SMM material in the WMC Herald.
- *2. Memory verses required:
September—I Corinthians 5:20.
October—I John 3:22.
November—Psalm 119:18.
December—Philippians 2:14.
January—Psalm 51:10.
February—Psalm 19:14.
March—Psalm 122:1.
April—Habakkuk 2:20.
May—Matthew 5:16.
June—I Corinthians 10:31.
July—Proverbs 18:24a.
August—Proverbs 20:11.

- *3. Attend all church services possible.
- *4. Well-prepared participation in your devotional program at least once.

- *5. Try to observe quiet time each day including Bible reading and prayer.

- 6. Read a Christian book approved by your patroness.

- 7. Required Bible reading: Jonah, Ruth and Esther.

Martha Goals—

- *1. Be responsible for a minimum of 12 bandages.

- *2. Participation in the monthly offering for the national funds.

- *3. Take part in Christian service.

- 4. Enlist a new girl for SMM.

- 5. Have a part in planning or presenting a public program in the interest of SMM—presenting its aims and projects.

- 6. Provide supplies to mission points or missionaries' and pastors' families.

JUNIOR—Emerald, Diamond, and Ruby Awards—

- Emerald—All the starred goals.

- Diamond—All the starred goals and two unstarred.

SMM (cont.)—

- Ruby—All the goals and eight extra bandages (20 bandages used in one day).

MIDDLER-SENIOR ACHIEVEMENTS:**Mary Achievements—****The SMM girl**

- *1. Personal quiet time observed each day including Bible reading and prayer.

- 2. Suggested Bible reading: Proverbs, Esther, Ephesians, Philippians, and Colossians.

- *3. A personal testimony as to witness to someone about the Lord.

- 4. Read a Christian book upon the approval of the patroness.

SMM and the Church

- *5. Attend at least 10 devotional meetings using SMM material in the WMC Missionary Herald unless absence is excused by the patroness.

- *6. Have well-prepared participation at least one devotional meeting.

- *7. Required memory verses with quarterly review to the patroness.

- September—Psalm 55:22.

- October—John 8:36.

- November—I Corinthians 10:13.

- December—II Corinthians 6:14.

- January—Isaiah 60:19-20.

- February—Proverbs 13:9.

- March—Romans 14:7-8.

- April—Philippians 4:8.

- May—Colossians 3:16.

- June—James 1:5.

- July—I John 1:6-7.

- August—Colossians 2:6-7.

- *8. Attend all church services possible.

Martha Achievements—

- *1. Have a part in rolling at least bandages.

- *2. Participation in the monthly offering for the national funds.

- *3. Participation in one phase of Christian service.

- *4. Invite at least three girls to attend SMM.

- 5. Have a part in planning or presenting a public program in the interest of SMM.

- 6. Have a part in providing supplies to mission points, missionaries' or pastors' families.

MIDDLER-SENIOR—Emerald, Diamond, and Ruby Awards—

- Emerald—All the starred goals.

- Diamond—All the starred goals and two unstarred.

- Ruby—All the goals.

Projects—

- National—Central heating system at modern bath for the Missionary Residence in France. Goal—\$1,700.

- Birthday—The higher education of missionaries' children. Goal—\$700.

- Personal—Learn the Book of Ephesians Award—\$7.50 toward Bethany Camp, \$7.50 of material from the Missionary Herald.

- Co., SMM green or white sweater, or SMM key necklace. Write a four-stanza poem.

- 300 word skit, or a 300 word story concerning SMM. Award—SMM stationery or SMM scarf.

- Seniors—Memorize all the foreign missionaries' names and their respective fields. Award—SMM stationery or SMM scarf.

- Seniors only—Read the whole Bible through. Award—"S" letter.

- All SMM girls: A key necklace will be awarded the individual SMM girl who rolled the most bandages. The minimum amount is 100 bandages.

Local Organizational Goals—

- (The following offerings should be posted marked no later than the specified date.)

- 1. At least one cabinet meeting in the fall and one in the spring.

- 2. Bandages for Africa given to the district bandage secretary before July 15.

M (cont.)—

3. At least one post card item sent to the national general secretary.
 4. Statistical blanks sent to the district secretary and district president before June 30.
 5. 50 percent of the girls earn a jewel.
 6. September, October—national general fund, goal \$750, due October 31 (this includes Missionary Herald printing, Youth Council, etc.).
 7. November-February — national project, goal \$1,700, due February 28. (Modern bath and central heating for France.)
 8. March—national officers' conference expense, goal \$400, due March 31.
 9. April—Birthday offering, goal \$700, due April 30, (higher education of missionaries' children).
 10. May-June—National general fund, goal \$750, due June 30.
- (All societies meeting all local organizational goals will be recognized as an Honor society.)

District Organizational Goals—

1. A report of the district bandage secretary to the national bandage secretary before July 31.
2. A district project.
3. A display or unique presentation of some activity carried out throughout the year to be presented at national conference.
4. District secretary send compiled statistical report to national general secretary before July 13.
5. District help their president or girl representative in coming to early board meetings. \$10 minimum amount.

Recommendations—

1. That Florence Moeller be appointed national treasurer for 1956-57.
2. That a unanimous vote of thanks be given Mary Hooks for her four years of faithful service.
3. That Janet Weber be appointed general secretary for 1956-57.
4. That the job of general secretary be divided and an editor be appointed to take the responsibilities of editing the SMM pages in the Missionary Herald.
5. That Jeanette Turner be appointed editor for 1956-57.
6. That a unanimous vote of thanks be given Sandra Talbot for her faithful and efficient service as general secretary.
7. That Joyce Ashman be appointed national bandage secretary for 1956-57.
8. That a unanimous vote of thanks be given Marie Sackett for her faithful service as bandage secretary.
9. That we cooperate with the Youth Council for 1956-57 with five members of the executive committee—president, vice president, general secretary, treasurer, and assistant patroness.
10. That all the districts meeting all district goals be recognized as honor districts.
11. The honor district having the highest per capita giving will receive the honor award for that year.
12. That a gift of \$20 be given to all national officers attending conference toward expenses.
13. That a gift of \$50 be given to Sandra Talbot, general secretary.
14. That the program committee for 1957-58 be made up of the district patroness and four members at large of the Northern Ohio District.
15. That our personal project be to learn the Book of Ephesians and that the deadline for reporting be June 30.
16. That the national board meet the Saturday previous to conference 1957 and

SMM (cont.)—

that each member receive \$5 per working day present.

17. That the SMM give the WMC \$200 in October toward Missionary Herald expenses and \$200 in June and have the general secretary write a letter of thanks to them.

18. That we give \$100 to the National Youth Council in October.

19. That each local SMM group ask the local WMC to provide an extra lady beside the assistant patroness to train for patroness. This lady to be approved by the girls.

20. That girls be encouraged to do craft-work and/or discussion using suggested books in the Missionary Herald, and that Senior groups have discussions monthly on Christian girls' problems.

21. That district patronesses contact newly organized churches so that they might receive the Sisterhood materials which will help them organize their groups.

The National Fellowship of Brethren Ministers

Chairman—George Peek.

Vice Chairman—Phillip Simmons.

Secretary—John Dilling.

Assistant Secretary—Robert Griffith.

Financial Secretary—Robert Markley.

Treasurer—Ralph Gilbert.

Minutes

Tuesday, August 21, 1956

The National Fellowship of Brethren Ministers convened for the first regular session of 1956 in the Seminary auditorium, Winona Lake, Ind. Chairman Mark Malles presided.

Devotions were led by Scott Weaver, speaking from Isaiah 40:31 upon the need of waiting upon the Lord. This was followed by a season of prayer.

Report of the Program Committee was brought by Chairman Miles Taber, and unanimously adopted by the ministerium.

The following men were introduced to the group: Tom Julien, Richard McNeely, Bruce Baker, Jacob Cowzer, Lester Kennedy, Tom Craghead.

Memorials were presented by Dr. W. A. Ogden, with the reading of I Thessalonians 4:13-18. Memorials were heard for George Kinsey and Dr. C. F. Yoder.

Those who spoke on behalf of George Kinsey were Dr. Herman A. Hoyt, Wil-

Ministers (cont.)—

liam Schaffer, Russell Ward, Dr. Charles Ashman and Paul Mohler.

Those who spoke on behalf of Dr. Yoder were Dr. W. A. Ogden, Dr. Charles Ashman, J. Paul Dowdy and John Aeby.

The number of ministers present was reported as 137. Previous year comparisons are 112 in 1953, 141 in 1954 and 107 in 1955.

A paper on "Divorce and Remarriage" which was prepared by Dr. Charles W. Mayes was read by Dr. Bernard Schneider. The paper dealt in particular with the problem of the relationship of divorce to salvation and service. The paper was profitably received. A period of frank discussion followed the reading of the paper.

Further introductions were: Edward Peters, Homer Miller, Dean Fetterhoff, Edwin Cashman, Donald Carter, Jack Peters, Dr. Herbert Pugmere.

Various announcements were made. Chairman Mark Malles exhorted the ministers to be on time for the early prayer meeting each day.

The meeting adjourned with prayer by Homer Miller.

Wednesday, August 22, 1956

Chairman Mark Malles presided.

Devotions were led by Jesse Hall, who spoke from Jeremiah 33:1-11. The group engaged in a season of prayer.

The following men were introduced to the group: Richard Sellers, Richard Messner.

The number of ministers present was reported at 143.

The report of the Membership Committee was read by Brother Ward Miller and approved by the ministerium.

The report of the Nominating Committee was read by Brother Glenn O'Neal and adopted by the ministerium.

Election of officers followed the reading of the nominations.

A heart-searching devotional paper was read by Dr. Orville Jobson, emphasizing five traits characteristic of the

Ministers (cont.)—

last days found in II Timothy 3:1 pressing a strong challenge upon the ministers of the Gospel to live simply, sacrificially and godly that revival may come to The Brethren Church.

Various announcements were made.

The results of the election were reported by Glenn O'Neal: chairman, George Peek; vice chairman, Phil Simmons; secretary, John Dilling; assistant secretary, Robert Griffith; financial secretary, Robert R. Markle; treasurer, Ralph Gilbert.

The meeting was adjourned with prayer by Lewis Hohenstein.

Thursday, August 23, 1956

Chairman Mark Malles presided.

Devotions were led by Dr. Herm Koontz, who read and commented Philippians 2:12. The group engaged a season of prayer.

The minutes of August 22 were read and approved.

An additional report of the Membership Committee was made by Ward Miller and approved by the ministerium.

Introduced to the group was Kenne Wilt.

The Committee on Denominational Interests submitted the following request which was adopted by the ministerium:

In the desire of the Committee on Denominational Interests to carry out the instructions of the National Fellowship of Brethren Ministers in the year 1954; and,

Whereas it is indicative that the case of Leon Brethren Church will come up for trial this fall; and,

Whereas funds are needed to care for legal expense, travel expense, court reporter charges; etc;

Therefore the Committee on Denominational Interests requests the National Fellowship of Brethren Ministers to recommend to the National Fellowship of Brethren Churches that an allocation of \$1,500 be authorized to care for the expenses. \$500 of this amount will be needed by the end of this conference.

Following the reading of the request, Mr. Leonard Bosgraf, lawyer for the Leon litigation, presented an up-to-date summary of the case. Appreciation was expressed to Mr. Bosgraf by Dr. M. Clain.

An announcement for the Missionary Herald Company was made by Editor

Ministers (cont.)—

egbaum in regard to a \$1 increase the annual subscription price of the Brethren Missionary Herald effective January 1.

A paper on "Divorce and Remarriage" was read by Lewis Hohenstein, presenting a variety of interpretations held by ministers today.

The meeting was adjourned with prayer by Dr. Elias White.

Friday, August 24, 1956

Chairman Mark Malles presided. Devotions were led by Professor John Litcomb, who read and commented on Lms 42:1. A season of prayer followed.

The minutes of August 23 were read and approved.

A paper on "Divorce and Remarriage" was read by John Aeby which dealt with the problem of the innocent party. The paper was profitably received. A time of discussion followed the reading of the paper. Dr. McClain urged a continuation of the preparation and discussion of papers on divorce and remarriage in the future.

A report of the Brethren Youth Council was presented by Kenneth Ashman and Ralph Colburn.

The number of ministers present was reported as 124.

The Committee on Divorce and Remarriage resolutions were read by Bernard Schneider. Motion was made to accept the resolutions with the exception of the request to discontinue the committee. Motion was seconded. A motion prevailed to table the motion.

Motion prevailed to adjourn. The meeting was closed with prayer by Wal Lepp.

Saturday, August 25, 1956

Chairman Mark Malles presided. Devotions were led by Arthur Collins, speaking on Isaiah 55:6-11, emphasizing the need to search the Word to learn the will of God. A season of prayer followed.

Ministers (cont.)—

The minutes of August 24 were read and approved.

A motion prevailed that the name of Lester Kennedy be added to the list of Brethren ministers in good standing.

The treasurer's report was read by Harold Painter and adopted by the ministerium.

The report on the Committee on Reading Course was given by Caleb Zimmerman. A motion prevailed to adopt the report and discontinue the committee.

The report of the Committee on Licensure and Ordination was given by Glenn O'Neal. A motion prevailed to adopt the report and send the following recommendation to the district ministerium:

Inasmuch as the question has arisen as to the procedure of receiving ministers from other denominations into the ministry of the National Fellowship of Brethren Churches,

We recommend the following:

1. An unofficial preliminary examination may be held prior to the transfer of membership to a Brethren church at the discretion of the District Ministerial Examining Board;

2. Following this, the previously recommended procedures should be followed.

Glenn O'Neal
L. L. Grubb

A motion prevailed to continue the Committee on Pastorless Churches and Available Men, and that the churches be informed that such a committee exists.

A motion prevailed that Homer Kent, Jr., be elected chairman of this committee.

A motion prevailed that the chairman, in consultation with the committee inform the churches of this committee through the agency of the Missionary Herald.

A motion prevailed that the moderators of the districts, along with the elected chairman, serve as the Committee on Pastorless Churches and Available Men.

A suggestion was made that a list of the names of the district moderators should appear in the annual as a Committee on Pastorless Churches and Available Men.

Dr. Charles Ashman read the following personal statement to the ministerium:

Ministers (cont.)—

"In the 50 years I have been a pastor in The Brethren Church since the year 1906, I have seen misunderstandings, petty jealousies, and broken fellowships come among us as fellow elders. I have seen a few elders fall into grievous sins, which ruined their testimony.

"But the saddest thing I have ever witnessed is that, when these unhappy experiences came, some fellow elders assumed an unsympathetic, unloving, and unforgiving attitude. Instead of considering ourselves, lest we also be tempted and fall, we have assumed a "holier than thou" attitude. Instead of realizing that, whenever a fellow elder has been overtaken in a fault, it is a test of the spirituality of all of us, we have believed the worst on almost mere hearsay, without trustworthy evidence.

"I believe that the one thing above all others that will bring REVIVAL will be a greater spirit of love, sympathy, forgiveness, and mutual prayer among us as elders.

"I pledge myself to be a PASTOR TO ALL PASTORS. The only member of a church who has no pastor is the pastor. Count me as your PASTOR, Fellow-Pastors. I pledge myself to pray for all of you daily. I pledge myself to lend a helping hand to any in need. I seek forgiveness if in any way I have offended any. I pledge myself to do all within my power to secure the restoration of all elders who have become separated from our fellowship for any cause. I pledge myself not to believe anything against any of you until undeniable proof has been presented, and then to pray for you instead of publishing it. Thus, I shall do all within my power to maintain "the unity of the Spirit in the bond of peace" and bring REAL REVIVAL."

The motion prevailed that a copy of Dr. Ashman's statement be printed and sent to all Brethren ministers and that each one of us make it a pledge of our lives.

Chaplain Don Carter was presented to the ministerium, and he spoke in regard to the chaplaincy and his work in that field.

A motion prevailed to appoint a committee to bring back a recommendation to the ministerium next year in regard to the work being done by Brethren chaplains.

The chairman appointed Dr. Paul Bauman, Wayne Flory and Clyde Landrum to act as this committee.

Miss Ava Schnittjer, introduced to the ministerium by Dr. Paul Bauman, presented information concerning the student publication called "The Sounding Board." The ministers were encouraged to subscribe for this publication.

The following men were introduced to the ministerium: William Male and Martin Garber.

A motion prevailed that the men who

Ministers (cont.)—

wrote papers on Divorce and Remarriage should prepare them for printing, new secretary being instructed to them in printed form and mail sufficient copies to each district.

A motion prevailed that we adopt and recommend to the National Conference the report of the Committee on Divorce and Remarriage, with the exception "its" dismissal, and that the committee be renamed "The Committee on Christian Ministry," and that the scope of this committee be enlarged to include all facets of the Christian ministry.

The following committees for 1918 were announced:

Nominating Committee—J. Paul Miller, Homer Lingenfelter, James Dixon

Program Committee—H. Leslie Moe, Wayne Flory, Paul Dick.

The final reading of the minutes August 25 was approved.

The meeting adjourned with prayer by the new chairman, George Peek.

Respectfully submitted,
Richard E. Grant, secretary

National Sunday School Board

National Director—Harold H. Etlinger ('57), Box 365, Winona Lake, Ind.

President—James G. Dixon, Jr., ('57) 3712 Carpenter St., S. E., Washington 20, D. C.

Vice President—Galen Lingenfelter ('58), 338 Tenth St., Elyria, Ohio.

Secretary-Treasurer—C. S. Zimmerman ('57), 2942 Dwight Ave., Dayton 10, Ohio.

William E. Male, Philadelphia, Pa. ('57)

Vernon J. Harris, Roanoke, Va. ('59)

Henry G. Rempel, Norwalk Calif. ('57)

John J. Burns, Alexandria, Va. ('57).

Lyle W. Marvin, San Bernardino, Calif. ('57).

Glen Miller, Whittier, Calif. ('58).

Edwin Schrock, Waterloo, Iowa ('58)

Miles Taber, Ashland, Ohio ('58).

Sunday School (cont.)—

All correspondence relating to Sunday School work should be addressed to the National Sunday School Office, Harold H. Etling, Director, Box 365, Winona Lake, Indiana. Telephone—Warsaw 723-J.

The National Fellowship of Brethren Laymen

President—Rollin Sandy, Box 22, Palmyra, Pa.

Vice President—G. W. Hall, R. R. 3, Box 173, Boonemill, Va.

Secretary—Richard Beach, 223 East 1st Ave., Altoona, Pa.

Treasurer—Earl Cole, 2753 Elmwood St., Cuyahoga Falls, Ohio.

Laymen's Page Editor—Roy Lowery, 118 West Potomac St., Williamsport, Md.

Student Aid Committee—I. Wesley Miller (chairman), Frank Poland, Rev. Don Ogden, Rev. Clyde K. Landrum (advisor); also one student representative to be chosen by the committee.

Under the guidance of the Holy Spirit this organization seeks to:

1. Stimulate worship of Almighty God through our Lord Jesus Christ, His only begotten Son and our Saviour, in accordance with the whole Bible;
2. Promote Christian fellowship among the laymen of The Brethren Church; and
3. Effect an organization of the Brethren laymen which may offer its assistance to local churches, through local laymen's affiliates where possible, as an aid to the ministry in the salvation of souls, through the person and work of our Lord Jesus Christ, and other proper activities in which laymen can serve.

Goals

1. Daily Bible reading.
2. A family altar in every home.
3. Laymen united for soul-winning through personal visitation, evangelistic rallies, and tract distribution.

Laymen (cont.)—

4. Give our local support to our local pastor and his work.

5. Help build our Sunday schools through the national and local Sunday-school boards.

6. Start new local and district laymen's groups in churches and areas where they do not exist.

7. Start and sponsor local boys clubs.

8. Every layman a sacrificial giver to the National Fellowship of Brethren Laymen.

Projects

1. Board of Evangelism Crusade, \$6,000.

2. Grace Theological Seminary Student Aid, \$1,000.

3. Brethren Boys Clubs, \$1,000.

4. General Expense Fund, \$600.

Total of projects, \$8,600.

Grace Seminary student aid is available to worthy Brethren students as follows: a student in need, or any person knowing of a student in need, should contact any member of the committee in writing. Each member of the committee will initial the request. When the request is properly initialed by every member, the chairman will present the gift to the student and send the request to replenish the cash drawer (\$50 in the hands of the chairman), together with the initialed copy of the request for aid to the treasurer. Full power to accept or reject the request is the committee's prerogative.

Other than Grace Seminary student aid is handled on the district or local level.

1956 Conference Notes

Sessions 86 through 90 were held in the Rainbow Room of Westminster Hotel at Winona Lake, Ind. August 21-25.

This year showed gains both in the local groups and on a district level. Several new district groups were organized and are growing.

Laymen (cont.)—

NATIONAL FELLOWSHIP OF BRETHREN LAYMEN FINANCIAL REPORT

August 1, 1955 to July 31, 1956

1955-1956 Receipts—	Board of Evang.	General Expense	Student Aid	Boys Club	Total
August 1, 1955, balance	69.50	\$56.62	\$188.67		\$350.79
Alexandria, Va. (Commonwealth)	12.21				12.21
Allentown, Pa. (First)	36.26				36.26
Ankenytown, Ohio	11.30				11.30
Atlantic District Laymen	77.93	79.30			157.23
Berne, Ind. (Bethel)	106.00				106.00
Compton, Calif (First)	2.60				2.60
Conference Offering		218.65			218.65
Cuyahoga Falls, Ohio	32.00				32.00
Dayton, Ohio (Grace)	8.30				8.30
Dayton, Ohio (First)	395.67	11.60	3.60	1.00	412.27
Dayton, Ohio (North Riverdale)	25.00		50.00	1.60	75.60
Leamersville, Pa.	107.65				107.65
Everett, Pa.	16.25				16.25
Fremont, Ohio (Chapel)	10.00				10.00
Fremont, Ohio (Grace)	12.50				12.50
Garwin, Iowa (Carlton)	9.00				9.00
Goshen, Ind. (Grace)	46.40				46.40
Hagerstown, Md. (Grace)	20.00				20.00
Harrisburg, Pa. (Melrose Gardens)	34.00				34.00
Holidaysburg, Pa. (Dist. Laymen)	50.00				50.00
Indio, Calif. (S. W. Link)	10.00				10.00
Jenners, Pa.	7.25				7.25
Lodi, Ohio (West Homer)	15.00				15.00
Martinsburg, W. Va.	90.95				90.95
Meyersdale, Pa.	3.00	9.56			12.56
Northern Ohio District Laymen	24.44				24.44
Norwalk, Calif.	17.32				17.32
Osceola, Ind.	72.91				72.91
Paramount, Calif.	17.28				17.28
Philadelphia, Pa. (First)	26.00				26.00
Portis, Kans.	7.00				7.00
Redford, Va. (Fairlawn)	36.98				36.98
Rittman, Ohio	1.00				1.00
Roanoke, Va. (District Laymen)	45.85				45.85
Roanoke, Va. (Ghent)	47.05				47.05
Roanoke, Va. (Washington Heights)	4.85				4.85
Roanoke, Va.	14.50				14.50
Wheaton, Ill.	38.35				38.35
Whittier, Calif. (Community)	30.60				30.60
Winona Lake, Ind.	156.05				156.05
1956 Balance and Total Receipts	1,748.95†	375.73	242.27	2.60	*2,405.55

*Includes \$36.00 in Laymen Director Fund.

†Does not include \$1,490.72 sent directly to Board of Evangelism as a result of Laymen's Day offering February 26.

1955-1956 Disbursements	Board of Evang	Student Aid	Boys Club	General Expense	Total
D. A. Spangler (Office Supplies)				\$15.60	\$15.60
Benson Printing (folders)				40.00	40.00
Missionary Herald Co. (Love Gift)				50.00	50.00
Brethren Missionary Herald Co. (C-4745)				33.45	33.45
The Ambassador Press				13.94	13.94
H. J. Schumacher, Treas. (Laymen's Day Sup.)				118.73	118.73
National S. S. Board (Printing)				7.25	7.25
Craftsman Type, Inc.				37.88	37.88
Printing Service Company				36.05	36.05
Bank Service Charge				3.35	3.35
Board of Evangelism	1,748.95				1,748.95
Student Aid		100.00			100.00
Total Disbursements 1955-1956	1,748.95	100.00	0.00	356.25	2,205.20
Balance on hand July 31, 1956	0.00	192.27	2.60	19.48	250.35
Total Receipts for 1955 and 1956					\$2,405.55
Total Disbursements for 1955-1956					2,205.20
Total on hand July 31, 1956					200.35
Received from Student Aid Chairmen					50.00
Balance on hand July 31, 1956					250.35

Men (cont.)—

Rev. Kenneth Ashman, Rev. Scott Weaver and Rev. Harold Etling challenged the men with the work of their various national boards and much enthusiasm was evident among the men. There was a total of 103 different men in attendance at our sessions, with a daily average of 67. The laymen took charge of the ushering at the regular conference sessions.

Board of Evangelism

President—Scott Weaver, 130 N. Oregon Ave., Osceola, Ind.
 Vice President—Bernard Schneider, 534 Forest St., Mansfield, Ohio.
 Secretary—Owen Hacker, 1621 Benson Dr., Dayton 6, Ohio.
 Assistant Secretary—L. Joseph Dombek, Winona Lake, Ind.
 Treasurer—Herman Schumacher, R. R. 2, Elkhart, Ind.
 Clyde K. Landrum, Box 245, Winona Lake, Ind.
 Guyson Fetters, Berne, Ind.
 Glenn O'Neal, 9211 Second Ave., Inglewood, Calif.
 Arnold R. Kriegbaum, Box 14, Winona Lake, Ind.
 Paul Miller, Box 9, Winona Lake, Ind.
 Jason Cooper, 2024 Mercer St. NW., Roanoke, Va.
 William C. Fisher, 335 Fugate Rd. NE., Roanoke 12, Va.

Brethren Youth Fellowship

Officers and Board

President—William Smith, Winona Lake, Ind.
 Vice President—Ralph Colburn, 1118 N. W., 18th Ct., Fort Lauderdale, Fla.
 Secretary—John J. Burns, 6 E. Luray Ave., Alexandria, Va.
 Treasurer—Homer A. Kent, Jr., Winona Lake, Ind.
 Charles Ashman, Jr., 2727 W. Rovey Ave., Phoenix, Ariz.
 Kenneth Ashman, 205 Ihrig Ave., Wooster, Ohio.

Clair Gartland, R. R. 1, Conemaugh, Pa.
 Gerald Polman, 517 Glenwood Rd., Glendale 3, Calif.

Plans

Monthly packets of programs, ideas, and party helps will be sent to all pastors and youth leaders who request them. These will be supplied by writers from the BYF Board. Each BYF and CE is encouraged to set aside one offering per month to help with this and other national expenses.

Missionary projects will be promoted throughout the year. Each BYF and CE is encouraged to set aside at least one offering per month for these projects, and give it through the local church as part of that current missionary offering. Be sure to mark it "BYF Project." The home-mission project is the raising of at least \$1,000 to send summer helpers to our home-mission fields in Kentucky and New Mexico. The foreign-mission project is the raising of at least \$1,200 for the support of Bekoro Station in Africa.

**Brethren Boys Clubs
 and
 Kings Men**

Address all correspondence to Brethren Boys Club, Box 617, Winona Lake, Ind.

Boys Club

Seeking to help our churches reach and keep boys, by encouraging some special type of boys' activities in every church that will attract and win boys through their own interest levels. Seeking also to unite our boys into a nationwide band of workers for His glory.

Kings Men

Kings Men is a Christian organization dedicated to the purpose of challenging teen-age fellows to present themselves as a "living sacrifice" unto the Lord, and to lead them into avenues of spiritual service, primarily in and through the Brethren Church.

Brethren Youth Council

Officers

President—Ralph J. Colburn, 1118 N. W.
18th Ct., Fort Lauderdale, Fla.

Vice President—Carl Key, Winona Lake,
Ind.

Vice President—Marie Sackett, Winona
Lake, Ind.

Treasurer—Homer A. Kent, Jr., Winona
Lake, Ind.

Office Secretary—Alice Snider, Winona
Lake, Ind.

Council Members

BYF—Ralph Colburn, William Smith,
Kenneth Ashman, Homer Kent, Jr.,
John Burns.

BBC—Carl Key, James Custer, Charl
Bearinger, Carey Engle.

SMM—Marie Sackett, Janet Weber
Florence Moeller, Mrs. Russell Weber

Purpose

To coordinate, strengthen, and pro
mote the activities of the youth organ
izations of the Brethren Church; namel
Brethren Youth Fellowship, Brethren
Boys Clubs, and Sisterhood of Mary an
Martha. To contact and encourage Breth
ren students away in schools and char
nel as many of them as possible in
fields of Christian service. To lend
helping hand to the local church and th
local districts with their youth program

Address all correspondence to th
Brethren Youth Council, Box 617, Wind
ona Lake, Ind.

DIRECTORY OF DULY RECOGNIZED BRETHREN CHURCHES

Of The National Fellowship of Brethren Churches

listed by States; Giving City, Pastor's Name, Church Name, Membership, Address, and Telephone Number; and Name and Address of Secretary or Clerk

Arizona

PHOENIX (Charles H. Ashman, Jr.)
First Brethren Church (68)
2940 W. Bethany Home Rd. (Tel. CR
7-2886)
Mrs. Mary Zoaht, church address

California

ANAHEIM (Harold Dunning)
Grace Brethren Community Church
(15)
113 W. Chartres St. (Optimist Club)
ARTESIA (Adam H. Rager)
Carson Avenue Brethren Church (85)
12138 E. Carson Ave. (Corner of Nor-
walk Blvd. and Carson Ave.) (Tel.
GARfield 5-4808)
Mrs. Alice Rust, 22310 S. Devlin St.
BEAUMONT (Gene Farrell)
Cherry Valley Brethren Church (105)
R. R. 1, Box 543 (church at Vineland
and Beaumont Aves.)
Three miles north of Highway 60 and
70 (Tel. Victor 2096)
Mrs. J. Stewart McClellan, 1045 E.
14th St.

ELL (Robert C. Kliever)
Bell Brethren Church (58)
6830 Wilcox Ave. (Tel. LU 2-7033)
Mrs. Dorothy Sundin, 6701 Wilcox Ave.

ELLFLOWER (Harry Sturz)
First Brethren Church (121)
9405 E. Flower St. (Clark and Flower
Sts.) (mailing address, Box 306)
(Tel. TOrrey 7-6132)
Mrs. Ann Lockwood, 9245 E. Maple
Ave.

HERRY VALLEY—See Beaumont

HICO (Phillip Simmons)
Grace Brethren Church (103)
1505 Arbutus Ave. (Arbutus and E. 5th
Ave.) (Tel. FI-2-8642)
Mrs. D. L. Yeater, 1178 E. 8th St.

COMPTON (Dennis I. Holliday)
First Brethren Church (202)
1005 Rose St., (Cor. Rose and Rose-
crans Aves. (Tel. NEwmark 1-1898)

FILLMORE (Maxwell Brennenman)
First Brethren Church (75)
422 Central Ave. (Tel. 532-J)
Harold Robinson, 630 Saratoga St.
GLENDALE (Gerald Polman)
First Brethren Church (145)
632 W. Stocker St., zone 2 (1 block
south of Hoover High School) (Tel.
CItrus 2-1808)

Chas. Londagin, 10812 Roscoe, Sun
Valley, Calif.

INGLEWOOD (Glenn O'Neal)
First Brethren Church (410)
2400 W. 85th St. (Manchester at Van
Ness, zone 4) (Tel. PL 1-2505)
Lester Cook, 1558 W. 160th St., Gar-
dena, Calif.

LA CRESCENTA (David Morsey)
Mountain Brethren Church (30)
2723 Orange Ave. (Tel. Churchhill 8-
1135)

Robert Culp, 1607 Del Oro Dr., La
Canada, Calif.

LA VERNE (Elias D. White)
First Brethren Church (158)
Third and E Sts. (Tel. LYcoming
4-3142)

Mrs. Elizabeth Clark, 2235 5th St.
LONG BEACH (Charles W. Mayes; Min.
of Youth and Music, Richard I.
McNeely; Min. of Education, Albert
L. Flory; Min. of Visitation, Charles
Beatty)

First Brethren Church (1477)
1925 E. Fifth St., Zone 12 (Tel. HE
2-5384)

Miss Geraldine Judd, 1925 E. 5th St.
LONG BEACH (Wayne S. Flory)
Los Altos Brethren Church (93)
6565 Stearns St., Zone 15 (Tel. HE
4-5814)

Mrs. Marie Worley, 4769 Malta St.,
Long Beach 15

- LONG BEACH** (George O. Peek; asst., Curtis Mitchell)
North Long Beach Church (720)
5945 Orange Ave. (Tel. GARfield 2-3605)
Mrs. Loraine Yocky, 6070 Lewis Ave., Long Beach 5
- LOS ANGELES** (Robert McCormick)
Community Brethren Church (103)
5839 Whittier Blvd., zone 22 (Tel. PA 1-5972)
Mrs. John Peed, 321 E. Markland, Monterey Park, Calif.
- MODESTO** (Raymond W. Thompson)
McHenry Avenue Grace Brethren Church (73)
R. R. 2, Box 898-A, Modesto (Tel. LA 4-0340) (7 miles north of Modesto on McHenry Ave.)
Mrs. Ruth Holgate, 1215 La Loma Dr.
- MODESTO** (J. Paul Miller)
La Loma Grace Brethren Church (165)
1315 La Loma Ave. (Tel. LA 3-3738)
Margaret Zook, Box 675
- MONTE VISTA** (Victor H. Meyers)
Community Brethren Church (13)
9520 Benson Ave., Ontario, Calif. (Tel. YUkon 6-0769)
Mrs. Barbara Beebe, 120 Lugo, Chino, Calif.
- NORWALK** (Henry G. Rempel)
Norwalk Brethren Church (157)
11005 Foster Rd. (N. E. corner of Studebaker Rd. and Foster Rd.) (Tel. TORrey 3-7322)
Pauline Robison, 9620 Senwood St., Downey, Calif.
- PARAMOUNT** (John W. Mayes)
Paramount Brethren Church (72)
15733 S. Orange Ave. (in the Brethren High School building) (Tel. METcalf 3-9007)
- RIALTO** (Arthur Carey)
Rialto Brethren Church
332 Sycamore St. (one-half block off Foothill Blvd.)
- SAN BERNARDINO** (Lyle W. Marvin)
Grace Brethren Church (121)
25800 Pacific Ave. (Cor. Sterling Ave.) (Tel. Highland GLEnview 8-8252)
Mrs. Ruth Van Vacter, 1629 W. 23rd St.
- SAN DIEGO** (F. Archer Baum)
First Brethren Church (67)
4476 New Jersey St., Zone 16. (Tel. CY 5-6019)
Mrs. Helen Iee, 4565 Orchard Ave.
- SAN JOSE** (J. C. McKillen)
The Brethren Church (10)
1954 Foxworthy Ave., Zone 24. (Tel. FRanklin 8-7576)
Mrs. Gordon Austin, 45 E. Julien St.
- SEAL BEACH** (Jerry A. Yerian)
Seal Beach Brethren Church (94)
Eighth St. and Central Ave. (Tel. HEmlock 9-9180)
Mrs. Jane Ennenga, 119 Corinthia Walk, Long Beach, Calif.
- SOUTH GATE** (No pastor)
First Brethren Church (141)
Sequoia Dr. and Montara Ave. (just east of Gen. Motors) (Tel. LORain 6-6433)
Mrs. Maxine Pennington, 9223 Hildret Ave.
- SOUTH PASADENA** (Robert W. Hill)
Fremont Avenue Brethren Church (110)
Corner Fremont Ave. and El Centro St. (mailing address 920 Fremont Ave.) (Tel. SYcamore 9-6081)
Ted Van Dorn, 1151 S. Broadway, Los Angeles
- TEMPLE CITY** (John M. Aeby)
Temple City Brethren Church (57)
5537 Temple City Blvd. (Tel. ATLantic 6-6342)
Ethel M. Lintz, church address
- TRACY** (Nelson E. Hall)
First Brethren Church (106)
1480 Parker Ave. (Parker and Beverly)
Mrs. C. A. Wampler, 239 E. Highland Ave.
- WEST COVINA** (Chas. H. Ashman, Sr.)
West Covina Brethren Church (37)
710 N. Lark Ellen (Tel. ED 2-0682)
Cor. Puente and Lark Ellen Sts.)
Mrs. Phyllis May, Cutler-Baldwin Park, Calif.

HITTIER (Ward A. Miller)
Community Brethren Church (126)
101 S. Vicki Dr. (corner of Washing-
ton Blvd. at Vicki Dr.) (Tel. OX 9-
5913)

Howard Snively, 9209 Laurel Ave.
HITTIER (Lewis C. Hohenstein)
First Brethren Church (375)
Milton and Bailey, Box 174. (Tel.
OXford 42-1106)
Lloyd Bolen, 1647 Rideout Way

Colorado

ANVER (F. Thomas Inman)
Grace Brethren Church (47)
700 S. Federal Blvd. Zone 19 (Federal
Blvd. and Exposition) (Tel. WE 2-
7876)
Mrs. Mary Davis, 2855 W. Kentucky,
Zone 19

District of Columbia

ASHINGTON (James G. Dixon)
First Brethren Church (333)
139 12th St. S. E. (Tel. LIncoln 4-6142)
(At Pennsylvania Ave. 12 blocks
from the Capitol)
Miss Katherine Sampson, Barr Bldg.
c/o AMLCO

Florida

PORT LAUDERDALE (Ralph J. Col-
burn)
Grace Brethren Church (27)
800 NW. 9th Ave.
Mrs. Florence Fitch, 447 S. E. Third
St., Oakland Park, Fla.

Illinois

HEATON (Robert Kern)
Grace Brethren Church (36)
Dorchester and Liberty Sts.
Miss Hazel Hill, County Farm Rd.

Indiana

ERNE (Irvin B. Miller)
Bethel Brethren Church (177)
R. R. 2, (6½ miles east on Ind. 118 and
½ mile south) (Tel. 2-8723)
Mrs. Chalmer Smitley, R. R. 2, Box
90

CLAY CITY (Russell E. Konves)
First Brethren Church (77)
Tenth and Cook Sts.
Miss Lois K. Long, South Main St.

ELKHART (Lowell Hoyt)
Grace Brethren Church (81)
1600 E. Mishawaka Rd. (Tel. 3-3440)
Glen Cripe, R. R. 3, Goshen, Ind.

FLORA (John W. Evans, Jr.)
Grace Brethren Church (119)
Main and Willow Sts. (Tel. 172-R)
Mrs. Homer Hanna, Bringhurst, Ind.

FORT WAYNE (Mark E. Malles; asst.
W. Carl Miller)
First Brethren Church (242)
3326 S. Calhoun St., Zone 6 (Tel. HAR-
rison 1065)
Mrs. Richard David, church address

FORT WAYNE (Tom Julien)
Second Brethren Church (19)
4206 Reed Road
Mrs. Gwen Lord, 705½ Goshen

GOSHEN (R. Paul Miller, after Dec.
1, 1956)
Grace Brethren Church (46)
R. R. 3 (1801 W. Clinton St.)
Mrs. Jean Mabie, R. R. 1, Bristol, Ind.

LEESBURG (Nathan M. Meyer)
Leesburg Brethren Church (111)
Opposite schoolhouse
Mrs. Jacques Crapuchetts, Winona
Lake, Ind.

OSCEOLA (Scott Weaver)
Bethel Brethren Church (194)
Lincolnway and Oregon (Tel. Orchard
9-4749)
Mrs. Freda Humes, R. R. 3, Osceola

PERU (Everett Caes)
Peru Brethren Church (127)
South Broadway and Santa Fe Hill
R. Ray Leedy, 14 E. Warren St.

SHARPSVILLE (Don Bartlett)
Grace Brethren Church (37)
Mrs. Olas Edmonds, Box 238

SIDNEY (Archie Keffer)
Sidney Brethren Church (90)
Miss Enid Heckman, N. Manchester,
Ind.

SOUTH BEND (W. Russell Ogden)
 Ireland Road Brethren Church (50)
 Mail—719 Osborne St., Zone 18 (Tel.
 AT 7-2414)
 Mrs. Raymond Britton, 602 E. Monroe
 St.

WINONA LAKE (Dr. J. L. Boyer, in-
 terim pastor)
 Winona Lake, Brethren Church (162)
 Grace Seminary Chapel (Tel. Warsaw
 723-R)
 Dr. Homer A. Kent, Sr.

Iowa

CEDAR RAPIDS (Richard E. Grant)
 Grace Brethren Church (80)
 2905 D Ave. NE. (Tel. 3-4983)
 Mrs. Charles Allen, 3832 B Ave. NE.

DALLAS CENTER (Arthur D. Cash-
 man)
 First Brethren Church (135)
 Mrs. Margaret Webster

DAVENPORT (No pastor)
 Grace Brethren Church (7)
 Lend-a-Hand Bldg., Main and River
 Sts.

GARWIN (Raymond Kettell)
 Carlton Brethren Church (123)
 R. R. 1 (6½ miles southwest of Gar-
 win) (Tel. 06F8)
 Mrs. Carl Kouba, Toledo, Iowa.

LEON (R. Ronald Robinson)
 Leon Brethren Church (104)
 108 W. Fourth St. (on Route 69 oppo-
 site the high school)
 Mrs. Ray Andrew, R. R. 1

NORTH ENGLISH (Clarence H. Lack-
 ey)
 Pleasant Grove Brethren Church (82)
 R. R. 2 (2 miles east of Millersburg)
 Allen White

WATERLOO Richard P. DeArmey)
 Grace Brethren Church (252)
 1760 Williston Ave. (Tel. AD 4-8473)
 Mrs. Will King, R. R. 2

Kansas

PORTIS (H. H. Stewart, acting pastor)
 First Brethren Church (154)
 On Highway 281 (Tel. 2681)
 Mrs. Chas. Booz

Kentucky

CLAYHOLE (Sewell S. Landrum)
 Clayhole Brethren Church (132)
 14 miles southeast of Jackson on High-
 way 15

Harold Paul Combs, Clayhole

DRYHILL (Evelyn Fuqua, missionary)
 Brethren Chapel (12)
 Mrs. Ted Begley, Confluence, Ky.

Maryland

ACCIDENT (Frederick Crawford, Jr.)
 First Grace Brethren Church (24)
 (2 miles south on Rt. 219; ½ mile eas-
 off Rt. 219)
 Miss Zella Keller, Accident

HAGERSTOWN (Jack K. Peters)
 Calvary Brethren Church (50)
 Bryan Place and Avon Road
 John E. Boone, Paramount Road

HAGERSTOWN (Russell H. Weber)
 Grace Brethren Church (303)
 First and Spruce Sts. (Tel. REgent 9
 1726)
 Fred W. Kuhn, 115 E. Baltimore St
 Funkstown, Md.

Michigan

ALTO (William E. Johnson)
 Calvary Brethren Church (76)
 R. R. 2, (2 miles east of M-50 on 84th
 St.) (Tel. Underhill 8-2108)
 David Hoffman, R. R. 2, Alto

BERRIEN SPRINGS (Gilbert Hawkins)
 Grace Brethren Church (46)
 424 S. Mechanic St. (Tel. GR 3-5393)
 Mrs. Lloyd Hathcock, Berrien Springs
 R. R. 1

LAKE ODESSA (Homer R. Miller)
 Grace Brethren Church (130)
 R. R. 1 (6 miles west of Lake Odessa
 on Vedder Rd.)
 Mrs. Berwin Stadel, R. R. 1, Lak
 Odessa

LANSING (Richard D. Sellers)
 Grace Brethren Church
 Future church site corner of Willow
 St. and Waverly Rd.

NEW TROY (Richard Jackson, Jr.)
New Troy Brethren Church (150)
Box 67 (Tel. Hazel 6-3121)
Mrs. Eva Kool, R. R. 2, Buchanan,
Mich.

LARK (Earl O. Funderburg)
Grace Brethren Church (29)
5½ miles east of Trout Lake, 1 mile
south of M-48
Mrs. Deloris Vertz, Trout Lake, Mich.

Nebraska

LAVER CITY (Dayton F. Cundiff)
Grace Brethren Church (70)
(Tel. Colony 8-4561)
Mrs. Harold Inman, Stamford, Nebr.

New Mexico

ALBUQUERQUE (William A. Ernest)
Grace Brethren Church (18)
R. R. 4, Box 736-B (N. 2d St.)
100 yards east of 7300 block of N. 2d
Mrs. Deluvina Valdez, R. R. 4, Box
736B

ARROYO HONDO (Jake Maestas)
Arroyo Hondo Brethren Church (La
Iglesia de los Hermanos (37)
3 blocks north of Highway 3
Pascuala Medina, Arroyo Hondo

RANCHOS DE TAOS (Tony Luna, Jr.)
Cordillera Brethren Church (18)
Box 711, Taos, N. Mex. (Mile west of
Highway at Ranchos de Taos)
Miss Bertha Gutierrez, Ranchos de
Taos

TAOS (Sam Horney)
Canon Brethren Church (La Iglesia de
los Hermanos de Canon) (161)
Mile east of Taos on Raton Highway
64) (mailing address, Box 1531)
(Tel. Plaza 8-3632)
Felix Archuletta, Box 194

Ohio

KRON (M. Leon Myers)
First Brethren Church (320)
530 Stetler Ave., Zone 12 (Tel. RE
3-2520)
Mrs. Mary Bry, Stevenson Ave., Zone
12

ANKENYTOWN (Neil L. Beery)
First Brethren Church (92)
R. R. 1, Bellville, Ohio
Mrs. John Swank, R. R. 1, Frederick-
town, Ohio

ASHLAND (Miles Taber; asst., Edwin
Cashman)
Grace Brethren Church (434)
615 W. Tenth St. (Tel. 2-6374)
Mrs. William Warrick, 1031 Wick Ave.

CAMDEN (Randall L. Rossman)
First Brethren Church (91)
West Central Ave. at Lafayette St. (1
block west of traffic light on Route
725)

Mrs. Imogene Craig, 35 N. Second St.
CANTON (John R. Dilling)
First Brethren Church (260)
1903 2d St. N. E., Zone 4 (Tel. GLEN-
dale 5-6526)
Mrs. A. B. Kidder, church address

CLAYTON (Clair E. Brickel)
First Brethren Church (170)
Box 105, Highway 49 and Kimmell Rd.
Mrs. Lewis Requarth, R. R. 1, Brook-
ville, Ohio

CLEVELAND (Robert Cessna)
First Brethren Church (80)
5564 Mayfield Rd. Zone 24 (Tel. HI
2-5353)

Mrs. Mary Trapp, 12328 Arlington,
Apt. 6, Cleveland 8.

COVINGTON (No pastor)
First Brethren Church (93)
Spring and Pearl Sts.
Mrs. Omar Landis, Pleasant Hill, Ohio.

CUYAHOGA FALLS (Richard L.
Burch)

Grace Brethren Church (56)
1736 E. Bailey Rd. (Mailing address,
Box 50) (Tel. SWandale 4-8203)
Mrs. Earle R. Cole, 2573 Elmwood St.

DANVILLE (No pastor)
Danville Brethren Church (74)
Ross Street (southeast)
Miss Wilma Magers, R. R. 2, Howard,
Ohio

DAYTON (Randall Maycumber)
Grace Brethren Church (43)
4239 Oakridge Dr. (7) (Tel. ME 8573)
Mrs. Doris Hapner, 886 Strawberry
Row

- DAYTON (William A Steffler)
First Brethren Church (600)
1684 Earlham at Philadelphia Dr.,
Zone 6 (Tel. ORegon 3741)
Mrs. Don E. Wolfe, 1925 Shakespeare
Ave., Dayton 7
- DAYTON (Russell M. Ward)
North Riverdale Brethren Church
(324)
4101 N. Main St., zone 5 (Tel. RA-
4332)
Mrs. Max Kent, 234 Sandhurst Dr.,
Zone 5
- DAYTON (C. S. Zimmerman)
The Patterson Park Brethren Church
(66)
708 Shadowlawn Ave. (mailing ad-
dress, 2942 Dwight Ave., zone 10)
(Tel. Madison 2884)
E. C. Burns, 342 Bungalow Rd., zone 7
- ELLET—See Akron, Ohio
- ELYRIA (Galen M. Lingenfelter)
Grace Brethren Church (34)
1305 North Washington Blvd. (Tel.
6-0755)
Mahlon H. Bowser, 436 W. Tenth St.
- ENGLEWOOD (Lon Karns)
Grace Brethren Church (118)
R. R. 1, Wenger Rd., Clayton, Ohio
Mrs. Blanche Rike, R. R. 2, Brookville
- FINDLAY (Forest F. Lance)
Findlay Brethren Church (76)
209 Lexington Ave. (Tel. 5998)
Mrs. Pauline Errett, 201 Tioga
- FREMONT (Gordon Bracker)
Grace Brethren Church (238)
300 S. Collinwood Blvd. (FE 2-8672)
(All mail to parsonage address; no de-
livery to the church)
Mrs. Robert Gahris, 116 S. Collinwood
Blvd.
- FREMONT (Granville Tucker)
Brethren Chapel (8)
501 Bidwell Ave. (Tel. FE 2-4630)
Constance Tucker, 501 Bidwell
- HOMERVILLE (Robert Holmes)
West Homer Brethren Church (126)
R. R. 1, Homerville (2 miles west, 1
mile north of Homerville)
Mrs. Roy Hopkins, Howe St., Lodi
- MANSFIELD (Bernard N. Schneide
asst. James Cook)
Grace Brethren Church (380)
Marion Ave. and Forest St. (Te
6-8006)
Mrs. Howard Lehnhart, 756 Rachel R.
- MANSFIELD (Gene E. Witzky)
Woodville Grace Brethren Church (47)
580 Woodville Rd. (Tel. 8-0696)
Mrs. Ruth Blook, 1288 Woodville Rd.
- MIDDLEBRANCH (Wesley Haller)
First Brethren Church (159)
Box 43 (Tel. Canton-HYacinth 9-6691)
Mrs. Marjorie Kinsley, R. R. 1, Hart
ville, Ohio
- RITTMAN (Charles W. Turner)
First Brethren Church (185)
44 S. First St. (Tel. 411)
Mrs. Iva Moine, R. R., Sterling
- SINKING SPRINGS (Jacob Couser)
Grace Brethren Church (40)
All mail to go to the pastor's address
R. R. 4, Hillsboro, Ohio.
Mrs. Shirley Couser
- STERLING (James O. Young)
First Brethren Church (139)
Mrs. Fred Bucklew, R. R. 1
TROY (Herman Hein, Jr.)
Grace Brethren Church (44)
527 N. Market St. (Tel. 9727)
Miss Wilma Hartley, R. R. 2
- WEST ALEXANDRIA (C. A. Flowers)
Sampleville Brethren Mission (68)
R. R. 1, Box 282 (3 miles west of Wes
Alexandria on Route 35)
John Musch, Camden, Ohio
- WOOSTER (Kenneth B. Ashman)
First Brethren Church (276)
Burbank Rd. at Reed Rd. (State Route
76, north from square) (Tel. AN 3-
3646)
Mrs. Kenneth Kutz, Box 1, Wooster
- Oregon**
- ALBANY (No pastor)
Grace Brethren Church (76)
Eighth and Ermine Sts.
Mrs. M. V. Craig, R. R. 4, Box 331
- PORTLAND (Edward J. Peters)
Grace Brethren Church (26)
7015 NE. 23d Ave., zone 11 (1 block
south of U. S. 30 Bypass) (Tel. AT-
lantic 2-2965)

Pennsylvania

ALEPPO (W. Wayne Baker)
Aleppo Brethren Church (129)
Nellie M. Taylor.

ALLENTOWN (John Neely)
First Brethren Church (109)
632-34 N. 5th St.
Mrs. John S. Neely, 507 Tilghman St.

ALTOONA (Ralph S. Burns)
First Brethren Church (137)
Maple Ave. and 30th St. (Tel. 2-7642)
Richard Beach, 223 E. 1st Ave.

ALTOONA (J. Ward Tressler)
Grace Brethren Church (160)
Broadway and 15th Ave. (Juniata)
(Tel. 2-8861)
Mrs. William Dively, R. R. 2, Duncansville, Pa.

HAMBERSBURG (John W. Ritchey)
Grace Brethren Church (66)
R. R. 1, Pond Bank, Chambersburg
Glenn Bumbaugh, R. R. 1

CONEMAUGH (Stanley F. Hauser)
Conemaugh Brethren Church (160)
Second and Oak Sts. (Tel. 9-2011)
Mrs. Raymond Anthony, 226 Main St.

CONEMAUGH (Clair Gartland)
Pike Brethren Church (250)
R. R. 1, Conemaugh (on Rt. 22, William Penn Highway, 7 miles west of Ebensburg, at Mundy's Corner) (Tel. Nanty-Glo 5727)
Miss Bertha Cummins, R. R. 1, Mineral Point, Pa.

CONEMAUGH (Kenneth E. Wilt)
Singer Hill Grace Brethren Church (158)
R. R. 1 (Rt. 219, 2 miles south of Mundy's Corner)
Mrs. John Stennet, R. R. 1

EVERETT (Homer Lingenfelter)
Everett Grace Brethren Church (68)
Main and East Sts. (Tel. 295W)
Fred B. Bucher, 14 W. Spring St.

MARTINSBURG (Conard Sandy)
Melrose Gardens Brethren Church (124)
22d and Swatara Sts. (Tel. Cedar 8-3281)
Mrs. Kenneth Sanders, 5304 Ridgeview Dr.

HOLLIDAYSBURG (Dean I. Walter)
Vicksburg Brethren Church (105)
R. R. 1 (4 miles south of Hollidaysburg, off Route 36)
R. E. Dick, 222 Bedford St.

HOPEWELL (Sheldon W. Snyder)
Grace Brethren Church (80)
R. R. 1 (½ mile southeast of Yellow Creek) (Tel. 8-2457)
Mrs. Robert Gates, Hopewell

JENNERS (Victor S. Rogers)
Jenners Brethren Church (62)
¼ mile south of Route 30 on Route 601
Mrs. Delores Flanigan

JOHNSTOWN (No pastor)
First Brethren Church (583)
Napoleon and Dibert Sts. (Tel. 9-7815)
Don C. Rasbach, 726 Oak St.

JOHNSTOWN (Bruce B. Baker)
Riverside Brethren Church (74)
721 Liberty Ave.
Mrs. Richard Nicholson, 506 Tunnel Ave.

JUNIATA—See Altoona, Pa.

KITTANNING (William H. Schaffer; asst., Wm. A. Byers)
First Brethren Church (281)
215 Arthur St. (West Kittanning) (Tel. 43-8731)
Mrs. Dean Bennett, R. R. 4, Pony Farm Rd.

KITTANNING (Fred Wm. Walter)
North Buffalo Brethren Church (42)
R. R. 4 (junction of Center Hill, Cado-gon and Pony Farm Rds.)
Mrs. Odell Bowser, R. R. 4

LEAMERSVILLE (J. L. Gingrich)
Leamersville Brethren Church (260)
R. R. 2, Duncansville, Pa. (1 mile south of Newry, Pa., on Highway 220) (Tel. Hollidaysburg 5-0333)
Mrs. Grace Echard, R. R. 2, Duncansville

LISTIE (No pastor)
Listie Brethren Church (207)
Miss Vera Jean Fye, P. O. Box 46

MARTINSBURG (Gerald W. Teeter)
First Brethren Church (240)
Corner of Wall and Woodlawn (Tel. 229)
Miss Sannie Klepser

MEYERSDALE (H. Leslie Moore)
Meyersdale Brethren Church (201)
112 Beachley St. (on U. S. 219) (Tel. 372-W)

Mrs. William Firl, 211 Salisbury St.

MEYERSDALE (Arthur F. Collins)
Summit Mills Brethren (125)
R. R. 1 (3 miles west of Meyersdale)
Mrs. Elwood Firl, 323 Front St.

MUNDY'S CORNER—See Conemaugh

NORTH BUFFALO—See Kittanning

PALMYRA (R. Wm. Markley)
Grace Brethren Church (52)
236 W. Main St.

Richard McCarthy, 115 S. 19th St.,
Lebanon, Pa.

PHILADELPHIA (William Male)
First Brethren Church (188)
Oxford Ave. and Knorr St., zone 11
(Tel. Pilgrim 5-2799)
Mrs. Lois E. Harkness, 606 Solly St.,
Zone 11.

PHILADELPHIA (Robert Crees)
Third Brethren Church (200)
Ella and Tioga Sts., zone 34 (Tel. GA 3-8047)
Mrs. John Gault, 308 Hampton Rd.,
Hatboro, Pa.

POND BANK—See Chambersburg

SINGER HILL—See Conemaugh

STOYSTOWN (No pastor)
Reading Brethren Church (52)
R. R. 3
Mrs. Edyth Kimmel, 1086 James St.,
Somerset, Pa.

SUMMIT MILLS—See Meyersdale

UNIONTOWN (R. Paul Miller, Jr.)
First Brethren Church (275)
148 Union St. (Tel. Geneva 7-3401)
Mrs. Dorothy Collier, 254 Braddock
Ave.

VICKSBURG—See Hollidaysburg

WASHINGTON (L. E. Rogers)
Laboratory Grace Brethren Church
(57)
R. R. 4 (at intersection, south on
Routes 19 and 40)
Mrs. R. Wayne Hoover, R. R. 4.

WAYNESBORO (William Gray)
First Brethren Church (375)
Philadelphia Ave. and Fourth St.
Guy Anderson, R. R. 6, Hagerstown
Md.

YELLOW CREEK—See Hopewell

YORK (H. W. Koontz)
Grace Brethren Church (73)
661 N. Newberry St. (Tel. 99-2675)
Miss Delores Crocker, 109 Lyndhurst
St.

Tennessee

JOHNSON CITY (Dean Risser)
Grace Brethren Church (56)
Watauga Ave. and Lamont St.
Miss Marie Curtis, 214 Stanley Ave.

LIMESTONE (A. Harold Arrington)
Vernon Brethren Church (100)
R. R. 1 (on Washington College Sta-
tion and Oakland Rd.)
Miss Lelia Arnold, Washington Col-
lege

Virginia

ALEXANDRIA (John J. Burns)
Commonwealth Avenue Brethren
Church (101)
Mrs. Wayne Smith, 2200 Jefferson
Davis Highway

BUENA VISTA, VA. (Edward Lewis)
First Brethren Church (380)
100 E. 29th St. (Tel. 4882)
Mrs. George Smals, 29th St.

CLEARBROOK—See Roanoke

COVINGTON (Paul L. Mohler)
First Brethren Church (276)
R. R. 6, Parrish Court (Tel. 9154)
Miss Lois East, Parrish Court

HOLLINS (Archie Lynn)
Patterson Memorial Brethren Church
(174)
R. R. 1 (State Route 115, near Hollin-
railroad station) (Tel. Roanoke 3
6983)
Betty M. Newson, 4008 Richland Ave
NW., Roanoke

ADFORD (K. E. Richardson)
Fairlawn Brethren Church (128)
Pepper and Lee Sts., Fairlawn (U. S.
Route 114)
Mrs. Edgar Carroll, 16 Oxford Ave.

NER (Thomas J. Craghead)
Grace Brethren Church (55)
R. R. 1 (Rt. 8, 3 miles south of Riner)
Miss Lorene Farley, R. R. 1

DANOKE (William E. Howard)
Clearbrook Brethren Church (150)
R. R. 5, Box 380 (6 miles south of
Roanoke on U. S. 220)
Mrs. George Hofawger, R. R. 3, Boone
Mill, Va.

DANOKE (Kenneth Teague)
Ghent Brethren Church (300)
Wasena Ave. and Maiden Lane SW.,
zone 15 (Tel. 2-2625)
Mrs. J. L. Lloyd, R. R. 9, Box 23

DANOKE (Vernon Harris)
Washington Heights Brethren Church
(91)
3833 Michigan Ave., N. W., (Michigan
and Westside Blvd. N. W.)
Frank W. Campbell, R. R. 4, Box 172,
Salem

EVEN FOUNTAINS (Paul E. Dick)
Trinity Brethren Church (85)
Mrs. Isabelle Ritenour

INCHESTER (Paul E. Dick)
First Brethren Church (244)
645 Berryville Ave. (Tel. MO 2-6360)
Mrs. Ernie Smith, E. Piccadilly St.

Washington

RANDVIEW (Robert Griffith)
First Brethren Church (33)
East Fourth and Elm Sts. (Building
site west Third and J Sts.)
Mrs. Ruth Wear, Box 147, Prosser

HARRAH (Donald Farner)
Harrah Brethren Church (177)
(Tel. 2132)
Alice L. Kopp, R. R. 3, Wapato, Wash.

SEATTLE (Thomas E. Hammers)
View Ridge Brethren Church (31)
6800 35th Ave., N. E., Zone 15 (Tel.
Fillmore 0163)
Mrs. Ralph J. MacConahay, 3119 E. 83d
St., Zone 15

SPOKANE (Jesse Hall)
First Brethren Church (95)
W. 402 Montgomery Ave., zone 17 (cor.
of Washington and Montgomery)
(Tel. FA 7-1683)
Mrs. Lewis Pilger, W. 2308 Boone Ave.

SUNNYSIDE (Harold D. Painter)
First Brethren Church (292)
Franklin Avenue at 7th St. (Tel.
Temple 7-4763)
Mrs. Keith McDaniels, 231 Linden Way

YAKIMA (Henry Dalke)
Grace Brethren Church (94)
904 S. 26th Ave. (Tel. GLEncourt 3-
3720)
Mrs. Harold Shaver, R. R. 2, Selah

West Virginia

GRAFTON (Lee Crist)
First Brethren Church (145)
45 W. St. Charles St. (U. S. Rt. 50 and
St. Charles St.)
Mrs. Louis Dennis, W. Wilford

MARTINSBURG (Earle E. Peer)
Rosemont Brethren Church (152)
Illinois Ave. and W. King St. (Tel.
6330)
John F. Davis, 514 E. Moler Ave.

PARKERSBURG (Lester O. Smitley)
Grace Brethren Church (28)
1610 Blizzard Dr. (Tel. GARfield 2-
5390)
Mrs. John Walker, Camden Ave.

Wyoming

CHEYENNE (Russell L. Williams)
First Brethren Church (36)
Present location: 1613 E. 22d; future,
Walnut and Forrest Drs.
Mrs. James Olive, 2809 E. 12th.

DIRECTORY OF BRETHREN MINISTERS

Approved List of the National Fellowship of Brethren Ministers

(Giving Name, Address, Telephone Number, Type of Work, and Church Membership)

ADAMS, EVAN

Counselor Trading Post, Cuba N. Mex.
Missionary to Navajos
Grace Brethren Church, Mansfield,
Ohio

AEBY, JOHN M.

5729 N. Cloverly Ave., Temple City,
Calif. (Tel. ATlantic 6-9473)
Pastor, Temple City Brethren Church

ALTIG, J. KEITH

Brazil
Missionary
First Brethren Church, Glendale, Calif.

ARRINGTON, A. HAROLD

R. R. 1, Oakland Rd., Limestone, Tenn.
(Tel. 2-413)
Pastor, Vernon Brethren Church

ASHMAN, CHARLES H., D. D.

803 S. Lolita St., West Covina, Calif.
(Tel. Edgewood 2-7324, Covina Cen-
tral)

Pastor, West Covina Brethren Church

ASHMAN, CHARLES H., JR.

2727 W. Rovey Ave., Phoenix, Ariz.
(Tel. Crestwood 4-2462)

Pastor, First Brethren Church

ASHMAN, KENNETH B.

205 Ihrig Ave., Wooster, Ohio (Tel.
AN 3-7545)

Pastor, First Brethren Church

BAERG, HERMAN

11881 Jacalene Lane, Garden Grove,
Calif.

Missionary Deputation Secretary, Gos-
pel Mission Union
Norwalk, Calif., church

BAKER, W. WAYNE

Aleppo, Pa. (Tel. Cameron, W. Va.
908-R2)

Pastor, Aleppo Brethren Church

BARNARD, RUSSELL D., D.D.

Box 588, Winona Lake, Ind. (Tel. War-
saw 1120-W; Office 727)

General Secretary, Foreign Missionary
Society
Winona Lake, Ind., church

BARNHART, WALTER J.

415 W. Plum St., Tipp City, Ohio
Dayton, Ohio, First church

BARTLETT, DON

Sharpsville, Ind.
Pastor, Grace Brethren Church

BATES, ROBERT

11873 Dune Ave., Norwalk, Calif.
Norwalk, Calif., church

BAUM, ARCHER

4476 New Jersey St., San Diego
Calif. (Tel. CY-5-6019)
Pastor, First Brethren Church

BAUMAN, PAUL R., D.D.

Box 419, Winona Lake, Ind. (Tel. Wa-
saw 1560-J; office 880)
Vice President in charge of Publ-
cations, Grace Seminary
Winona Lake, Ind., church

BEATTY, CHARLES A. (Licensed)

1601 Harding St., Long Beach 5, Cal-
ifornia
Visitation minister
Long Beach, Calif., First church

BEAVER, S. WAYNE

French Equatorial Africa
Missionary
Fort Wayne, Ind., church

BEERY, NEIL L.

R. R. 1, Bellville, Ohio (Tel. Frede-
ricktown MY-4-5777)
Pastor, First Brethren Church, An-
keny, Ohio

BERGEN, JOHN J. (Licensed)

c/o Sudan Interior Mission, Bauchi
Nigeria, West Africa
Missionary
San Diego, Calif., church

BESS, S. HERBERT

3555 Dixboro Rd., R. R. 5, Ann Arbor
Mich.
Assoc. Prof., Grace Seminary (on
leave)
Long Beach, Calif., First church

ETZ, ROBERT W. (Licensed)
5726 N. Maryvale Dr., Phoenix, Ariz.
Student, Grand Canyon College
Phoenix, Ariz., church

SHOP, DONALD
Argentina
Missionary
Ashland, Ohio, church

DWLEN, EDWARD C.
Box 31, Summerland, Calif.
Pastor, Independent church
Inglewood, Calif., church

DWMAN, EDWARD D.
R. R. 1, Hollins, Va. (Tel. Roanoke 2-9937)
Roanoke, Va., Washington Heights
church

DYER, JAMES L., Th.D.
Box 677, Winona Lake, Ind. (Tel. Warsaw 1041-R; office 880)
Professor and financial secretary,
Grace Seminary
Winona Lake, Ind., church
Interim pastor, Winona Lake Brethren
Church.

RACKER, GORDON W.
526 Howland St., Fremont, Ohio (Tel. Federal 2-1323)
Pastor, Grace Brethren Church

RENNEMAN, MAXWELL
342 Sespe, Fillmore, Calif. (Tel. 532-M)
Pastor, First Brethren Church

RICKEL, CLAIR E.
Box 105, Clayton, Ohio (Tel. Englewood 2-6247)
Pastor, First Brethren Church

ROCK, JOHN DALE (Licensed)
Student Grace Seminary
Osceola, Ind., church

RUBAKER, CLAIR D.
201 Killian Rd., Akron 19, Ohio
Pastor, Hillwood Fellowship Chapel,
Akron, Ohio
Cuyahoga Falls, Ohio, church

JRCH, RICHARD L.
1873 Dwight Ave., Cuyahoga Falls,
Ohio (mailing address, Box 50) (Tel. SWandale 4-5919).
Pastor, Grace Brethren Church

BURK, BILL A.
Brazil
Missionary
Community Brethren Church, Los Angeles, Calif.

BURNS, JOHN J.
6 Luray Ave., Alexandria, Va.
Pastor, Commonwealth Brethren
Church

BURNS, RALPH S.
2934 Maple Ave., Altoona, Pa. (Tel. 2-7642)
Pastor, First Brethren Church

BUTTON, BRUCE L.
469 N. Kings Rd., Los Angeles 48, Calif. (Tel. WEBster 4-3485)
Brethren missionary to the Jews
Inglewood, Calif., church

BURRIS, LEE (Licensed)
11524 Fidel, Whittier, Calif.
Los Angeles, Calif., Community
church

CAREY, G. ARTHUR
6115 Falcon Ave., Long Beach, Calif.
Pastor, Rialto Brethren Church

CARTER, DONALD
Chaplain, U. S. Armed Forces
Long Beach First church

CASHMAN, ARTHUR D.
Box 64, Dallas Center, Iowa (Tel. 3021)
Pastor, First Brethren Church

CASHMAN, EDWIN (Licensed)
938 College Blvd., Ashland, Ohio (Tel. 3-2702)
Asst. pastor, Grace Brethren Church

CESSNA, ROBERT S.
1099 Irene Rd., Cleveland 24, Ohio (Tel. HI 2-4294)
Pastor, First Brethren Church

CHURCHILL JACK
Argentina
Missionary
North Long Beach, Calif., church

CLARK, EDWARD (Licensed)
R. R. 1, Dillsburg, Pa.
Harrisburg, Pa., church

COLBURN, RALPH J.
1118 NW. 18th Ct., Fort Lauderdale, Fla.
Pastor, Grace Brethren Church

COLLINS, ARTHUR F.

R. R. 2, Box 63, Meyersdale, Pa. (Tel. 430-J)

Pastor Summit Mills Brethren Church

CONE, GEORGE E., JR.

French Equatorial Africa
Missionary

Winona Lake, Ind., church

CONE, GEORGE E., SR.

Box 332, Winona Lake, Ind. (Tel. office, Warsaw 880)

Superintendent of grounds, Grace Seminary

Winona Lake, Ind., church

COOK, JAMES S.

348 Poplar St., Mansfield, Ohio (Tel. 3-9666)

Assoc. pastor, Grace Brethren Church

COVER, ROBERT (Licensed)

R. R. 1, Box 1090, Tracy, Calif.

U. S. Armed Forces

Tracy, Calif., church

CRAGHEAD, THOMAS J.

R. R. 1, Riner, Va. (Tel. EVergreen 2-2030)

Pastor, Grace Brethren Church

CREES, ROBERT D.

112 Godfrey Ave., Philadelphia 20, Pa. (Tel. WAverly 4-7639)

Pastor, Third Brethren Church

CRIFE, GEORGE

Winona Lake, Ind.

Student, Grace Seminary

Modesto, Calif., La Loma church

CRIST, LEE W.

45 W. St. Charles St., Grafton, W. Va. (Tel. 187)

Pastor, First Brethren Church

CULVER, ROBERT D., Th.D.

823 Hamilton St., Geneva, Ill.

Professor at Wheaton (Ill.) College

Harrah, Wash., church

CUNDIFF, DAYTON F. (Licensed)

Beaver City, Nebr. (Tel. Colony 8-4561)

Pastor, Grace Brethren Church

DALKE, HENRY

314 N. Grandview Ave. (Tel. GLencourt 2-5950)

Pastor, Grace Brethren Church

DAVIS, PAUL

Cainsville, Mo.

Pastor, Community Church

Leon, Iowa, church

DeARMEY, RICHARD P.

1315 Randolph St., Waterloo, Iowa (Tel. AD 3-9516)

Pastor, Grace Brethren Church

DELL, ROBERT L.

Winona Lake, Ind.

Student, Grace Seminary

Long Beach, Calif., First church

DICK, PAUL E.

649 Berryville Ave., Winchester, Va. (Tel. MO 2-6360)

Pastor, First Brethren Church, Winchester, Va., and Trinity Brethren Church, Seven Fountains, Va.

DILLING, JOHN R.

1917 Third St. SE., Canton, Ohio (Tel. GLendale 5-8844)

Pastor, First Brethren Church

DIXON, JAMES G.

3712 Carpenter St. SE., Washington 2 D. C. (Tel. LUDlow 2-1205)

Pastor, First Brethren Church

DODDS, ALFRED (Licensed)

13024 Dunrobin Ave., Downey, Calif. Teacher, Brethren High School.

South Gate, Calif. church

DONAHUE, GEORGE

R. R. 5, Roanoke, Va.

Retired

Roanoke, Va., Clearbrook church

DOWDY, J. PAUL

Argentina

Missionary

Hollins, Va., church

DUNNING, HAROLD

4723 Pepperwood Ave., Long Beach, Calif. (Tel. GARfield 9-1483)

Temporarily, pastor Grace Brethren Community Church, Anaheim, Calif.

Missionary, French Equatorial Africa Sunnyside, Wash., church

EAGLE, CHARLES

Japan

(Missionary serving under The Evangelical Alliance Mission)

Ashland, Ohio, church

- DMISTON, SIBLEY
2111 Piedra China
Box 384, Laredo, Tex.
Missionary to Mexicans
North Long Beach, Calif., church
- ISELSTEIN, PAUL
Box 166, Golden, Colo.
Missionary, American S. S. Union
Denver, Colo., church
- INGELMAN, GILBERT D.
1701 Newark St. South, St. Petersburg,
Fla.
Assistant pastor, Central Presbyterian
Church
San Diego, Calif., church
- IRNEST, WILLIAM (Licensed)
141½ La Plata Rd., N. W., Albuquerque,
N. Mex.
Pastor, Grace Brethren Church
- ITLING, HAROLD H.
Box 718, Winona Lake, Ind. (Tel. War-
saw 796-J; office 723-J)
National Sunday School Director
Winona Lake, Ind., church
- JVANS, JOHN (Licensed)
204 W. Walnut, Flora, Ind. (Tel. 172-R)
Pastor, Grace Brethren Church
- JARNER, DONALD
Box 203 (Tel. 2132)
Pastor, Harrah Brethren Church
- JARRELL, GENE D.
3904 Vineland Ave., Beaumont, Calif.
Tel. Victor 5-2096)
Pastor, Cherry Valley Brethren Church
- JETTERHOFF, DEAN (Licensed)
R. R., Flora, Ind.
Evangelist
Flora, Ind., church
- JLICK, CLYDE (Licensed)
540 E. San Jacinto Ave., San Bernar-
dino, Calif.
San Bernardino, Calif., church
- JLORY, ALBERT L.
541 W. Orange Dr., Whittier, Calif.
(Tel. OXford 5-8572)
Minister of Education, First Brethren
Church, Long Beach, Calif.
- JLORY, WAYNE S.
4257 Nelsonbark Ave., Long Beach,
Calif. (Tel. GA 1-7269)
Pastor, Los Altos Brethren Church
- FLOWERS, CHARLES A. (Licensed)
Box 282L, R. R. 1, West Alexandria,
Ohio
Pastor, Sampleville Brethren Mission
- FOGLE, P. FREDRICK
France
Missionary
Washington, D. C., church
- FRICKE, ELMER
Guadalupe, Calif.
Pastorate
Community Brethren Church, Los An-
geles, Calif.
- FUNDERBURG, EARL O.
Box 7, Ozark, Mich.
Pastor, Grace Brethren Church
- GANTT, CHARLES
3906 Kings Highway, Dayton 6, Ohio
(Tel. Oregon 0748)
Dayton, Ohio, First church
- GARBER, MARTIN
French Equatorial Africa
Missionary
Modesto, Calif., La Loma church
- GARTLAND, CLAIR W.
R. R. 1, Conemaugh Pa. (Tel. Nanty-
Glo 5727)
Pastor, Pike Brethren Church
- GEHMAN, ORD
Teacher
Windsor Rd., R. R. 15, Fort Wayne,
Ind.
- GILBERT, RALPH
Box 179, Winona Lake, Ind.
Assoc. Prof., Grace College
Washington, D. C., church
- GINGRICH, RAYMOND E., JR.
Student, Western Reserve University
Cuyahoga Falls, Ohio church
- GINGRICH, R. E. SR., Th.D.
180 White Pond Dr., Akron 13, Ohio
(Tel. UN-4-3848; office, TEmple 6-
2811)
President, Cornus Hill Bible College,
Akron, Ohio
Cuyahoga Falls, Ohio, church
- GINGRICH, JOSEPH L.
R. R. Duncansville, Pa.
Pastor, Leamersville Brethren Church
- GINGRICH, U. L.
R. R. 2, Felton, Pa.
York, Pa., church

GOODMAN, MARVIN L., JR.

Africa
Missionary
Modesto, Calif., La Loma church

GOODMAN, MARVIN L., SR.

2 Jubilee Rd., Poona 1, India
Child evangelism director
Modesto, Calif., La Loma church

GRANT, RICHARD

4915 Lakeside Dr. NE., Cedar Rapids,
Iowa (Tel. 3-7751)
Pastor, Grace Brethren Church

GRAY, WILLIAM

250 Philadelphia Ave., Waynesboro,
Pa. (Tel. 1888)
Pastor, First Brethren Church

GREEN, JACK

1151 S. Ditman St., Los Angeles 23,
Calif. (Tel. AN 9-4533)
Director, Young Russian Christian
Association
Inglewood, Calif., church

GRIFFITH, ROBERT

907 W. Fifth St., Grandview, Wash.
(Tel. 2353)
Pastor, First Brethren Church

GRUBB, LUTHER L., D.D.

Box 395, Winona Lake, Ind. (Tel. War-
saw 1560-M; office, 599)
Secretary, Home Missions Council
Winona Lake, Ind., church

HAAG, WALTER

439 Sunset Lane, San Ysidro, Calif.
Missionary
Winona Lake, Ind., church

HALL, JESSE

W. 715 Chelan Ave., Spokane, Wash.
(Tel. FA 8-0145)
Pastor, First Brethren Church

HALL, NELSON E.

236 W. Beverly Pl., Tracy, Calif. (Tel.
TErmiNal 5-2713)
Pastor, Tracy Brethren Church

HALL, RALPH C.

2240 Edgevale Rd., Columbus, Ohio
Johnstown, Pa., Riverside church

HALLER, WESLEY

Box 43 (38 Williams St.), Middle-
branch, Ohio (Tel. Canton HYacinth
9-6691)
Pastor, First Brethren Church

HALPIN, MEREDITH

1545 W. 110th Pl., Los Angeles 4
Calif. (Tel. 4-7750)

Machinist, North American Aircraft
Inglewood, Calif., church

HAMILTON, BENJAMIN

Box 701, Winona Lake, Ind.
Research librarian and instructor

Spanish, Grace Seminary

Whittier, Calif., First church

HAMMERS, THOMAS E.

6242 30th Ave. NE., Seattle 15, Wash.
(Tel. Fillmore 0163)

Pastor, View Ridge Brethren Church

HARRIS, VERNON J.

1220 Lafayette Blvd. NW., Roanoke
Va. (Tel. 3-7354)

Pastor, Washington Heights Brethren
Church

HATCH, BURTON G.

Chaplain U. S. Armed Forces
Long Beach, Calif., First church

HATTON, RALPH

530 S. Kenmore Ave., Los Angeles 5
Calif. (Tel. DU 9-8788)

Ralphs Grocery Co.
Inglewood, Calif., church

HAUSER, STANLEY F.

115 Oak St., Conemaugh, Pa. (Tel. 9
2011)

Pastor, Conemaugh Brethren Church

HAWKINS, GILBERT (Licensed)

R. R. 2, Box 288, Berrien Springs
Mich. (Tel. GR 3-5393)

Pastor, Grace Brethren Church

HEIN, HERMAN H., JR. (Licensed)

527 N. Market St., Troy, Ohio

Pastor, Grace Brethren Church

HEIN, ROLLAND N. (Licensed)

2005 E. Jefferson St., Warsaw, Ind.

Student, Grace Seminary

Cedar Rapids, Iowa, church

HILL, ROBERT W.

920 Fremont Ave., Long Beach, Calif.
Temporarily, pastor South Pasadena

Fremont Avenue Brethren Church

Missionary, French Equatorial Africa

Long Beach, Calif., First church

HOCKING, DONALD G. (Licensed)

France

Missionary

Long Beach, Calif., First church

- HOFFMANN, JOSEPH R.**
 2132 W. 75th St., Los Angeles, Calif.
 (Tel. PL 9-0536)
 Chaplain, Los Angeles Fire Dept.
 Inglewood, Calif., church
- HOHENSTEIN, LEWIS C.**
 11472 Mines Blvd., Whittier, Calif.
 (Tel. OXford 2-1939)
 Pastor, First Brethren Church
- HOLLIDAY, DENNIS I.**
 914 N. Chester Ave., Compton, Calif.
 (Tel. NEwmark 8-1898)
 Pastor, First Brethren Church
- HOLMES, ROBERT F.**
 414 Wooster St., Lodi, Ohio (Tel. Lodi 4485)
 Pastor, West Homer Brethren Church,
 Homerville, Ohio
- HOOVER, MORSE M.**
 46 E. Burton Ave., Dayton 5, Ohio
 Dayton, Ohio, North Riverdale church
- HORNEY, SAM**
 Box 1531, Taos, N. Mex. (Tel. PLaza 8-3632)
 Pastor, Cañon Brethren Church
- HOWARD, ANTONE LEROY**
 406 Mary Ave., Calexico, Calif.
 Missionary
 Norwalk, Calif., church
- HOWARD, WILLIAM E.**
 R. R. 5, Box 380, Roanoke, Va. (Tel. 2-3041)
 Pastor, Clearbrook Brethren Church
- HOYT, GARNER E.**
 Boite Postale 253, Port-au-Prince,
 Haiti
 American Bible Society
 Ashland, Ohio, church
- HOYT, HERMAN A., Th.D.**
 Box 135, Winona Lake, Ind. (Tel. War-saw 1041-M; office, 880)
 Dean, Grace Seminary
 Winona Lake, Ind., church
- HOYT, LOWELL**
 R. R. 3, Goshen, Ind. (Tel. Wakarusa 717-JX)
 Pastor, Grace Brethren Church, Elk-hart, Ind.
- HOYT, SOLON**
 Argentina
 Missionary
 Canton, Ohio, church
- HUMBERD, R. I.**
 R. R. 1, Flora, Ind.
 Bible conference speaker
 Flora, Ind., church
- HUNT, TRUE L.**
 3243 Homestead St., Davenport, Iowa
 (Tel. 3-4526)
 Davenport, Iowa church
- HUTCHINSON, LESLIE I.**
 Box 161, Gypsum, Colo.
 Pastor, Community Church
 Denver, Colo., church
- INMAN, F. THOMAS (Licensed)**
 590 S. Dale Sourt, Denver 19, Colo.
 (Tel. Westwood 4-7793)
 Pastor, Grace Brethren Church
- JACKSON, RICHARD, JR.**
 Box 67, New Troy, Mich. (Tel. Hazel 6-3121)
 Pastor, New Troy Brethren Church
- JENKINS, LEE**
 4843 Rolando Blvd., San Diego, Calif.
 Chaplain, U. S. Armed Forces
 Dayton, Ohio, First Church
- JOBSON, ORVILLE D., D.D.**
 French Equatorial Africa
 Missionary
 Philadelphia, Pa., First church
- JOHNSON, WILLIAM E. (Licensed)**
 R. R. 2, Alto, Mich.
 Pastor, Calvary Brethren Church
- JONES, EMLYN (Licensed)**
 Student, Grace Seminary
 Johnstown, Pa., First church
- JULIEN, TOM (Licensed)**
 193 Bade Dr., New Haven, Ind. (Tel. New Haven 3987)
 Pastor, Second Brethren Church, Fort Wayne, Ind.
- KARNS, LON (Licensed)**
 5757 Olive Rd., Dayton 5, Ohio (Tel. MO 7-6421)
 Pastor Grace Brethren Church, Engle-wood, Ohio
- KEFFER, ARCHIE (Licensed)**
 Box 99, Sidney, Ind. (Tel. 2713)
 Pastor, Sidney Brethren Church
- KENNEDY, LESTER**
 French Equatorial Africa
 Missionary
 Winona Lake, Ind., church

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The BRETHREN MISSIONARY HERALD



FOREIGN MISSION NUMBER

OCTOBER 6, 1956

Many Foreign Missionaries and Their Families Attended the 1956 National Conference



Standing (left to right): Dr. and Mrs. Orville Jobson; Rev. and Mrs. Martin Garber; Rev. and Mrs. Paul Dowdy; Rev. and Mrs. Sibley Edmiston, Jimmy and Danny; Rev. and Mrs. Carson Rottler and Rosalie; Dr. and Mrs. Harold Mason and Wilma; Johnny Zielasko; Rev. and Mrs. John Zielasko and Ann; Rev. and Mrs. Robert Williams; Rev. Lester Kennedy; Mrs. Rose Foster; Miss Donna Kliever; Miss Estella Myers; Mrs. Harold Dunning; Mrs. Minnie Kennedy; Rev. Harold Dunning; Mr. and Mrs. Donald Spangler. Seated (left to right): James and Robert Dowdy; Lee Rottler; Roger Dowdy; Ray Rottler; Dicky, Linda and Leandra Edmiston; Gloria, Naomi and Stephen Mason; Judith Kennedy. (Missionaries present at conference but not in picture—Mrs. Lester Kennedy and Lester III; Rev. and Mrs. Charles Taber and family; Rev. and Mrs. Robert Hill.)

News and Notes Concerning Brethren Foreign Missions

By RUSSELL D. BARNARD

On August 26 we completed two very wonderful weeks so far as foreign missions is concerned. The first week was taken up with the meeting of our board of trustees and very largely with the interviewing of the 16 missionary families who were available for interview this year. This is probably the largest number of missionary families who will be at a national conference for some years in the future. The second week was spent in our National Fellowship meetings—and this was really a “missionary” conference because so many missionaries, both home and foreign, were present. The annual meeting of our corporation was on August 23. Resulting from this meeting and the prior board meetings, there are a number of interesting and different things which we desire to report to you.

Winona Missionary Residence Project—

As a result of consultation between our Brethren foreign-mission organization and the national organization of the Women's Missionary Council, we desire to express our very great appreciation for the project which is being sponsored nationally now by the WMC for the building of an additional missionary residence here at Winona Lake. So far as the WMC is concerned, this is to be a five-year project.

Good Books to Buy—

Two of our very best missionary books are now being offered at half price. *Stranger Than Fiction*—really the autobiography of Dr. Florence Newberry Gribble in relation to the establishment of our mission in Africa—is being offered for \$1, plus 12 cents postage; and *Some African Links*, the very excellent little booklet written by Miss Mary Emmert, dealing also with the early experiences in Africa, is being offered for 25 cents, plus 5 cents postage.

Officers of our Board and Society—

Those who have served during past years will continue to serve in the same capacity: president, Dr. Charles W. Mayes; vice president, Dr. Bernard N. Schneider; recording secretary, Kenneth B. Ashman; treasurer, Dr. Homer A. Kent, Sr. Nominees for the 1957 election of board members, which of course is an election by mail with three to be elected, are as follows: Bernard N. Schneider, Homer A. Kent, Sr., W. A. Ogden, Thomas E. Hammers, Ralph J. Colburn, and George O. Peek. Some 2,000 out of a possible 6,500 to 6,800 usually accept the privilege of voting. We could urge that *all* members of the society should vote; it is your privilege and responsibility.

Our Office Staff—

This includes Dr. Russell D. Barnard as general sec-



Left to right: Miss Schumacher, Dr. Barnard, Mr. Landrum, Miss Lowe, Mr. Moeller

retary, Rev. Clyde K. Landrum as assistant to the general secretary, Mr. Kenneth G. Moeller as financial secretary, Miss Marcia Lowe as office secretary, and Miss Evelyn Schumacher as assistant office secretary. Brother Moeller and Miss Schumacher are the two new members of our organization and we bespeak for them very happy experiences as they serve in this missionary capacity.

Social Security as Basis of Retirement—

Our board of trustees this year has accepted the government Social Security plan as the basis for missionary retirement, and is making the satisfactory arrangements for both the lay and the ministerial missionary workers. It is hoped that the plan may be in full operation by October 1 or very soon thereafter.

Residences in Africa and Argentina—

A new missionary residence is to be built in Lyon, France. It will be occupied by the Fogles and will be considered as the headquarters of our work in France. This residence will cost from \$10,000 to \$12,000. Also, a missionary residence is being purchased at Don Bosco, Argentina, and will be the residence where the Hoyts live for the present. This residence will probably cost between \$10,000 and \$11,000. The arranging for these residences seemed to be so urgently necessary—but you can easily see how the expenditure of these amounts will very drastically reduce our expendable missionary funds.

Authority to Appoint—

Our board of trustees again asked for the authority to make appointment of missionary families during the

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

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year if such should seem advisable, and this authority was granted by the corporation. It seems very improbable that any appointments will be made in light of our financial need, and yet it is within the Lord's ability to supply the needed funds.

Advanced Elementary Schools in Africa—

Upon the recommendation of our Field Council in Africa, our board has approved the plan for advanced elementary schools in French in Africa. This seems to be necessary if we are to prepare those who can teach in the regular elementary schools—and this is necessary unless we are to use missionaries as teachers. It is much better if native-trained teachers can teach. This will require additional school workers by 1958 and 1960. We are sure you will be praying with us for the supplying of funds and personnel for this new undertaking in Africa.

What Will the Gain Be?

During conference week, or actually during the first eight months of 1956, we equalled and passed the total

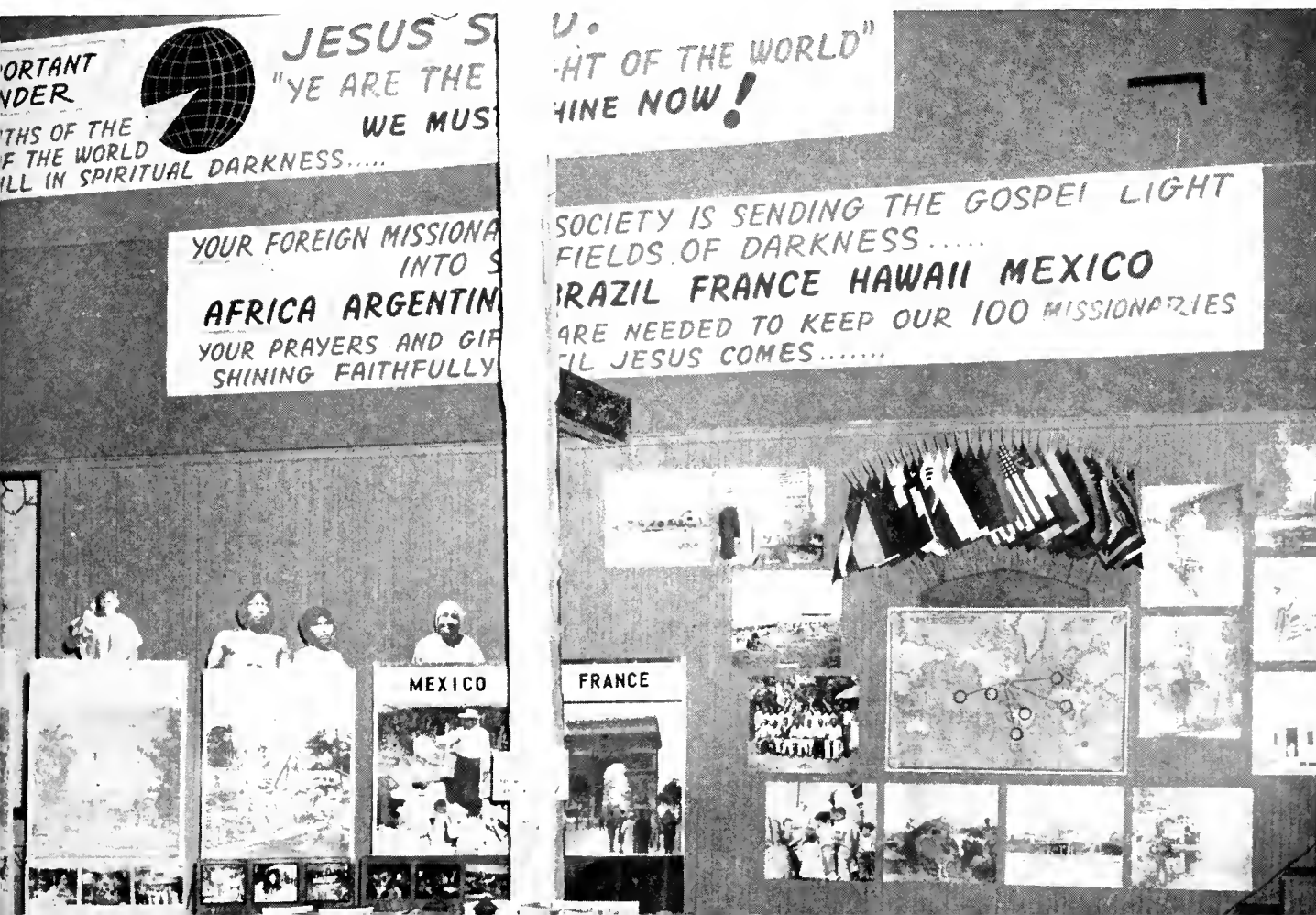
of the giving for the 12 months of 1955. What the gain for the full year of 1956 will be in comparison to 1955 depends upon the gifts which we receive during these four remaining months. Last year during these four months the gifts were less than \$12,000. Granting that they are at least as much this year, the gain of 1956 over 1955 will be only about three percent. Thirty percent is the amount of gain so urgently needed. The Lord laid on our hearts a national prayer goal of \$304,000 which would be a 30 percent increase over the 1955 offering.

The entire matter rests with the members of the Foreign Missionary Society. What all of us give during the last four months of 1956 will be gain over 1955. As we as individual members of the Society and as churches meet prayer goals, so we will reach our goal as a society. Our responsibility to foreign missions—and to our missionaries—never ends!

Where Our Money Goes—

82.4% goes to our missionaries, and to care for our missionaries with their field expenditures.

Panoramic view of foreign-mission display at National Conference



- 2.5% goes for missionaries in things related to their living, deputation work, medical, insurance and so forth, in addition to amounts included in the above item.
- 6.1% goes for promotional work, and this includes the *Missionary Herald* cost, Easter publicity, and the part for deputation and rally work which is not included in the above item.
- 5.7% goes for salaries for those in the home office.
- 3.3% goes for the general expenditures in the home office, such as rent, stationery and equipment, as well as expenses for board members.

Brethren in Denmark and the Scandinavian Countries—

Through a story which is too long to tell here, we have come in contact with Brethren living in Denmark and other of the Scandinavian countries. A greeting was sent by these people to our National Fellowship meeting and was read at one of our business sessions. Returning fraternal greetings were also sent by our Fellowship to the brethren in these countries. I think it would be well to quote a portion of the letter which was read to the National Fellowship meeting; it will give more of the history of the Brethren in those countries than we could otherwise give, hence I quote:

"God's eternal Peace! We thank you very much for your dear letter and the Scriptures and church-paper which you have sent us, in which we are very much interested seeing that you in many things have the same light over the Word of God and rule for church-practice as we have. Therefore we thank God in our prayers for you and want to come into nearer contact with you and should be glad to keep your church-paper, *Missionary Herald*, and to have it sent to our address in Denmark, which is printed on this letter; and we will send you the money for the church-paper. We appreciate that you keep to the truth delivered unto us and have not allowed that worldliness entered among you. We were interested to read about the history of your church. Also we in Christi Menighed (i.e.: the assembly of Christ) go direct back to the origin in Schwarzenau in Germany, from where brethren came direct to Denmark and brought the message of truth which was accepted by several Danes, and assemblies were founded. It happened through two brethren from Schwarzenau, Simon and Soren Bolle, who in the years about 1737 preached the full Gospel and message from the first eight in Schwarzenau. And ever since we have kept to this doctrine. We should like to contact you with the assembly in Denmark, where we have several congregations, so in all Scandinavia. We have no assembly in Germany, but a brother is working in Hamburg as an evangelist. So please write to the Danish address. With much prayer we have sought for fellowship with our true brethren in the world, and we had to wait long time, but now we are happy that we have got contact with you, and we wish to hear more from you. May the blessings and the Grace of the Lord Jesus Christ be richly upon you.

The dearest brothergreetings from the assemblies of Christ in Denmark (Romans 16:16)

Yours in Christ,
 Brother E. J. P. Hansen, pastor
 Henning Bojesensvej 7, Gentofte, Denmark

Missionary Rally Plans—

Again this year we are asking the district ministerial groups to work out the details with respect to the rally plans, and will make our suggestions directly to those groups. However, the general schedule of rallies, as it now seems probable that they will proceed, is as follows:

February 3-10—Northwest District; February 13-17—Northern California; February 19-March 3—Southern California; March 4-9—travel time; March 10-17—Southeast District; March 19-24—Mid-Atlantic District; March 26-31—Northern Atlantic District; April 2-7—East District; April 9-14—Allegheny District; April 16-21—Northern Ohio District; April 23-28—Southern Ohio District; April 30-May 5—Indiana District; May 7-12—Michigan District; May 14-19—Iowa District; May 21-26—Midwest District.

Worth Pondering—

"Only 9 percent of the world's population speaks English; yet 90 percent of all Christians are found in English-speaking lands. And 94 percent of the world's ordained pastors are ministering to the 9 percent of the world's people who speak English. Of the funds at the disposal of our churches, 96 percent is spent to minister to those same 9 percent." (The Survey Bulletin)

Conference Displays—

Probably never in the history of our National Fellowship meetings have there been so many varied displays as those presented this year. Certainly not the least of these was the foreign-missionary display, with large banners, enlarged black-and-white pictures, beautifully-illuminated display cabinets, and the table with its guest register and other materials. We want to thank all of those who helped to arrange this display, and also those who helped to attend the table. These display items are available for district conferences, missionary conferences, rallies, and church meetings of various kinds. The foreign-mission office should be contacted where these are desired.



Conference visitors at the registration table

Serving Six Mission Fields—



Mr. Moeller

Every young person desiring to enter foreign missionary service must choose a field and then prepare for that field. Sometimes that decision is hard to make when there are so many needy fields. As financial secretary of The Foreign Missionary Society of the Brethren Church I consider it a great privilege to have part in serving the missionaries who are giving out the Gospel not only on one field, but on all six of our Brethren fields. In the few months that I have been meeting and corresponding with our missionaries, the Lord has increased my vision and interest in foreign missions tremendously. I am thankful that today I can serve them and at the same time pray for them with real interest in their work.

As Paul considered Timothy his son in the faith and instructed him in Christian living and service, so The Foreign Missionary Society of the Brethren Church might rightly consider me as one of their "sons." It was in 1944 that I accepted Jesus Christ as my Saviour in Johnstown, Pa. Dr. Barnard, who is at present general secretary of the Foreign Missionary Society, was the evangelist. Like many new converts I drifted from the Lord in many ways. In the spring of 1946 I was brought back to the Lord during some evangelistic services held in the same church—this time being led by Dr. Bernard N. Schneider, who is now vice president of the Foreign-Mission board. It was in that same year at summer camp that I gave my life to the Lord for full-time service. This decision was made after hearing a challenging message by Dr. Floyd W. Taber, medical missionary to Africa. I was taught in the Word and encouraged to prepare for Christian service by my pastor, Dr. W. A. Ogden—another member of the foreign board. Today I can see that in every major decision from the time that I was saved until now I have had a vital contact with foreign missions. Perhaps the Lord will give me some of the "fire" that these men have for foreign missions.

As financial secretary I have a variety of things to

do such as keeping records for the missionaries and the Society, acknowledging your gifts, paying bills, ordering things for missionaries and the fields, and so forth. Believe me, there is variety in this work and I enjoy it very much. I am, however, not in this work only because I have had some experience along this line and because I enjoy this work, but because I believe in foreign missions. I believe that the Lord has called me to this work. I feel that Paul had a definite message for me when he wrote: "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Cor. 15:58). —Kenneth G. Moeller.

Working Toward the Harvest—

"Let them praise the name of the Lord: for his name alone is excellent; his glory is above the earth and heaven" (Ps. 148:13).

I do praise the name of our Lord for making it possible for me to work in our Brethren foreign-missions offices as assistant office secretary since June 18, 1956. There are exciting experiences which make hard work a real joy. Since I am preparing to go to Africa as a



Miss Schumacher

missionary-teacher, working in the office here is an excellent means of becoming acquainted with the work of foreign missions.

The unity and harmony of office personnel have been an incentive to me to do my very best. How patient each one has been in teaching me this new work.

Then I praise our Heavenly Father for giving me a glimpse of the vast harvest fields with which He has intrusted The Brethren Church. God has blessed us in an unusual way with opportunities which would overwhelm us were it not for His mighty power. But though He has given us great harvest fields, alas, the laborers are so few! More than anything else, I have been impressed with the tremendous need for volunteers to help reap the harvest of our six mission fields in Africa, Argentina, Brazil, France, Hawaii and Mexico. The call has been given to each one of us in Mark 16:15: "Go ye into all the world, and preach the gospel to every creature." What a sad commentary on this command is Luke 10:2: "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that He would send forth laborers into his harvest." The command is to go. There are not enough to go; therefore, we must *pray* harder than ever before that the Lord of harvest will *send* us forth. Our Brethren harvest fields are literally groaning to be harvested. Where are the reapers? Surely the Holy Spirit, who is the Lord of the harvest, is calling even today. Think of the glorious thrill it would be to personally reap some of that harvest! Our missionaries are working overtime and praying while working that help will come to bring in the waiting sheaves. If the Lord of the harvest has spoken or is speaking to your heart, please answer: "Here am I, Lord; *send me!*" —Evelyn Schumacher.

THE CHILDREN'S PAGE

MARY MISSIONARY—



Missionary Helpers Of the Month

We have three little Taber sisters as our missionary helpers for this month. Their parents are Rev. and Mrs. Charles Taber. They serve as missionaries in Africa. It's interesting to know that their grandparents are missionaries to Africa, too. You have heard of Dr. and Mrs. Floyd Taber, haven't you?

These missionary helpers are real world travelers. Christine was born in France, and she is now three



Kathleen, Christine, and Diana

years old. Diana, now two, and Kathleen, one year old, were born in Africa. Just recently they came from Africa to the United States. They will be here about six months and then they will go to France to live for a while. Then—well, they'll be going back to Africa for another four years.

Missionary helpers here at home should pray for Rev. Charles Taber and his family. Then, too, we should pray for Dr. Floyd Taber and family. Yes; we must pray for *all* the missionaries around the world. Then we will be true missionary helpers!

SOMETHING SMELLS BAD

In order to keep clean so that we don't smell bad, we need to take baths, don't we? In Africa where it is hot all the time, we take baths every day. So the missionaries have fixed up showers in all the houses to help keep clean. In order to have running water for the showers, they use big empty gasoline barrels. They fasten the barrel on the outside wall of the bathroom; then bore a hole through the wall to connect the barrel to the shower faucet. These barrels are filled with hot and cold water every day, so there is no need for anyone to be dirty or smelly.

One day one of the missionaries was getting dinner on the back porch. The wood stove is on the back porch because it is too hot to have it inside the house. Across from the stove, at the other end of the porch, is the gasoline barrel that holds the water for the showers. A little native boy had climbed the ladder to pour hot water in the barrel. While he was up there, he said: "Madame, something smells bad up here." The Madame said: "Is there a dead lizard in the barrel?" Sometimes the lizards fall in the barrel and drown and it surely smells bad then. The boy looked but couldn't find anything dead. He came down off the ladder and just then the Madame lifted the lid off the pot of food she was cooking. The boy's eyes opened wide with astonishment and he said: "That's what I smelled up there." It was sauerkraut. They think that smells awful bad!

We think some of their foods smell bad, but nothing is so bad as dirty hearts and habits. When our hearts are not washed clean by the blood of the Lord Jesus, our lives have many dirty habits. They not only look bad but smell bad too. The Lord Jesus is waiting to cleanse every heart and life of all who come to Him. He has done it for many of the Africans; have you let Him do it for you?—Mrs. Minnie Kennedy.

On Vacation?

By REV. DON HOCKING

(Editor's note: Brother Hocking, who, with his wife, Betty, and son, Jimmy, is in France in language study, underwent surgery recently. Praise the Lord for His blessing in this time of recuperation.)

It is not every missionary who receives a one-month vacation after being on the field only eight months. Vacation? Perhaps I have stretched the meaning a wee bit; in fact, if I were now given the choice between working one month or taking the "vacation," I would choose the work any day. However, the Lord has a reason for the experiences through which we must pass and He never makes any mistakes.

Because we believe that God's way is perfect (II Sam. 22:31), and because we had committed our way unto the Lord (Ps. 37:5), we felt that the Lord said to us: "... this is the way, walk ye in it..." (Isa. 30:21). God's reasons are not always made clear, but we are not to question His will. With confidence in His Word, we read again I Thessalonians 5:18: "In every thing give thanks: for this is the will of God in Christ Jesus concerning you," and we gave thanks to the Lord for the coming operation.

The Lord has taught us and is teaching us concerning the matter of patience. The most painful and trying period occurred during the first week. Through this period of new and difficult experiences, our patience was almost exhausted. However, God is faithful and we trust that our patience has been strengthened. Because of the tendency of patience to waver, we see the need, more clearly, of the growth of patience in our lives. The Lord is still teaching us concerning this precious grace mentioned in Galatians 5:22 under the heading of "long suffering." Even at the official ending of the convalescent period in October, when the cast is removed, the period of waiting will not have ended. It will still be some time before complete strength has been restored.

Space will not permit us to mention all the blessings that the Lord has bestowed since this event. Let it suffice to say that many of the blessings have been a re-evaluation of blessings so often taken for granted.

I want to spend the remaining and greater portion of this article in describing two differences between an American hospital and a French hospital. Naturally, there are more than two differences, but these two especially impressed themselves on my mind. The two differences are the food and the bed.

If it had not been for the fact that Betty brought me corn flakes, cocoa, and fruit from our house, I would have had hot milk and toast every morning. The ordinary breakfast is coffee with milk, and toast, but because I did not like coffee, they brought me just hot milk and toast until Betty came to my rescue.

The noon and evening meals were somewhat the same as in America except that they were generally served in courses. I was considered quite "odd" because I wanted to eat my meat, potatoes, and vegetables together. I was told that it did not taste good that



The Hocking family

way and was not as good for one. No one offered the suggestion how the stomach kept those foods in separate courses during the digesting process. Analyzing the food situation, I would say that the French are excellent cooks, even in a hospital, but the American breakfast is far more elaborate and nourishing than the *petit déjeuner* of the French.

The other main difference, which also proved to be a difficulty for me, was the French bed. Being six feet, three and one-half inches tall, I am quite different from the average Frenchman. I have only seen a few people taller than I since I have been in Lyon, and they might have been foreigners. When I entered the hospital they tried to put me in a children's ward. After discovering that my feet and legs extended through the bed rails almost a foot, Fred Fogle and I convinced them that the bed would not be adequate, especially since I had to lie flat on my back for one month. After searching for over an hour, they finally found a bed in the basement of the hospital which was six inches longer than the adult beds. We might add that even then we did not have any room to spare as my feet rested against the bed rail!

The French beds slant toward the head so that without a pillow one feels as if he is sliding downhill. Also, they do not have adjustable hospital beds as in America. But these things were not nearly so uncomfortable as the slanting sideways of my bed. There was a board under the mattress but, unfortunately, it was not as wide as the mattress; hence, the left side was lower than the right side. At first, it was necessary to replace me in the middle of the bed each morning. Finally, they put a blanket under the board on the

left side and at last I felt secure in the middle of the bed.

In a sense my "vacation" is being extended until school opens the middle of September. I still find it difficult to be out of bed more than seven or eight hours a day. However, I have plenty to do whether in bed or out of bed. There are letters to write, books to read, and French to study. We have not made a great deal of progress in our French since the operation, so we are reading, writing, and talking French to make up for lost time.

We want to affirm again that we believe God's way is always perfect. We have acknowledged the Lord in this experience (Prov. 3:6), and we believe He has taught us things that we never could have learned in any other way. We are praising God for the healing power that He has already manifested and we are thanking Him for His gracious love, care, and blessings that He bestows on His children.

A Greeting

By MRS. WILLIAM SAMARIN

We have been greeted in many different ways. I remember that an affectionate greeting in high school used to be a hard punch in the shoulders. Then there are, of course, the more conventional greetings of a



Mrs. Samarin

wave of the hand, or a handshake, or a kiss. In France we discovered a variation of these greetings. A French handshake is often just one firm pump of the arm. On our return to France we were greeted by our French friends with a kiss on both cheeks. In Africa we discovered that Africans do shake hands, but I suspect that this is a modern affectation. The older people often greet us with both hands outstretched. On one or two occasions I have been greeted with an African kiss (a squeeze with a blowing in both ears).

With these observations I decided that greetings the world over were just about the same. They might vary a little in manner but the emotion was the same. In the last few weeks I have discovered that there is another greeting far more wonderful than any other I have ever experienced.

On August 8 our plane landed in Bangui. After a few days of shopping we started north in our red pick-up. Every familiar mile was a thrill to us. About 20 miles from our station we saw someone waving us down with his old felt hat. Bill stopped the truck, for it was one of our African preachers. He grabbed Bill's hands through the open window. His eyes filled with tears as he kept repeating: "Thank you, God, for bringing them back." Our hearts responded to this most precious greeting: "Thank you, God, for letting us come back!"

BEWARE-

The EFMA Missionary News Service has reported concerning the arrival of Moslem missionaries on the west coast.

"Moslem missionaries have arrived on the west coast of the United States to propagate their religion and build a mosque in the San Francisco area. . . . The missionaries plan not only to win converts to Islam but to keep Moslem students in the U. S. from accepting Christ."

It is reported that "the leader of the Moslem missionary group came to America from Pakistan largely because his son, who is a college student in California, was leaning toward Christianity as a result of his contacts with American evangelicals."

The Moslem team said that "widespread appeals are being made in the Islamic world for lay missionaries to go to America. Moslem leaders feel a spiritual vacuum exists in the United States and declare that Christianity here has produced a corrupt society in which moral standards have collapsed. The churches, they say, are without significant influence and are little more than social institutions.

"On the basis of this, the leaders of Islam are enlisting their finest minds in a campaign to win America for Mohammed. Their missionaries on the west coast include a professor, a businessman and a retired legislator. The group has formed The Moslem Society which meets at 870 Castro Street in San Francisco, where free lectures on Islam are offered on Sunday afternoons. They are traveling through California in a search for converts and funds with which to build a mosque in the San Francisco area.

"Moslem activity in the United States centers in the Islamic Center in Washington, D. C. From that focal point a full-scale cultural and educational program, under the leadership of Dr. Mohammed Bisar, formerly of Cairo, Egypt, seeks to increase the Prophet's following in America. Many Americans are included among those who worship regularly at the \$5,000,000 mosque on Massachusetts Avenue in Washington, D. C."

AN EVIL EYE-

In his book, "Dark Eye in Africa," Laurens Van der Post tells of being in Java at the moment when the Dutch Governor General described to Van der Post all the advantages their administration had brought to the Indonesians—the schools, hospitals, jobs, roads, industries, good government. "And yet they want us to go," said the Governor General, adding: "Can you tell me why they want us to go?" Van der Post says he was compelled to reply: "Yes, I think I can. I'm afraid it is because you have never had the right look in the eye when you spoke to them."

Van der Post then commented: "It may sound inadequate, but just think, for one moment, of the light that is in the eye of a human being when he looks at another human being he loves and respects as an equal. Then remember the look in the eye of the average European when he is in contact with 'a lesser breed without the law,' and you will understand what I mean. The difference between the two, I believe, is the explosive that has blown the Europeans out of one country after another during our time." (C.M.S. Newsletter)



Yes, the Karre Were a Cruel Tribe!

By MISS ESTELLA MYERS

(This article is the eleventh in a series on the early history of the Brethren Africa mission.)

"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed" (Ps. 37:3).

Some villages in the Karre territory were built on mountaintops. The villagers could see us coming, and, as often happened, by the time we had climbed the steep ascent, the people of the village had disappeared. Perhaps they had never seen a white person before and so were afraid. My porters would seek them, telling them I had good news for them. First would come the men of the village with spears and knives in their hands. I would tell them that I had no weapons in my hands and that I would not hurt them. They could kill me but I would not kill them—I loved them. They would then put their weapons on the ground. The first question they ask was whether I was a man or a woman. When they learned I was a woman, they seemed to fear me less. Then I would tell them why I came. While telling them of Jesus' love and the way of salvation, I would see the women, as well as the children, coming from their hiding place. Then they would ask me to stay with them a while and tell them more about God's house and how to get there. They would make me a place to sleep and give me food. There was no rest house but they would quickly fix a place with mats. We would remain three days, then travel on, praising the Lord.

Near Bassai lived a very wicked chief named Kou-mango, who was mean and dishonest with his men and the government alike. We often visited his village, a large one, to preach to his people. One day he told me if I entered his village again with that paper of God he would kill me. The natives feared him, but his threats did not bother me, for hungry-hearted people lived in his village and I felt I must minister to their needs.

One day the porters took me in the "tipoi" to the edge of the village. They stayed outside while I walked to the chief's place where a crowd had gathered to make rope and baskets. I began to tell them how God loved them and how beautiful heaven is. After talking a while, the chief said: "Did I not tell you not to enter my village again? I said: 'Yes; but your people want to know how to get the passport to God's house and I must tell them. They want to be saved from the Devil's place.'" He smiled and said: "Talk on, and some day come back and stay here a while." I saw my "tipoi" men peeking around the trees to see how I was getting along; then they came to me.

This chief died in prison, put there because he had

refused to send the 10 men requested by the government to help build up the post. Instead of complying with their request, he had sent a stone to the administrator, saying: "When you can bite this stone in two I will send the men."

One time I entered a village just in time to rescue some men accused of adultery. They had been lined up by the old men of the village to have poison put in one eye of each man. This would, of course, destroy the sight. I told them punishment was to be meted out to wrongdoers, not by them but by the government. I also released a man who had been roped to a tree to suffer, and perhaps to die. Punishments inflicted by the African natives are always severe and their fines are heavy. To this day an evildoer must pay the penalty and be chastised by his fellow tribesmen.

Perhaps my heart has bled the most when I have entered a village to find a little girl with her feet in stocks because she had run home and had refused the man with other wives to whom she had been sold by her family—or to find a little girl, who had accepted the Gospel, crying because her father was trying to force her to go with an ungodly man. Often a girl is whipped when she runs home, and is then led back with a rope around her neck. When the dowry is paid, a girl is placed with the prospective husband's mother until the girl is old enough for marriage. But because of the influence of Christian teaching, Christian girls have refused to be unequally yoked together with unbelievers. This causes the fathers to give back the dowry, which is very humiliating to the old men. Now they no longer sell their daughters when they are so young.

The African woman seems to be born with an inferiority complex. The Gospel has done a great deal for these women who for so long have been indifferent to proper conduct and right living. A "born-again" woman is changed, but timid. One needs patience in teaching her to read the Scriptures, testify, and rear her children in the Lord, and conduct herself as a Christian when death comes. The church is strong only to the extent that the women are strong Christians. Pray for them and for us as we strive to guide them in their Christian homes.

The men also need prayer, for they are the church leaders and must follow the true and living God, giving up all idols, superstitions of their forefathers, and sins of their heathen world.

The church in Africa must, necessarily, be made up of "peculiar" people, that those without may see its strength and may thereby wish to join its ranks.



SPECIAL. As a courtesy to the Billy Graham Evangelistic Association the following correction is being published. Associated Press misquoted Billy Graham when reporting a New York meeting. The press reported Billy Graham as saying: "We are not coming here to clean up New York City. We are coming to get the people to dedicate themselves to God and then send them to their own church, Catholic, Jew or Protestant." A tape recording of Graham's address reveals that he actually said: "We are not coming to New York with grandiose ideas that we can clean up New York City, though we have a Gospel that could be the dynamite of God to transform New York as it did the Roman world. Fifty-eight percent of the people of New York do not attend any church, Catholic, Jew or Protestant." All readers of this magazine should note carefully this correction which appeared in daily newspapers all over the United States.

KITTANNING, PA. A farewell party was held Sept. 19 at the First Brethren Church in honor of Mr. and Mrs. Bert Jordan, who are now in California, having joined the Brethren Construction Crew (3).

JENNERS, PA. Gordon Bracker, pastor of the Grace Brethren Church, Fremont, Ohio, concludes

evangelistic meetings at the Jenners Brethren Church Oct. 7. Victor Rogers is pastor.

WINONA LAKE, IND. Melinda Joy was born Sept. 24 to Rev. and Mrs. Carl Miller. Brother Miller was formerly pastor of the Washington Heights Brethren Church, Roanoke, Va., and is now assistant pastor of the First Brethren Church of Fort Wayne, Ind., and a Middler in Grace Seminary.

CHANGE OF ADDRESS. The address of John Mayes is 6290 Lemon, Long Beach 5, Calif. The clerk of the Paramount Brethren Church is Mrs. Dorothy Seymour, 816 E. 61st. St. Change the telephone exchange of the Norwalk Brethren Church, Norwalk, Calif., from "TORREY" to "UNIVERSITY." And the telephone number of Brother Dean I. Walter to JOHNSON 8-7548. This information came too late to get into the Annual.

CLAY CITY, IND. Homecoming will be observed at the First Brethren Church on Oct. 7. Russell Konves is pastor.

TAOS, N. MEX. A daughter, Effren Ruth, was born Sept. 7 to Pastor and Mrs. Tony Luna. Brother Luna is pastor of the Cordillera Brethren Church.

GRANDVIEW, WASH. The second anniversary of the First Brethren Church was celebrated on Sept. 9. Harold Painter, first pastor of the church, was the speaker. Robert Griffith is pastor.

CHANGE OF ADDRESS. Norman Nelson, Box 1416, Manila, Philip-

Executive Editor Arnold R. Kriegbaum
Winona Lake, Ind.

DEPARTMENTAL EDITORS

Foreign Missions R. D. Barnard
Winona Lake, Ind.
WMC Mrs. Benjamin Hamilton
Winona Lake, Ind.
Home Missions Luther L. Grubb
Winona Lake, Ind.
Grace Seminary Paul R. Bauman
Winona Lake, Ind.

piners (after Jan. 1). Please change Annual.

COVINGTON, VA. Thirty-seven members of the First Brethren Church dedicated themselves Sept. 16 for a more vigorous Sunday-school ministry. Paul Mohler is pastor.

WASHINGTON, D. C. Homecoming will be observed Oct. 7 at the First Brethren Church, James Dixon pastor. Paul Dowdy will be the guest speaker.

PHOENIX, ARIZ. The First Brethren Church has voted to change the name of the church to the Grace Brethren Church. Please change your Annual. According to present plans a Sunday school-day school unit will be erected this winter. Charles Ashman, Jr. is pastor.

SIDNEY, IND. Mark Malles, pastor of the First Brethren Church of Fort Wayne, Ind., will close a two-weeks evangelistic meeting at the Sidney Brethren Church on Oct. 7. Archie Keffer is pastor.

GOSHEN, IND. R. Paul Miller, for many, many years an evangelist in The Brethren Church, has accepted the call of the Grace Brethren Church here. He will assume his pastoral duties about Dec. 1.

ALBANY, OREG. The Northwest Fellowship WMC will conduct a rally here at the Grace Brethren Church on Oct. 23.

SAN BERNARDINO, CALIF. The Grace Brethren Academy opened on Sept. 11 at the Grace Brethren Church, Lyle Marvin, pastor.

WOOSTER, OHIO. The First Brethren Church of Wooster, Kenneth Ashman, pastor; and the Grace Brethren Church of Ashland, Ohio, Miles Taber, pastor, sponsored a Sunday-school convention Sept. 30 through Oct. 5. Sessions were held in the Wooster church Sept. 30-Oct. 2, and in the Ashland church Oct. 3-5. Special workshops were conducted throughout the day.

PRAY FOR THESE MEETINGS

Church	Date	Pastor	Speaker
Buena Vista, Va.	Sept. 30-Oct. 13	Edward Lewis ...	William Howard.
Grafton, W. Va. ...	Sept. 30-Oct. 14	Lee Crist	Mason Cooper.
Meyersdale, Pa. ...	Sept. 30-Oct. 14	Leslie Moore	Dean Fetterhoff.
Everett, Pa.	Oct. 2-14	H. Lingenfelter ..	Bill Smith.
Uniontown, Pa. ...	Oct. 7-21	R. Paul Miller, Jr.	A. R. Kriegbaum.
North English, Iowa	Oct. 8-9	Clarence Lackey.	R. I. Humberd.
Dallas Center, Iowa	Oct. 10-12	A. D. Cashman ..	R. I. Humberd.
Beaver City, Nebr.	Oct. 14-17	Dayton Cundiff ..	R. I. Humberd.
Dayton, Ohio (First)	Oct. 15-21	W. A. Steffler ...	Herb Hoover.
Dayton, Ohio (N. Riverdale)	Oct. 16-21	Russell Ward	R. E. Gingrich.
Garwin, Iowa ...	Oct. 21-22	Raymond Kettell	R. I. Humberd.
Leamersville, Pa.	Oct. 21-Nov. 4..	J. L. Gingrich ..	Bill Smith.
Hagerstown, Md. .	Oct. 21-Nov. 4..	Jack Peters	Dean Fetterhoff.
Fremont, Ohio ..	Oct. 22-Nov. 4..	Gordon Bracker ..	Russell Ogden.
Meyersdale, Pa. (Summit Mills)	Oct. 22-28	Arthur Collins ...	R. Paul Miller.
Compton, Calif. .	Oct. 28-Nov. 1..	Dennis Holiday ..	Bob Monroe.

RECORDS SHATTERED!

By HAROLD ETLING

More than 700 persons were present at the opening session of the 4th Annual Brethren Sunday School Convention to break an attendance record. From that moment on the convention was one of "Record Breaking." Every session of the more than 30 different workshops were well attended, and the delegates and visitors went away with new vision and enthusiasm, as well as new methods, to put into effect in the local Sunday schools across the nation.

The headline speaker for the convention was "Mr. Sunday-School of the United States," Mr. Clate Risley, director of the National Sunday School Association. Speaking on the theme, "Making Your Community Conscious of Sunday School," Dr. Risley reminded his audience that Sunday schools offer the opportunity of the greatest revival America has ever known. "With a population increase unprecedented in the history of our nation, our responsibility is growing daily" said Mr. Risley. "The hour has come when pastors and laymen alike must be 'well-informed' on Sunday-school matters, and when every truly born-again believer must invest time, talent and money in America's greatest missionary field, the unreached millions at our own back doors.

Another record was broken when during the course of the convention the announcement was made that we



Contest Winners: Left to right—Glenn Miller, Whittier Community, Calif.; Harold Hyre, Englewood, Ohio; Dean Bennett, Kittanning, Pa.; Wayne Flory, Long Beach (Los Altos), Calif.; Harold Etling; Henry Rempel, Norwalk, Calif.; George Peek, North Long Beach, Calif.; Mrs. Irvin, Fort Lauderdale, Fla.

have passed the half-way mark in our "60,000 by 1960" campaign. The enrollment of Brethren Sunday schools is on the way up and we are praying, planning and working to break the 60,000.

Monday night brought the convention to its close when superintendents, pastors or representatives of the 1955-56 contest winners were brought to the platform. One superintendent was so sure of winning his divisional contest that before the awards were made, he had mimeographed letters of congratulations to the teachers and workers of his school that had made the winning of the plaque possible. This indicates that to win a plaque in the Brethren Sunday-school contest takes real work.

Plaques were awarded as follows:

Division A—North Long Beach, Calif.

Division B—Community Brethren, Whittier, Calif.

Division C—Kittanning, Pa., First Brethren.

Division D—Norwalk, Calif.

Division E—Englewood, Ohio.

Division F—Los Altos, Calif.

Division G—Fort Lauderdale, Fla.

Special mention, although no plaque is given for the division, must be given to Monte Vista, Calif. With no building yet built (they are meeting in the home occupied by the pastor), the school has more than doubled in size. They are threatening all contenders for the plaque in their division this year.

The trophy was presented as the final act of the convention to Long Beach (Los Altos), Calif., whose growth has been spectacular during the past year.

Our congratulations to every one of these Sunday schools and all others who showed a gain in attendance and enrollment during the year. It was a year of growth and consequent blessing.

The third annual contest will be under way beginning with the first Sunday of October. The September "Promoter" has given all the rules for being a contender. Who will receive awards on the closing night of the 5th convention? YOU CAN BE THE ANSWER TO THAT QUESTION—if you work while you pray, and get others to do likewise, you can take home the trophy to your Sunday school.



National Sunday School Convention: Left to right—John Burns, Harold Etling (at pulpit), Frank Poland, Clate Risley, Miles Taber, Glenn Miller, Galen Lingenfelter, Caleb Zimmerman.

While the church is in the great heavenly spaces with her Lord, following her loosing away upward, there shall come intervening planetary disturbances on earth. Out of the maelstrom of confusion pursuant to the great and baffling space flight of Christian people shall arise the arresting and commanding voice of one who shall rapidly assume the proportions of a superman. With cunning explanations he shall allay the fears aroused by the departure of the saints. With lying flatteries that will brand the Kremlin as tenderfoot amateurs he shall rally the peoples of the world and so regiment their lives as to bring a period of peace to the earth. So great will become his popularity that he will be looked upon as the Prince of Peace and of godly stature. In his hand laws may change, as well as the times and seasons.

But he will not reign unopposed. The Jewish people, God's ancient heritage, will not be deceived, not all of them. There will be a hard core of them who will reject his claims to godhood, and he will become utterly furious with them and set about to destroy them.

Then he will show his true character. And all those names Paul and others called him (II Thess. 2:3ff) will perfectly fit his beastly nature. Then will those under his wrath know him as the man of sin (vs. 3), the son of perdition (vs. 3), the mystery of iniquity (vs. 7), that Wicked (vs. 8), the lie (vs. 11), the willful king (Dan. 11:36), the desolator, and the lawless one.

He will be the second personage of a satanic trinity, with Satan as the first, and the False Prophet as the third—they shall be anti-God, anti-Christ, and the spirit of antichrist, concurrently symbolized by the Dragon, the first beast of the sea, and the second beast of the land.

He is the opposite of Jesus. Christ came from above (John 6:38) but he from below (Rev. 11:7). Christ came to do the Father's will (Heb. 10:9); he will come to do his own will (Dan. 11:36). Jesus is called the Son of God (John 10:36); he is called the son of perdition (II Thess. 2:3). Jesus is called the Holy One (Ps. 16:10); he is called the lawless one, the Wicked one (II Thess. 2:8). Jesus is the truth (John 14:6); he is the lie (II Thess. 2:11). Christ is the mystery of godliness (I Tim. 3:16) but he will be the mystery of iniquity (II Thess. 2:8).

He shall accept what Christ re-

fused. Jesus spurned Satan's offer of the kingdoms of the world (Matt. 4), but Antichrist will receive them (Rev. 13:2b). He will demand worship for himself and is the summation of all wickedness (II Thess. 2:4, 9-10). The sin of man has now culminated in the man of sin.

Great disturbances of cataclysmic proportions will ensue. Nothing has ever been seen like it (Matt. 24:21-22). The world wars, the great flu epidemic, the black plague cannot compare with it. It will be great tribulation for Israel (Jer. 30:3-7; Joel 2:1-14) and great indignation for gentile nations (Isa. 26:20, 34:2; Jer. 25:15-17), for they have sown to the wind and will reap the whirl-

will be a terrible ordeal for the inhabitants (Dan. 12:1; Matt. 24). In fact, no flesh would be saved except for the Lord's timely intervention. Its conclusion will be brought about by the capture of its instigators and leaders, the Beast and his False Prophet who shall be summarily dealt with.

At the reappearance of Christ with His church on the earth, many things take place. His enemies will be defeated (Phil. 2:11; Rev. 19:15), the church will be glorified (Rev. 20:4c), the wicked will be judged (II Thess. 1:8-9), Israel will be converted (Rom. 11:26; Zech. 12:9-10), Satan will be bound in the bottomless pit (Rev. 20:1, 3), Christ's earthly kingdom will be established (Rev. 11:15) bringing lasting peace which covers the earth (Mic. 4:3), ending all poverty and suffering. The earth will be filled with the knowledge of Christ's glory (Hab. 2:14). The Jews will become the leading people, being greatly respected (Deut. 28:10, 13, 37, 64-68; Zech. 8:23).

There is a final reversion to type after the thousand years of peace and prosperity. This reversion to rebellion is aided and abetted by the Devil being loosed for a little season (Rev. 20:7) who goes about deceiving the nations. But the final rebellion is put down.

Then will come a final end to the reign of sin. The Devil will be cast into the lake of fire to remain there forever and the Great White Throne will be set up for the great assize (Rev. 20:10-15). The earth and things as we know them will pass away with a great noise and fire (II Pet. 3:7; Isa. 51:6; Mic. 1:4). Modern science admits that this can occur. Geologists tell us we are living on a cooled crust of the earth (about as thick as an egg shell in comparison) and should one of the forces that now often shakes whole continents break up the bed of the ocean and let down that great body of water upon the ocean of fire beneath, the conflagration which the Bible describes could quickly happen.

Then will appear a new heaven and earth. This will be inhabited by the Jewish people. It will be their forever, and joy and blessing will compass their inheritance.

Christian people will move into a prepared place called the Holy City. It will be a cube 1,500 miles each way (Rev. 21:16) beautiful beyond description (Rev. 21:18-21). It will become the light of the new world (Rev. 21:23-25).

BACK FROM SPACE

By ARTHUR CAREY

INSTALLMENT III

wind (Luke 21:25-26; Isa. 24:20). Signs will appear in the sun, moon, and stars; there will be an absence of light and heat. The earth will rock as if in convulsion. One third of the forests will be blackened and marine life will die. The great cities of the nations will be levelled.

Peace will be preceded by the most terrible carnage in all history. All of our latest weapons are so designed. More men will fall in one battle than have fallen in several campaigns. There will be 200 million men gathered in one battlefield. The blood will run, spilled blood, mind you, as high as the horses bridle bits. One third of the adult male population will die in this battle. It will take place near Jerusalem (Zech. 14) and

COME YE APART FOR COMFORT

SEVENTH OF SERIES

By REV. ARTHUR CASHMAN

Since Christians live in a sinful world with a sinful nature, God in His sovereign wisdom has high and lofty purposes in permitting situations and circumstances to arise which call us apart for comfort. Suppose all secular, social and spiritual sources of trouble should suddenly disappear from our lives. That would mean that there would be no painful accidents and sickness; no financial limitations, no broken plans, no profitless efforts, no worldly cares, no disruption of social ties, no slander, ingratitude, or unfaithfulness; no sense of guilt or forebodings of the future. We would be poor indeed, for then we would lose all of the precious blessings that come to us who look to Him for comfort when we experience the opposite of health, security and secular success. When God consoles us we get far higher and better things than the things we lose to get them, for the things we lose are earthly and the things we gain are heavenly. We are rich indeed when we can say with assurance: "It is infinitely better and happier for us to need God's comforts and receive them than ever it could be not to need them and be without them." Just to know that the infinite and loving Heavenly Father is concerned to personally undertake in our behalf is treasure indescribable.

Since we are beset with many negative experiences, we must "come apart" for comfort or else we become like large numbers of the children of God who appear not full of comfort, but of the utmost discomfort. There are those who are anxious about their relation to God, and have doubts as to His love. They torment themselves with the thought that they are too good-for-nothing to be worthy of His care. They suspect Him of being indifferent to their trials, and of forsaking them in time of need. They are miserable over their regrets concerning their past and have anxiety for their future. They feel unworthy to enter God's presence and dare not believe that they belong to Him. Their sorrowful looks and the doleful tones of their voice show that they do not believe that God is the God of

comfort and pledges himself to comfort in all their afflictions. They begin to read the twenty-third Psalm as if it read: "The Lord is my shepherd, I am worried to death." None of us wants to demonstrate such lack of faith.

We need to "come apart" for comfort because of our *physical weaknesses*. He is able to make it possible for us to testify with others of spiritual richness and strength after physical health has broken down. Paul says: "Though our outward man perish, yet the inward man is renewed day by day" (II Cor. 4:16). We marvel how the sense of hearing is greatly improved when the sense of sight has been destroyed in certain individuals. Even more marvelous is the coming up of spiritual powers where the physical has failed.

We need to "come apart" when we have *spiritual trouble*. The outlook will not always be dark. In due time it will brighten as the east brightens with the rising sun. Spiritual doubts are like buildings which appear in the distance while we are traveling. At first we cannot understand them. They show no plan. We approach them from the wrong side. But as we travel on, the road sweeps around them and the design unwinds itself and we understand the beauty of the architectural plan. On the road of righteousness, sorrow and grief loom up. But as we keep going on in faith we shall see all in orderly beauty. When Job discovered the power and wisdom of God in creating the world and all that is in it, he regretted questioning God's wisdom in dealing with him. How true and how precious are the words near the close of the Book of Job: "So the Lord blessed the latter end of Job more than his beginning" (Job. 42:12).

We need to "come apart" for comfort when we are *burdened*. First, there is the burden of sin, but the Bible is full of comfort, telling of the way of forgiveness and pointing to the open fountain for cleansing (I John 1:9). Second, there are the difficulties of Christian life and conflict, but the Scriptures tell of "grace sufficient." They point to One who can be touched with the

(II COR. 1:3)

feeling of our infirmities and who offers himself as our Captain and Deliverer. They tell of examples of many who "out of weakness were made strong." Third, there are anxieties about temporal affairs. But in the sermon on the mount we have priceless lessons from lilies and fowls. In I Peter 5:7 we have the invitation to cast every care on Him who careth for us. Fourth, there is the suffering of bereavement. But with our Bible in hand we suffer not as those who have no hope. Our minds are diverted from secondary causes to "It is the Lord." Fifth, there are the burdens of fear and death, but in the Scriptures we find that the last enemy is destroyed. We have the promise of victory, a house not made with hands eternal in the heavens, a prepared place, and no evil to be feared.

The value of our comfort in tribulation and sorrow is not all for ourselves as Paul points out in our text. He says we are comforted that we may be able to comfort those who are in any affliction. No one can properly comfort others until he himself is comforted. They are expert comforters who have sought and found their comfort in the Lord. They are able to speak a word in season to him who is weary. Those who themselves have been comforted in doubt are the finest ministers to those who are still walking in the valley of gloom. Those who have been comforted in tragedy know just the word which brings hope and blessing to the desolate soul. A 10-year-old boy lost an arm. He was so crushed and grieved that he would not go where others were and would not permit others to see him. The new pastor begged to be admitted and was finally allowed to do so. As soon as the boy saw that the pastor had only one arm, he listened to him and was comforted and helped out of his despondency. Jesus Christ went through every negative human experience and knows how to comfort us. Let us not fail to come apart in all our affliction, and then use our glorious wealth in enriching other people by the comfort which we can give them.

A DEBTOR

Moderator's Address—Southeast District—June 25-27 at Buena Vista, Va.—By Edward Lewis

"I am a debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise" (Rom. 1:14).

The Apostle Paul is expressing his desire to see fruit borne from among the gentiles. He launches into the phrase which is the theme for our conference; namely, "I am debtor."

A debt is incurred in one of three ways. First of all, one may inherit a debt, or it may be that some friend or loved one has imposed on your good nature, or it may be that you yourself are responsible for the incurred responsibility.

I am going to make a statement, relative to this phrase, that shall need some explanation. I believe the Scriptures teach us that every child of God is a debtor. In other words, if you have been born again, you are a debtor.

HOW WAS THIS DEBT INCURRED?

The psalmist said in Psalm 51:5: "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Before you were born into this world you were conceived in sin. But why? Romans 5:12 answers this for you: "Wherefore, as by one man [Adam] sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Every time you sin it's because you are a sinner. You are not a sinner because you sin. So, therefore, in the first place we inherit a debt. But let's not stop there.

The Bible also tells us in Romans 3:23 "All have sinned, and come short of the glory of God." So you are a sinner on all three counts. You inherited sin and the debt must be paid. Someone else heaped a debt upon you. And finally you yourself brought this debt upon yourself. But your debt on all three charges was paid on Calvary. Jesus paid it all. All your sins are blotted out, as the psalmist says, as far as the east is from the west, never to be remembered against us any more when we accept Christ. Why then am I a debtor? But you are not a debtor to God but to man. You are a debtor as the rest of the verse says: "to

the Jew and to the Gentile." God has entrusted you with the Gospel, or the good news of salvation. We who have been saved are a "peculiar people" according to Peter. We have been given a unique job. I would have you consider with me the job that God has called us to do. In order to do that we must analyze the phrase "I am debtor."

WHO FIRST OF ALL IS THE "I"?

In its singular form it refers to every Christian living today and in that day. Yes; it meant Philemon who legally had the right to not only dispense with the services of his unfaithful servant, Onesimus but even to have him put to death. But now, says Paul, you are a debtor to even this servant of your household. It even meant Paul, as he stood before his enemies, some of whom had vowed to take his life. It meant that Paul was debtor to them.

Then, as we said, it means every Christian of every dispensation. It meant Martin Luther as he stood before the tribunal during the reformation. It meant John Huss even as he was burned at the stake. But it also means you in this year of our Lord 1956. *You are a debtor.* To how many people have you paid your debt during this past year?

Then in its plural form "I" means every church group and every assembly that belongs to the body of Christ. Certainly it had reference to the early church, or the church in Revelation known as the church at Ephesus. Yes; it cost them something to pay off their debt. Many paid with their lives in the arena and at the stake.

But once again may I remind you it also means every church group and assembly today. Let me quote you a few figures that prove how poor a job we are doing, in this present hour. In this past year according to our district statistician's figures we showed a gain of 14 over last year. I can hear some of you saying, "Well we had to take some

names off of our church rolls." But beloved, we dropped 88 names during the past year in the churches in our district. This is not the reason however. We showed a total of 210 conversions in our churches in '55. Break this down among 12 churches and what do we have. Slightly better than 17 conversions per church for the entire year. Are we paying our debt to man? The next word in this phrase is "am."

THE TIME ELEMENT

This little verb links us with the present. We speak of the fact that we are living in the last days. We testify to the Scripture which says as "it was in days of Noe so shall it also be in the days of the Son of man." Yet we live as though we had another millennium or so to accomplish the task. If we believed our own testimonies, and we acknowledged the truth of the theme of our conference, we would be knocking on doors and holding prayer meetings until the wee small hours of the morning. We would be wearing out more cars and building larger churches and increasing our offerings 10 times more than at present. That "am" beloved means an ominous "now." It's the same "now" that's found in Isaiah 1:18: "Come now, and let us reason together, saith the Lord" or the same "now" that's found in II Corinthians 6:2: "Behold, now is the accepted time; behold, now is the day of salvation." It's the urgency of the hour that should spur us on to pay this debt.

Furthermore, it's not a debt that will be yours at death. You are already debtor to man. You are already obligated to pay this debt. In fact, let me put it this way, it's past due. If I may put it crudely, we are on the verge of having the installment collectors move in with the truck and remove the goods because we have failed to pay our bills. It's a debt that needs to be paid continually. It's like those who buy cars and furniture on the in-

stallment plan. Are you making your payments systematically on your debt to mankind?

A PERSON OR AN ORGANIZATION?

A study of the text "I" referred to Paul and to every Christian. Since we already stated in the beginning of this message how this debt was incurred, now then, what must be done. Action must be taken, the debt must be paid and credit must be established. A debtor who fails to do anything, generally fails to meet his obligations. Therefore, since we know we are debtors, and we know that time is rapidly running out, action must be taken. Some folks think that action of this nature must be taken on the foreign field, or in some distant and remote spot of the United States. This is all negative. In the first place if I owed a debt and it was possible for me to earn the money to pay it off right next door, why should I go to Mexico. On the other hand if God wanted me to go to Mexico to meet my obligation, I would go. But since the necessity of the hour requires action, I must start now. Start to witness now, let your light shine true, till the one beside you serves the Saviour, too.

Then it's not enough to act, the debt must be paid. In other words some folks go into action, but not to pay the debt. I had a brother who would go out each morning to get a job, but would end up in the pool-room. Now I wouldn't say he didn't go into action, but it was the wrong kind of action, and it wouldn't pay his debts. There are a good many Christians that will go out to visit with the purpose of winning souls, but they talk about everything but Jesus. Let's talk about Jesus!

One of the men in our church is the proprietor of a store. He told me about a man that moved away from our community 20 or more years ago. But recently he received a letter with two dollars in it. The letter went on to say that some years ago this debtor had moved away and owed a small bill to him. He said he didn't remember the exact amount but felt that he should pay it. Let's not think that because the years have gone by that it's too late to pay our debts. Romans 13:11 says: "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed."

Men and women, we talk about the country's debt, and it is great, gigantic and colossal, but may I remind you that our debt makes theirs fade into insignificance when placed beside it. For we are debtors as Christians, not merely to an individual, nor to a country, nor even to some specific group, nor race, but to every man, woman, boy or girl, every race, creed and personality. Let us, by the grace of God determine to make this coming year the greatest year we have ever lived. Let us spend and be spent in paying our debt to Jew and gentile. Let us jump from 14 gain to 1014. Let us conserve those losses for Christ. Let us jump from 21 conversions to 2100 conversions. But remember what Jesus said to Judas, "That thou doest, do quickly," can well be applied to each and every one of us. This could well be the last year for every one here today. It may be that Christ will return to rapture us home. It may be that a blast from the atom bomb will send us heavenward, but it could be our last year. Remember: "Only one life, 'twill soon be past, only what's done for Christ will last." Make it count.

It was at the battle of the Alamo the men were told not to fire until they saw the whites of their eyes and to make every shot count. May we exhort you to go and do likewise.

Yes; the "I" is you individually, or as a church. The "Am" links you to the present, and the "debtor" is one who must pay that which he owes. First of all "I" as your moderator have determined by the grace of God, to eliminate some of my debt to a lost and dying world; then I know my church will do likewise. Then I must of necessity ask you, will you promise the Lord, by the grace of God, to do likewise? Are you willing to spend and be spent for Christ? That's what it's going to take to make this district what it needs to be for Him.



Edward Lewis

THE WORLD DICTATOR CERTAIN TO COME

By DR. C. W. MAYES

The Scriptures declare that in the end time there is to appear upon the pages of history a dark, sinister figure who will sit at the head of all the nations of the earth with the purpose of controlling every square foot of the earth's surface and every individual soul who breathes. The Bible declares that the world dictator to come will have great power and wisdom. He is called "a king of fierce countenance, and understanding dark sentences." This seems to indicate that he will be a man of great wisdom and learning, understanding politics, society, and probably such other subjects as science and psychiatry.

We read that "his power shall be mighty, but not by his own power." Here we have the indication that the world dictator will operate by satanic power, and thus he "shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people." Through his policy and world program he shall cause craft and industry to make great progress, but "he shall magnify himself in heart, and by peace shall destroy many."

He will even do what no other man of this earth will ever do—he will stand up against the Prince of princes (that is Christ) at the time of Christ's return; and at the battle of Armageddon the battle will be between the Lord Jesus Christ, returning from glory, and the world dictator who represents the fullness of all satanic power. The Bible also states that the world dictator "shall be broken without hand"; that is, by divine miracle. See Daniel 8:23-25.

The final defeat is further described in the New Testament concerning the world dictator, or "that man of sin," or "the son of perdition." We learn from divine revelation that this great world dictator "opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as god sitteth in the temple of God showing himself that he is god" (II Thess. 2:4).

The world dictator, who will finally appear upon the scene as the head of the gentile nations, will continue his wicked rule but will be destroyed by the miracle of divine judgment when the Lord Jesus returns in glory.

Covenant with the Lord to pray daily for the following organizations associated with the missionary program of the National Fellowship of Brethren Churches.

DAILY PRAYER REMINDER FOR OCTOBER AND NOVEMBER

BRETHREN HOME MISSIONS—

Oct. 7 Pray that every Brethren will be challenged by the need for an expanded home-mission program and give accordingly during home-mission offering period.

Oct. 8 Pray for the sale of property, financing, and the Brethren Construction Unit as they begin the new building at Cheyenne, Wyo.

Oct. 9 Pray for Grandview, Wash., as they make plans for a building program, and praise God for providing a Christian architect!

Oct. 10 Pray for the Spanish-American work in New Mexico, that capable leaders may be developed from the local people. Pray also for the Horneys with their responsibility as Anglo-leaders.

Oct. 11 Pray for the new works being started in many districts, that funds will be available to develop them rapidly as the Lord leads.

Oct. 12 Pray for the relocation, sale of property, building plans and financing at South Bend, Ind.

GRACE SEMINARY—

Oct. 13 Praise God for sending increased number of students for fall semester, and pray that these students will readily become adjusted to the varied experiences at the seminary and college.

Oct. 14 Pray for the new building so much needed to care for a growing school, and that outside work may be provided for all who find it necessary to support themselves while in school.

Oct. 15 World Day of Prayer. Pray for all requests.

Oct. 16 Pray for faculty and administration that they may have wisdom and guidance in properly caring for their great responsibilities, and that the churches will catch vision of importance of our schools

and support same with prayers and gifts!

WMC—

Oct. 17 Pray that the new theme, "Open thou mine eyes," may become meaningful to all members and that this new vision will be accompanied with a willingness to obey God's will daily.

BYF—

Oct. 18 Pray that the Sisterhood girls will fully understand their new theme, "Vessels of Honor," and desire to have their individual lives truly glorify God.

Oct. 19 Thank the Lord for the very successful summer camps and the many spiritual victories at Bethany. Ask the Lord to direct to the finding of a national youth director.

Oct. 20 Ask the Lord to bless the writers as they prepare the new series of Brethren Youth Fellowship lessons for 1957.

Oct. 21 Ask the Lord to challenge all Brethren young people to get a vision of the needs of our denomination and to present themselves for pastoral and missionary service.

SUNDAY SCHOOL BOARD—

Oct. 22 Pray for the health and spiritual wisdom of Director H. H. Etling.

Oct. 23 Pray for the S. S. enlargement campaign may be used of the Holy Spirit to win many to Christ and that S. S. teachers, superintendents, and pastors will realize anew the opportunities for evangelism in our own churches.

EVANGELISTIC CRUSADE—

Oct. 24 Praise the Lord for His blessing during the past year and pray for worldwide revival in The Brethren Church, both at home and on mission fields.

FOREIGN MISSIONS—

Oct. 25 Praise the Lord for all the missionary families who attended National Conference. Pray for them as they are now scattered around the world serving our Lord.

Oct. 26 Pray for the work in Mexico, particularly as the missionaries seek entrance deeper into the country.

Oct. 27 Pray for Rev. and Mrs. Don Hocking as they take important examinations in French late in October.

Oct. 28 Pray for Mr. and Mrs. Donald Spangler as they study French in Tours, France. Pray also for a new poster ministry being carried on there by Don Miller and Don Spangler.

Oct. 29 Pray for the three radio programs being carried on in Argentina.

Oct. 30 Pray for Rev. and Mrs. Foster Tresise in their work for the Lord in Hawaii.

Oct. 31 Pray for the Altigs and Zielaskos as they get back into the work in Brazil. Pray for wisdom in opening a new station.

Nov. 1 Pray for the Sheldons as they enter into the work on the new station of Bossangoa. Pray for the Samarins, Miss Bickel, and Miss Schwartz as they continue the work at Bellevue.

Nov. 2 Pray for the blessing of the Lord in the construction of the new Africa medical center at Boga.

Nov. 3 Pray that all of us will reach our "Prayer Goals" for giving to foreign missions in 1956.

MISSIONARY HERALD—

Nov. 4 Pray for the blessing of the Lord upon the offset printing ministry.

Nov. 5 Pray for the Lord's blessing upon the Brethren Missionary Herald Sunday-school material as it is taught this quarter.

Nov. 6 Pray for the writers and the staff as the many pieces of literature are produced for The Brethren Church.

The BRETHREN MISSIONARY

HERALD



WMC NUMBER

OCTOBER 13, 1956

WMC Missionary Residence at Dryhill, Kentucky



WMC has joined SMM in building a mission station. Sisterhood chapel on left, boys' clubhouse on far right.



"Open thou mine eyes"

Ps. 119:18



National Women's Missionary Council ~ 1956~1957

ECHOES FROM NATIONAL CONFERENCE

By MRS. BEN HAMILTON

We missed you at national conference! Since we know you would have been there if you could have been, we want to share with you some of the blessings which were received by those who could attend. And what a fine large group we had at our WMC sessions. The final delegate report was 251 registered WMC delegates. In addition to those who were officially representing their local councils, there were many others attending our sessions. We failed this year to provide a register for our nondelegate members to sign—an oversight which we will not make next year—so we cannot give you the total number attending, but it must have been near the 350 mark. If we grow that fast each year we will reach our 500 goal in the very near future.

We had WMC sessions both morning and afternoon, Tuesday through Saturday, except for Saturday afternoon. We began our conference day each morning at 8 a. m. with a 20-minute prayer session led by our national prayer chairman, Gladys Lindower. Each morning she had a few words of exhortation on prayerlessness—its sin, cause, results, etc.—after which we spent time in definite prayer, followed by opening devotions. Next on our agenda was a missionary message. The first morning we heard our president's challenging message on our theme, "Open thou mine eyes." This message was in last month's WMC Missionary Herald. Missionary speakers heard during the morning and afternoon devotional sessions were Mrs. Orville Jobson, Miss Angie Garber, Miss Evelyn Fuqua, Miss Celina Mares, Mrs. Paul Dowdy, Mrs. Carson Rottler, Mrs. John Zielasko, and Mrs. Bruce Button.

We will mention especially "Miss Evelyn's" skit. She had persuaded some of the folk who helped build her WMC residence to join her in a coffee break where they sat and reminisced about things that happened while the house was being built. She then showed some slides of the house.

We also rejoiced to see how the Lord had answered prayer for Celina and to have her with us, apparently restored to all her former vim and vigor. Remember to pray for these single ladies who carry tremendous responsibilities in their own respective fields.

Other challenging parts of our programs were the missionary birthday-offering service, the district displays and the awards, and the Sisterhood skit.

The birthday-offering skit was presented by ladies from Flora, Ind. in which they decide to give up a well-

deserved and long-planned vacation trip to put the money in the birthday offering. It pointed out the fact that in our enthusiasm to support WMC missionaries we are giving far more than simply a birthday offering. And this year, because of such enthusiastic giving, there was enough in the fund to pay the allowance of four missionaries! After the skit, Mrs. Jobson was presented a huge birthday cake to be shared by the missionaries attending conference.

How I wish you could have seen the displays! They were beautiful, clever, and ingenious. The committee had some difficult decisions to make. Indiana district received honorable mention. Their display featured a large lighted picture of the Good Shepherd with the various councils represented on the table below by flocks of sheep. Second place honors were shared by the Midwest and the Northwest districts. A beautifully-drawn and colored map of the Midwest was the focal point of their display and revealed the artistic talent of their district president. The Northwest tied them, however, by the ingenuity of their display which showed their councils advancing by all means of transportation. But that Iowa district! They dwarfed all the rest of us and walked off with first place and the beautiful new trophy not only by the size of their display but by its cleverness as well. A huge poster of a farm truck filled one back wall of the auditorium. On the truck bed was one great ear of Iowa corn with the name of each member of the Iowa district written upon a different kernel. The various local and district officers and projects were the parts of the wheels that made the truck move, and in the driver's seat, blue jeans and all, sat the Iowa district president, Mrs. Iva Cashman. We congratulate Iowa district for winning the trophy and we challenge the other districts to take it away from them next year.

On Friday afternoon the Sisterhood girls presented a little skit in the form of a fashion show to testify to us that in every sphere of life Christian girls can be "Vessels of Honor." We praise God for our SMM girls and express our appreciation for the WMC members who serve as patronesses.

* In addition to all these "good times" in our meetings, we accomplished much in our business sessions. We had a recognition service for past presidents; made

(Continued on Page 624)

THE HOUSE SPEAKS

At one time, August 1955 to be more specific, I was only the dream and goal of approximately 3,900 women in 163 Brethren churches. These faithful, godly women, with a vision of doing things for the Lord, banded together and pledged their hearts that I would someday be a reality. They planned, worked, saved, and sacrificed for my sake. Keeping their motto before them—"AS UNTO THE LORD"—in three months they reached and went over their goal.

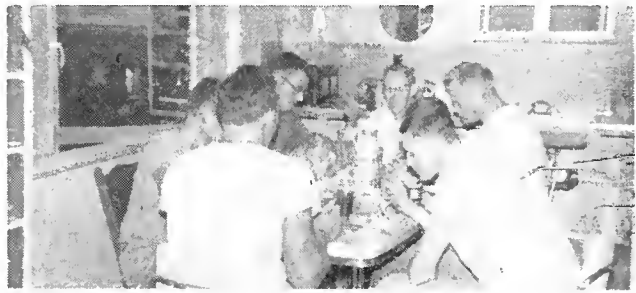
On June 18, 1956 I had my beginning. The Brethren Construction Crew, headed by Bro. Vern Latham, moved in bag and baggage and wasted no time in laying my foundation. As each block was laid, I prayed that there upon the hill beside the little white chapel I would be a shining testimony to the people of our community, trying to show them that people away from here have a very deep heart interest in them, and that they have a passion to see them born again and in full fellowship with the blessed Saviour.

I was so thankful for the clear, clean testimony of the crew who worked on me day by day. Many of our unsaved folk were around to help and watch, and the men truly bore a testimony to the Lord in their attitudes, language, and joyous dispositions. Theirs was not just an eight-hour-day job but all day and even into the night hours they worked on me.

I was always thrilled when I saw Grandma Guthrie from Mansfield, Ohio, and all the ladies come to see how I was growing. They always praised me and told everyone of my beauty. Whenever they saw things in my life that were not just right, they asked the men to change them. I was really pleased when the ladies "won out" on having my windows lowered. Windows are so important in a house, and I did want every part of me to be just as useful as possible.

I was amused each day at the fun the men and women had even in the midst of so much work. They called Bro. Latham "the big fleshy one" and also named him Nehemiah as they were reading the Book of Nehemiah, which tells about the building of the walls of Jerusalem. Whenever Miss Evelyn suggested some change in my plans, they would call her "Sanballat"—intimating that she was hindering the work. Jim Knepper, better known as "Jughead" or "Sassafras" (he drank wild sassafras tea for breakfast, dinner, and supper), found a little white kitten and put it in his carpenter apron pocket and took it down to Miss Evelyn. The kitty was immediately adopted and given the distinguished name of Nehemiah Sassafras. I can still hear Ruth Latham laughing as she told about the big terrapin she found in her bed one night. Alma Stroup, I heard, had quite a struggle trying to get up on top of the upper bunk. (I wonder what would have happened if Don had tried it?) The ladies were quite happy when the men decided, the second night here, to leave them down at the old house while they came up to the chapel to sleep. The women enjoyed the peace and quiet without the men!

It was a sight to see Miss Evelyn and Betty Sturgill as they filled the pickup truck and moved in to live with me. Miss Evelyn couldn't have gotten along without Betty to help her move—but Ray—could he eat! I heard them say that one night the men were given just leftovers for supper, but when they threatened to roast and eat "Sweetie-Pie," Miss Evelyn's little blue parakeet, supper was quickly put on the table. I really had to chuckle a little because I was the one that got blamed for affecting the appetites of everyone. Ruth Latham *really* made biscuits for breakfast. I surely dished out the appetites to the men, but the faithful



ladies who came to help really did a wonderful job of filling them up each day. I also took the blame for many weary bodies at the end of each day but knew that when it was all over it would be worth it all.

I shall always remember all the good folk who came and had a part in my life. Mr. Leroy Hodson, of Dayton, Ohio, made two trips down to help. He gave all the bathroom equipment, kitchen sink, hotwater heater and electric pump, and did all my plumbing. What a help that was! Others came and worked long hours to help me. All of the electrical work was done by Don Sellers and Don Donahue, of Dayton, Ohio. I know I will forget to mention every single one who helped, but I do want to mention how much I appreciate the help of Mr. Charles Arthur, David Hodson, Charles, Edward, and Lynn Applegate, Mr. and Mrs. Fred Simpson, Mr. Glenn Moore, Mr. Alvin Miller, Rev. and Mrs. Gene Witzky, Martha Donahue, all the members of the construction crew, and any others whom I have failed to mention. Surely each one of these did their work "as unto the Lord."

Well, to make a long story short, I grew by leaps and bounds, and today I am a reality. I stand as a memorial to all the faithful WMC ladies throughout Brethren churches everywhere—women who set a goal and then worked to see that goal fulfilled.

I want every part of me to be dedicated "as unto the Lord." From my windows I want Miss Evelyn always to see the needs of her people, and to see the lost and undone condition of those traveling the road each day in front of her house. As she goes in and out my doors, I pray that she may always remember that Jesus said: "I am the door: by me if any man enter in,

he shall be saved, and shall go in and out and find pasture." As she works in my kitchen, I want her always to remember that she is to feed the flock of God which is among her, and she is to always give forth the Bread of Life to all in her care. As she sits in my living room, may it be to welcome those of her community and may it be a place of Christian hospitality. May it be a room where she deals with the souls of her people about the Lord Jesus Christ. As she washes in my bathroom I pray she may continually be reminded of the Word that says: "Wash me, and I shall be whiter than snow," also that the precious blood of Christ cleanses from all sin. I pray that my study will be a place where she will really "study to show [herself] approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Also, may it be a place of prayer where her requests are made known unto God.

As she gathers the young people together in my recreation room in the basement, it is my prayer that all of these young people will come to know the Lord Jesus Christ as their own personal Saviour and Lord. In my bedroom, at the close of the day, may she find rest for her body that she may arise in the morning happy and strong in the Lord.

In closing I want personally to thank each of you ladies who have had a part in my life. As you again take me as your project for these three months, I shall be praying that once again you will reach your goal. I pray that we all may pray "*open Thou mine eyes*" to the many unsaved souls in the hills of Kentucky in the little community of "Hell for Certain."—*Ghost-written* by Miss Evelyn Fuqua.

ECHOES FROM NATIONAL CONFERENCE

(Continued From Page 622)

some changes in our constitution, copies of which you local presidents will be receiving soon; welcomed three new districts; heard reports from national officers and district presidents; voted on our objectives and recommendations for the year; elected officers; and approved personal achievement charts and other WMC promotional literature. Your local presidents will be receiving the charts very soon. Encourage your women to use them. The financial secretary reported that the total offerings, credential and free will, amounted to \$674.61. It was voted to use this for WMC promotional work.

This article has been an attempt to fill you absentees in on some of our activities of the week. We have not discussed any of the material covered in the objectives and goals printed in last month's WMC Missionary Herald. Study them carefully and prayerfully as we set out together to make this year one of great blessing in service for the Lord, praying always "Open Thou Mine Eyes."

WMC OFFICIARY

President—Mrs. Kenneth Ashman, 205 Ihrig Ave., Wooster, Ohio.
First Vice President (Projects)—Mrs. Miles Taber, 314 Dorchester St., Ashland, Ohio.
Second Vice President (Program)—Mrs. Thomas Hammers, 6242 30th Ave., Seattle 15, Wash.
Recording Secretary—Mrs. Lester Pifer, Box 195, Winona Lake, Ind.
Assistant Secretary—Mrs. Scott Weaver, R.R. 2, Osceola, Ind.
Financial Secretary-Treasurer—Mrs. Chester McCall, 4580 Don Felipe Dr., Los Angeles, Calif.
Literature Secretary—Mrs. Jesse Deloe, 203 W. Woodland, Fort Wayne, Ind.
Editor—Mrs. Benjamin Hamilton, Box 701, Winona Lake, Ind.
Prayer Chairman—Mrs. Frank Lindower, R.R. 1, Uniontown, Ohio.
Patroness of SMM—Mrs. H. Leslie Moore, 112 Beachley St., Meyersdale, Pa.



MISSIONARY BIRTHDAYS FOR DECEMBER

Africa—

Miss Mary Emmert December 4
Mission a Bassai, Bozoum via Bangui, French Equatorial Africa.
Miss Mary Cripe December 5
Bozoum via Bangui, French Equatorial Africa.
Daniel Paul Beaver December 23, 1954
Bozoum via Bangui, French Equatorial Africa.
Mrs. Donald F. Miller December 27
Mission a Bekoro, Paoua via Bozoum via Bangui, French Equatorial Africa.

Argentina—

Norman Edward Schrock December 2, 1946
Rivadavia 433, Rio Cuarto, F.C.N.G.B.M., Prov. Cordoba, Argentina, S. A.
Rebecca Ann Schrock December 2, 1946
Rivadavia 433, Rio Cuarto, F.C.N.G.B.M., Prov. Cordoba, Argentina, S. A.
David Merritt Marshall December 17, 1954
Rivadavia 433, Rio Cuarto, F.C.N.G.B.M., Prov. Cordoba, Argentina, S. A.
Margaret Loree Churchill December 20, 1952
Remedios de Escalada 74, Rio Tercero, F.C.B.M. Prov. Cordoba, Argentina, S. A.

Brazil—

Stanley Craig Miller December 29, 1954
Macapa, Terr. Federal do Amapa, Brazil.

France—

Rev. P. Fredrick Fogle December 27.
86 Chemin de Vassieux, Caluire et Cuire, Rhone, France.

Hawaii—

Mrs. Foster R. Tresise December 14
237 E. Manoa Road, Honolulu, T. H.

Mexico—

Rev. Walter E. Haag December 4
439 Sunset Lane, San Ysidro, Calif., U.S.A.
Rev. Sibley M. Edmiston December 17
Box 384, Laredo, Tex., U.S.A.

In the United States—

Miss Johanna Nielsen December 3
1819 Pine Avenue, Long Beach 6, Calif.
Elizabeth Ann Hill December 8, 1947
920 Fremont Avenue, South Pasadena, Calif.
Rev. Harold L. Dunning December 27
4723 Pepperwood Avenue, Long Beach 11, Calif.
Carson Lee Rottler December 28, 1949
1701 Sherman Avenue, Hagerstown, Md.
Miss Mary Ann Habegger December 29
517 West Main, Berne, Ind.

NOTICE TO LOCAL PRESIDENTS

All devotional programs for the year have been mailed out in two packets to all presidents and vice presidents on last year's mailing list. If you did not receive yours, please check with last year's officers. If they did not receive them, then contact the literature secretary, Mrs. Jesse Deloe, 203 W. Woodland, Fort Wayne, Ind. She will mail duplicates to you. In the same mailing you should have received the Bible portion Bible markers for your council also. Very soon you will be receiving the achievement charts and copies of the constitution changes also. For ALL literature contact Mrs. Deloe.

WMC Honors Its Presidents

One very unusual and interesting event of our national conference was the honoring of those who have served over the years as our national presidents. Two years ago the executive board thought that something should be done along this line and a committee was appointed to plan the matter. Their plans culminated in this little ceremony. Each past president was given a little gold pin with a pin guard which says "Past president." The pin given to Mrs. Ashman, our president, has a little gavel as a guard instead of the words, "past president." When she retires from office, she will pass her pin on to her successor and in turn receive a pin like the others.

Only one of our former presidents, Mrs. Mildred Bowman, was unable to be with us. Mrs. Ruth Ashman presented the pins while the following poem, written by Mrs. Kidder, was read:



Left to right: Mrs. W. A. Ogden, Mrs. Herman Koontz, Mrs. Kenneth Ashman (seated), Mrs. Homer Kent, Sr., and Mrs. Charles Ashman, Sr.

THIS IS YOUR LEADERSHIP

Our WMC has grown up, she's now a young "Miss" of sweet sixteen.

And, oh, how blessed and happy and fruitful those years have been! And so now the time is fully ripe for us to acknowledge the grace Of our precious Lord, who through the years has led us to place In our Council's leadership such women of talent and gift As those we now honor, whose task it has been to uplift The banner of consecrated womanhood to service in the cause Of home and foreign missions. Through all these years, without pause, They have sent our Council forward, great victories have been won.

And now we want to honor them because of what they've done.

How well we remember when we chose our first president! She stands before you here today; her name is Mrs. Kent. Those early years brought problems, but, oh, she served so well. Of all her charm and graciousness what tongue can ever tell? In God's great book it's all been written down, And we are sure for Sister Kent up there awaits a crown.

Now we turn to greet another leader of our band, Another woman serving Christ will all her heart and hand. Her name is Koontz, and she too has stood the test, For women in our Brotherhood are all set to manifest Christ; and when Mrs. Koontz was our president To that very end all her gifts and talents thus were bent.

Next there followed in her train our Mrs. Ogden dear, And we are glad that she as well can stand before us here. Her record, too, a noble one, for we by her were led Upon an ever forward path. It never can be said That WMC was backward turned. Our Lord has led us on, Spurred by the faith of those who thus their stars have won.

The fourth to lead our women's group, a lady whom we love For all her earnestness and poise, as she served the Lord above.

PRESENTING OUR NEW

Second Vice President

For some time it has been the feeling of the executive board of our WMC that something should be done to co-ordinate the great amount of work that goes into the preparation each year of our devotional program packets. Consequently the board recommended and the delegates approved it, that our constitution be amended to allow for the appointing of a national devotional program chairman who would also have the status of second vice president and be a member of the executive committee. It was decided to make this office an appointed rather than an elected one, although final approval of the appointment lies with the conference delegates. Such a procedure allows for a continuity of planning and thought which would not be possible if the office was an elected one subject to possible change each year. Just as your editor is appointed year by year, so the program chairman will probably be appointed and reappointed for a number of years, during which she can be using the knowledge gained from year to year to produce better and more challenging devotional programs.

We are happy to present herewith our first national devotional program chairman and second vice president, Mrs. Mary Hammers. Mary comes to us well qualified for this task. She is the wife of the pastor of our new and growing home-mission church in Seattle, Wash. She is district president of the Northwest district of WMC, in which capacity she so ably planned and entertained our WMC conference at Portland in 1955. She is even now working on the devotional program which is already in preparation for the next year. We look forward to having devotional programs that will each year be better than the year before, though we may sometimes wonder just how any could be any better than those we have been having. Remember Mary in prayer as she takes on this added task.

ATTENTION—LOCAL PRAYER CHAIRMAN!

Here is an "idea" for your October prayer circle: Clip the prayer requests in the Missionary Herald, hand one or two to each member before the meeting. At prayer-circle time allow two minutes for *silent prayer just for these requests*, followed by whatever other plan you desire.

Explain that all the prayer-pointer requests are to be remembered individually on the day of prayer, either at the united meeting or in the home.

Urge members to pray daily and study the prayer booklet recommended in National Recommendation No. 5, page 561, September 8 Missionary Herald.

The Devil, if he could, would crowd prayer out of our lives, but we must not permit it! *Power goes and fruitage goes when prayer goes!*

And carried forward this great work, Mrs. Bowman is her name. Her all was laid upon the altar, not at all for gold or fame— 'Twas all to glorify her Lord, that the Gospel story might be heard Far and wide through all the world; and again our hearts are stirred.

A worthy member of this most illustrious line is she Who now holds the place of leadership. Thus are we Led forward, on and on, to always higher goals; For Mrs. Ashman, with a love and zeal for precious souls, Has given herself with might and main to labor for the Lord. May the years ahead be also marked with the spirit of "one accord."

In few families will you find not only the parents on the mission field, but all the children also serving as missionaries in their own right—and on such widely-separated fields as those where the Goodman family serve. Father and mother, Rev. and Mrs. Marvin Goodman, Sr., serve with the Child Evangelism Fellowship in India. Their son, Marvin Goodman, Jr., and his wife are Brethren missionaries in Africa, and Eileen Goodman Miller (Mrs. Edward D. Miller) serves with her husband in Brazil.



Mrs. Edward D.
Miller

Born in Empire, Calif., Eileen and her folks lived in California until after Eileen's high school graduation, when they moved to Winona Lake, Ind. Eileen went on to attend Bob Jones College, transferring to Bryan

University the following year. It was during her junior year in college that she and Eddie were married. Both continued with the college work, and graduated with A.B. degrees.

The Millers returned to Winona Lake for three years while Eddie took his work at Grace Seminary. Within a year after Eddie's seminary graduation, they were in Brazil, joining the Keith Altig family who had gone there to start a Brethren work the previous year. Eileen had given her life for foreign-mission service when she was younger, and it was while her husband was in seminary that they both felt the call of the Lord to go to the field of Brazil, where they began their service in March of 1950.

The Millers have four children. Carol Ann, the oldest, was born in this country, and the other three, Jeanette, Edward, Jr., and Stanley, were all born in Brazil. Eileen is a member of the Winona Lake Brethren Church.

Christian Home and Marriage Forum

By Althea S. Miller

WHAT IS THAT IN THINE HAND?

In times of disasters the reactions of men and women are interesting to study. At the moment of the impact a woman is more likely to faint, or scream or become hysterical than a man. It is at such moments that the man's quiet strength and quick logic takes over to the relieving of immediate pressures. But once the hour of crisis is over the pendulum of activity swings another way.

Studies in war-ravaged countries have proved that after the initial shock has subsided and the more highly strung nervous system of the woman has had time to collect itself, she gets busy on the mop-up job. If she has only a rag, or part of a broom, the woman digs in with what she has in her hand.

And the man? He sits "beneath a willow tree and sings a dirge." He sits among the rubble wringing his hands in an agony of despair. "What an end to my life's work," he muses in bitterness of soul. "After all my labor this is what I get. I'm finished. There's no use trying to start again."

In general, the same spirit possesses all men engulfed by disaster of any description. By her very nature as mother, woman is far more optimistic and willing to try again. If she were not, how could she go through her daily ministrations which are repeated with deadening monotony? There's the child who must be repeatedly spanked for the same infraction of the law. Will he never learn? Yes; mother assures herself, he'll learn if I persistently and consistently train and discipline.

Each day she makes a fresh start in the caring for her family. The God-fearing mother keeps everlastingly at it with the prayer that God will overrule where she makes mistakes by reason of human limitations. If Johnnie is ill today with what he had three days ago, she doses him with the necessary medicine. She

didn't want to go through this again but as long as the illness hasn't been conquered, she'll work until it is. And while she's working around the clock with the assurance that her care has to pay off, daddy is saying they might just as well go to another doctor; or try some other medicine; or put him in another bed; what's the use anyway? Troubles never seem to leave us!

Is this looking for a brighter tomorrow on the part of a woman a sort of blind optimism? I don't believe so. God's woman, in an especial way, believes that His promises are as much for her today as she goes through the rigors of family rearing as they were when penned years ago under the guidance of the Holy Spirit. She believes that the Father who gave her those children and to whom she has returned them, is sufficiently interested in them to guard His investment in life and give her what she needs to bring them up for His glory.

Early in the life of her family the woman learned that God did not expect her to be completely equipped for all her job demanded of her. But she did learn to take each day as a step at a time, using that which was in her hand at the moment. She remembers how Moses demurred when God commissioned him to lead Israel out of bondage until God asked one simple question: "What is that in thine hand?"

Into each woman's hand and mother's heart God has placed one talent, or gift, or qualification. When that gift, or talent, or qualification is placed in His hand, God multiplies it for His glory and the fulfillment of the woman's mission in life.

So "dig in" with renewed vigor, mother, lady. With that which is in your hand be the inspiration to your husband which he needs in times of trial and despair. Perhaps your God-inspired optimism, as it is based on the promises of God, will "rub off" on your husband so that together with that which is in your hands, you'll reach new heights of victory for your Lord.

"What is that in thine hand?" For with God "nothing shall be impossible unto you."



"VESSELS of HONOR"

II TIM. 2:20-22

SISTERHOOD THEME 1956-1957

"ESCAPE"

By MRS. WILLIAM SAMARIN

There was great excitement in the air. The Christians smiled and greeted friends from neighboring villages with warmth and love. Even the village pagans stopped in their daily routine to stare. Kobo, the ordained elder from this area, had arrived that morning. The Christians were gathering now by the river, near the spot where the women drew water, to witness a baptismal service. Sara stood there with them, but a stranger would have guessed her a pagan. While all those around her sang hymns joyfully, she scolded and pouted. Nambona, the pastor's wife, watched her sadly. This was a hard affair, she thought, for a young girl. Had not Sara learned to read her New Testament and had she not memorized Bible verses in Sango and in her own language. Yet Sara could not now join the church because she wished to marry a boy who was not God's child.

At the end of the happy service, the people went to the tiny village chapel to partake of the Lord's Supper. Sara's liver was so full of her own troubles that she left the singing group and crept into the cool darkness of her own house. There by the light coming from the open doorway, she opened the New Testament she had just been able to buy with her share of the cotton crop money. She quickly found the verse the pastor had shown her about not marrying someone that was still in darkness. She had thought her uncle had found a good husband this time. The boy owned a sewing machine and Sara knew that this meant clothes and shoes for her. This had gladdened her liver, for every girl would like to marry a man who could give her clothes. But now she was sad. Her father and mother and uncle were all pleased with this match, but God was not pleased. But, she argued, a girl never refuses to marry her relatives choice. Then across her mind flashed a verse she had learned just last month in the village chapel. "... God is able to open a road of escape."

That evening there was great excitement in the village. Everyone was gathered around Sara's father's fire. All eyes were on the group that sat in the circle of the firelight. There was Sara's father, and uncle and Kobo, the native pastor, and also the village pastor and last of all there was Sara. Her head was bowed and she tried to be as quiet and small as possible; yet there was none of this morning's sadness about her. The men had been talking for many hours.

Kobo had declared that Sara had come to him making known her wish not to marry the choice of her Uncle. Kobo had added that she, a Christian girl, should not be forced to marry a pagan. Sara's father and uncle answered with angry words. At last Kobo presented a new plan. There was a brother in the family of the uncle's choice. This boy was a Christian. True—he had

no sewing machine, but he had gone to the mission school and he was educated. He wished to serve God. Would Sara's father and uncle consider him as a husband for Sara. The uncle was about to answer no, when an old man stepped into the firelight. He raised his hand for silence. "I'm not a Christian" he spoke out in a clear voice, "but these men of God speak wisely. Our road is full of problems. Let us let the girl marry one who walks her road. One less problem is a good thing." The crowd gathered in the darkness outside the firelight grunted in approval. The men talked longer, but the wish of the old man had made the decision.

Later that night as Sara lay on her mat, she rethought the day's events. The "road of escape" had not been easy. All her life Sara knew she could never complain, for she would always be reminded by her pagan relatives that she had chosen this way against their will. Perhaps this Christian boy would not be handsome and they would laugh at her choice. Yet she did not care. She had chosen God's road and she was full of joy.

For an African girl, who has never made an important decision by herself, and who has never defied her father in the smallest way, this took real courage. But we American girls, who have made decisions for years and should find this choice easier, still fall into Satan's trap. Christian girls date unsaved fellows, Christian girls marry unsaved men. This choice always brings sorrow, for we have no right to marry into paganism. Dating is different you say. Sara would not understand our system of dating; yet she knows now that there is no happiness in mixing paganism with Christ in any form.

Meet us here in the pages of the Missionary Herald next month to walk with Sara along life's road in Africa again.

PROGRAM GUIDE FOR NOVEMBER

SINGSPIRATION—Sing some of your favorite choruses, and close with our new theme chorus, "Channels Only."

TESTIMONIES—Have a time for testimonies. Take this opportunity to tell others what the Lord has meant to you, and what you are thankful for.

MISSIONARY ARTICLE—The Middlers and Seniors will be challenged by the article entitled: "Teaching for God in Africa." The Juniors study: "Pondo Sees the Light."

PRAYER CORNER—Definitely remember our missionaries in the foreign fields. Let's each one of us take one missionary family this year and have them as a secret prayer warrior. Remember the requests in the prayer corner.

DEVOTIONAL—The Seniors and Middlers continue the story about Sara, and the Juniors will have a devotional challenge on the "QT."

BUSINESS MEETING. Discuss your plans for the new year, and set a date for your fall cabinet meeting.

SMM BENEDICTION: Psalm 145:1-2.

Yes; Q and T are letters in the alphabet. But do you know what they stand for? They are the abbreviation for “quiet time.” What is “Quiet Time”? It is some time during the day to be absolutely quiet to read God's Word and have prayer with Him.

Now as girls, you may say that you will wait until you are older to begin you “QT.” Are you forgetting Ecclesiastes 12:1 which says: “Remember NOW thy Creator in the days of thy YOUTH, while the evil days come not, nor the years draw night, when thou shalt say, I have no pleasure in them.”

Right now is the time to start reading the Bible. Why? Because when we read God's Word, that is God talking to us. But you say that you do not understand it. God does not expect us to understand it all right now. The longer you read, the older you get, the more you will begin to understand. Many times as a baby you heard your father talk about his work to your mother. You didn't understand what he meant then. Only as you grew older and kept listening to your father's words did you begin to catch on to what he was talking about. That is the same with our Heavenly Father. We must start at an early age to read His Word; and as we grow older, we will understand what He means in the Bible.

God has a plan for your life. The only way you can find out what it is, is to let Him talk to you through His Word—the Bible. Begin now to let Him talk to you.

There is a Chinese missionary who has a good slogan: “No Bible, No breakfast.” If we need food for our physical bodies, how much more we need spiritual food! Psalm 19:10 tells us that God's words are “more to be desired . . . than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.” We have tasted honey and know that there isn't anything sweeter. And if we continue to read God's Word, we shall find it just that sweet spiritually. So a good time to “eat” your spiritual food is in the morning when your mind is fresh and clear. Start the day with the Lord.

I can just hear some girl saying: “I don't have time to read the Bible.” Do you read the funnies? Here is a saying worth remembering: “No Bible, No funny papers.” If you find time for Blondie, Dick Tracy and all the others, you have time to read the Bible. Which is more important—what Dagwood is doing or what the Lord has for you?

The whole Bible is good to read. But as Sisterhood girls you have a selected portion to read or a book to memorize. What time could be better spent than memorizing God's Word. Psalm 119:11 says: “Thy Word have I hid in my heart, that I might not sin against thee.” Memorize at least one verse a week from your “QT” reading. The Lord will bless you. The verse that you learn now, you'll remember the rest of your life.

Some of you girls have family devotions. What fortunate girls you are! But for those who don't, suggest to your parents that they join in reading the Bible. There are many thousands of people who would love to have any part of the Bible as their own. How fortunate we are to have all of it so that we can read it anytime we want.

If you were a missionary's child in Africa, you would have to attend school. Yes; by all means, no matter where you are there is always one's education to be considered. Who would be your teacher in Africa? Why, Miss Ruth Kent.

“Your teacher” was born near Wakarusa, Ind., and she was born again at the Napanee Brethren Church, 13 years later, when she came to see that the Lord did not save by just being good. At this time she felt the call to the mission field and did not struggle against this call, but yielded her life completely to His will.

Her home was the greatest influence in her life in spiritual matters because she was unable to attend church regularly due to the distance and her mother's ill health. However, the church was an influence on her life that cannot be forgotten.

The first school Miss Kent attended, which started her on the way to full-time Christian work was Moody Bible Institute. She did not get to finish at Moody because of the death of her father and she was needed for nursing at home. She is not a graduate nurse, but the experience of practical nursing has come in handy many times. After two more years she returned to school to definitely prepare for work in Africa as a teacher.

She did not know that her pupils would be the children of the missionaries on the field, but the Lord led and even gave her six and one-half years of teaching experience before going to Africa.

In June of 1946, she sailed for Africa to serve Him, teaching the three R's to the missionary children. She also had the opportunity to teach a few classes to the natives. Another of her tasks is bookkeeping, which she thinks is her hardest job on the field because she did not have the necessary training for this work. The most thrilling part of her work is that of teaching the children. (It must be wonderful to be a teacher, to open to a child all the wonders of this world of ours, to point out to the eager mind all the vastness, to create a thirst for knowledge, to mold and shape this child into—only God can tell. This is the work of a teacher.)

In teaching the children of the missionaries, Miss Kent is enabling the children's mothers to be of greater service on the field. Only eternity will tell the impact she has made on the lives of these young people.

Put your Bible to use. Read it daily. Don't let dust get on it like the song says: “Dust on the Bible, dust on the Holy Word. The word of all the prophets and the sayings of our Lord. Of all the books and magazines there's none salvation hold. So get that dust off the Bible and redeem your poor soul.”

As you read your Bible, make Psalm 119:18 your prayer to the Lord: “Open thou mine eyes, that I may behold wondrous things out of thy law.” Get busy on your “QT.”

Pondo's Enemies

Little Pondo was not sick continually in spite of the dirt in which he was raised. He was old enough to ride astride his mother's back or on her lap, supported by a wise leather girdle, which had replaced the bark cloth sling in which he had been carried when a tiny baby.

Often the little fellow fell asleep in this position as Nana went to hoe in her garden. His little head bobbed back and forth, and finally remained bent backwards as he slept.

Even as she bent over to chop off the persistent weeds with her short-handled hoe, Pondo slept on, made drowsy by the warmth of the sun. When the sun got to its height, Nana would collect a large bundle of firewood, which she then balanced on her head.

In her hands she carried a basket of choice leaves, which she would later chop up and cook for greens for dinner. And with Pondo on her back, she made her way to her village; for after the sun shone on the top of one's head, it was too hot to work outside.

As the baby grew older, he could be put down on the freshly swept ground to play, while his mother prepared the evening meal. As she turned to get water from the water jar, the chickens and the dog took the opportunity to get their share of the food she was preparing. Pondo tried to chase them away in his childish way, but they paid little attention to his gestures.

He was nearing two years of age now, and was getting old enough to eat a bit of the cassava porridge that his mother cooked daily for her family. It was very heavy food for a baby, and it would be a long time before his little system would really become accustomed to it. The amount of dirt he picked up off the ground and stuck in his mouth when his mother was not looking was surprising. That and the difficulty he had in digesting the heavy food accounted for his frequent sickness. Already he was getting a large abdomen, partly from the starchy cassava mush, and partly from the malaria, which gives them an enlarged spleen. If he survived these first few years, which were by far the most dangerous of his life, he would become practically immune to malaria, and probably never be troubled again.

Koly, like most men, could not stand to hear the baby cry. "What have you been doing to him that he's sick?" he asked Nana fretfully. "Nothing," she always answered.

One day Koly came home worried. "You know when Gay's baby died?" he said to Nana. She nodded. "Well, Gay has never acted right toward me since Pondo was born. We used to be good friends. But by the way he acts, he must think I have an evil spirit that caused his baby's death." "Why, how could he think that?" asked Nana.

"Just because Pondo lived and his baby did not," was the answer. "He quarrels with me all the time. Yesterday he counted up all the presents he had ever given me, and all I ever gave him, and is trying to prove that I owe him one."

"Why not give him one just to quiet him?" suggested the peace-loving Nana. "No," said Koly, "I

am not afraid of him. I am as big a man as he is." Nana sighed. Life was so full of dangers for her baby.

One morning there was great excitement in the village. A crowd of men were talking loudly near the chief's door. Others were coming on the run to see what it was about. "What is the matter over there?" Koly asked, his first wife, Kogara, who was just coming with the jar of water from the spring. "Someone has stolen part of the chief's tax money," said Kogara.

"Who would dare to do a thing like that?" replied Koly as he rapidly made his way over to the group of men to hear the discussion.

"Call all the people of the village," Sambey, the chief, was saying. "This is a big affair. No stranger has been here lately. It is some of our own people."

Soon, several hundred villagers were squatting on their heels in orderly rows before the chief, the women on one side and the men on the other according to African custom.

"Is everyone here?" demanded Sambey.

They all looked at one another. "Gay is not here," said someone. "He went to buy two goats two days ago." "This money was stolen last evening," said a captain. "He wouldn't know anything about it."

The whole morning was spent in a vain attempt to get information from the assembled crowd concerning the robbery. But no one had seen or heard anything unusual.

"You all know that the white man at the Post will make a big palaver with me if I do not give him the tax money," said Sambey. "Most of you have never seen the white man, so you do not know how hard he is. But I tell you that this affair of the tax money is a big affair." The old man sighed. The white man and the white man's money had appeared during his 10 years' reign, and had caused him much perplexity.

Finally the people were allowed to go to their homes with the dire threat: "If the money is not found by tomorrow, I shall call Gafo to pronounce a curse upon the thief. You had better all hunt for it."

A gloom was cast over the village. A curse that someone would die, and it might be some of one's own relatives, as nearly everyone was related.

The next day, Nana and Kogara were rudely interrupted in the midst of their daily quarrel. A friend came running with the news: "They say that Koly is the one who has stolen the chief's money," she said breathlessly.

"Who says a thing like that?" the two wives wanted to know. "Why, Gay returned to the village this morning, and claims that he has already found the place where the money is hidden," she said.

The startled wives looked at each other in consternation. Before they could answer, a sudden increase in the clamor around the chief's house drew their attention. They saw that nearly all the men in the village were coming their way. Gay was in the lead.

"Oh what is going to happen?" moaned Kogara.

The loudly gesticulating Gay led the way around Nana's hut, and suddenly stopped. "There," he said, pointing to some freshly dug ground, "if you look there, I believe you will find the money." Koly looked

dumfounded. Who had been digging in the garden in the dry season? They got a hoe and dug out the loose dirt. There came to light a small knapsack made from the skin of a leopard. "That's Sambey's money sack!" they all exclaimed. The man doing the digging picked up the knapsack and handed it to Sambey. He opened it. The sack was empty! The crowd gasped. The chief looked quickly at Koly, then at Gay, but said nothing. "Didn't I tell you?" said Gay jubilantly. "What did you do with the money?" the chief's brother asked Koly threateningly. "I tell you I did not take the money," Koly repeated hopelessly. "I do not know how the sack got there."

"Ha, ha!" laughed Gay boisterously. "It is buried behind his own house, and yet he says he did not do it! How is that in your eyes?" He winked at the chief. Still Sambey said nothing. He was an old man and wise in the study of human nature. He did not interfere, however, when his brother and one of the captains seized Koly and dragged him off to the palaver house. He only whispered something to his most trusted friend.

Nana and Kogara were drawn together somewhat by this common calamity. They were most certain that Koly was innocent, but they could see that things looked dark for him. They each cooked food and took it to him in prison. That was all they could do to show their sympathy.

The next morning, they sat huddled around the same campfire, an almost unheard of thing for them, looking disconsolately at each other. Suddenly, Yadoly, Nana's little sister, exclaimed: "There comes Koly!"

Sure enough, there was Koly coming toward them with a wide smile on his face. "What is it?" they asked wonderingly.

Koly's grin broadened, displaying two rows of sharply pointed teeth. When a youth he had had the corners chipped off with a chisel to make his teeth sharper. It was also a mark of bravery and added to the ferocity of his countenance which had been purposely seamed with scars, reaching from the corners of his mouth to his ear, with others across his forehead.

But now the sullen expression of the past few days was gone, and he joyfully explained: "Sambey is a clever one! You can't fool him. He has taken Gay and turned me loose! Gay is the real thief." "But how did he find him out?" Nana asked.

"He sent a messenger to the place where Gay claimed he had gone for goats, but Gay had not been there at all. He lay in hiding a short distance away, and came in at night to steal the money and put the blame on me. But they have found the rascal out this time."

"Did Gay confess?" asked little Yadoly.

"Not yet, but he will when they put his feet in the stocks and torture him," chuckled Koly. He sat down happily by the fire, picked up Pondo, tossed him in the air, and then blew kisses in his ears. Pondo clapped his hand in glee, little realizing that his father's troubles had been caused by jealousy over him. (Author unknown)

SISTERHOOD OFFICIARY

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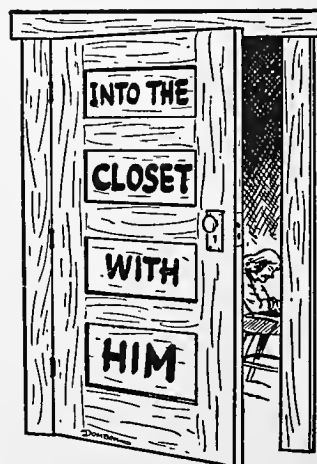


1. **WRITING CONTEST**—Have you started on the writing contest yet? These are to be sent to the national patroness by January 31. A new set of requirements have been made up this year and are printed on your goal sheets and in the Brethren Annual. The awards are the SMM stationery or SMM scarf. Let's get busy writing!

2. **PERSONAL PROJECTS**—Now is the time to get started on your personal projects. For everybody, memorize the Book of Ephesians, and start rolling bandages. Seniors, have you started reading the Bible through? Middler's and Junior's, how is your memorization of the foreign missionaries and their fields coming?

3. **NATIONAL PROJECT OFFERING**—Your offerings beginning this month through February will go toward the national project of supplying a modern bath and central heating system for the missionary residence in France. Our goal is \$1,700—let's meet it!

4. **KEY NECKLACES**—Have you seen the SMM key necklace? Why not buy a necklace for display in your district or local group. They cost \$7.50, and can be purchased from the national literature secretary.



Remember the Don Miller family as they leave for Africa, that they might have a safe journey, and that the Lord might direct them in the decisions they have to make.

Remember the Altigs as they have returned to Brazil, that they might find the field wide open to the Gospel, and might find an excellent opportunity to spread the Word.

Ask the Lord to increase the desires of every SMM girl to give liberally to the offerings this year,

that we might reach our goals.

Ask the Lord to develop the desire in each SMM girl this year, that she might delight to be a "Vessel unto Honor."

Newspage



ASHLAND, OHIO. The Sisterhood of Mary and Martha groups of the Northern Ohio District met here on Oct. 5, at the Grace Brethren Church, Miles Taber, pastor.

PHILADELPHIA, PA. Mr. and Mrs. Charles Thompson, members of the Third Brethren Church, celebrated their 50th wedding anniversary on Aug. 20.

HATBORO, PA. Eleven acres of ground has been purchased on County Line Road and St. David Place by the Suburban Brethren Church.

BUENA VISTA, VA. The morning services of the First Brethren Church will be broadcast over WREL, the local radio station, during October. Edward Lewis is pastor.

STERLING, OHIO. A reception was held the first week of September at the First Brethren Church in honor of their new pastor and family, Rev. James O. Young. The new address of Rev. Young is R. R. 1, Sterling, Ohio.

LIMESTONE, TENN. Rev. A. Harold Arrington, pastor of the Vernon Brethren Church, and Rev. Dean Risser, pastor of the Grace Brethren Church of Johnson City, Tenn., exchanged pulpits on Sept. 16.

KITTANNING, PA. The North Buffalo Brethren Church has a "new look" as it has been given a new coat of paint. The parsonage was also painted. Fred Wm. Walter is pastor.

WINONA LAKE, IND. An overnight youth rally is being held here Oct. 12-13 for the Indiana District.

ADDRESS. The full address of Raymond Gingrich, Jr., is 2135 E. 107th St., Cleveland, Ohio. Add to Annual.

CUYAHOGA FALLS, OHIO. Guest speakers Aug. 25 at the Grace Brethren Church were: Raymond Gingrich, Jr. a graduate of Grace Seminary, and now a pre-medical student at Western Reserve University; and Dr. Donald Duckles, a physician at Akron General Hospital. Both men plan for medical missionary work as the Lord may lead them. Richard Burch is pastor.

SPECIAL. All correspondence to the Board of Ministerial Relief should be addressed to Rev. Russell H. Weber, 835 Spruce St., Hagerstown, Md., the new secretary-treasurer of the board.

The BRETHREN MISSIONARY HERALD

Executive Editor ..Arnold R. Kriegbaum
Winona Lake, Ind.

DEPARTMENTAL EDITORS

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Winona Lake, Ind.
WMCMrs. Benjamin Hamilton
Winona Lake, Ind.
Home MissionsLuther L. Grubb
Winona Lake, Ind.
Grace SeminaryPaul R. Bauman
Winona Lake, Ind.

PHILADELPHIA, PA. The same day the Fetterhoff-Haddix Evangelistic Team arrived Sept. 9 at the First Brethren Church to begin a two-weeks meeting, the pastor, Rev. Wm. Male was taken to the hospital for an emergency gall bladder operation. According to last reports he is back to normal again.

COVINGTON, VA. The First Brethren Church have voted to departmentalize their Sunday school. Earl Key is superintendent and Paul Mohler, pastor.

NOTE: There was no regular issue of the Brethren Missionary Herald on Sept. 29. The Sept. 29 issue is The Brethren Annual.

WINONA LAKE, IND. Dr. O. D. Jobson will deliver the Bauman Memorial Lectures in connection with the Grace Seminary Alumni Bible Conference which will begin on Jan. 22.

SUMMIT MILLS, PA. The first Allegheny Fellowship youth rally will be held at the Summit Mills Brethren Church Oct. 20. Rev. Arnold R. Kriegbaum will be the speaker. Arthur Collins will be host pastor.

TROY, OHIO. Herman Hein, Jr., assumed his duties as pastor of the Grace Brethren Church, Oct. 3. His address is: 632 Glendale Drive. Please change Annual.

FINDLAY, OHIO. Forest Lance has resigned as pastor of the Findlay Brethren Church effective Jan. 1.

WAYNESBORO, PA. The Mid-Atlantic Fellowship fall WMC rally was held here Sept. 27.

LONG BEACH, CALIF. A ground-breaking service was held Sept. 23 for the new sanctuary of the North Long Beach Brethren Church. A full report will appear in an early issue of the Missionary Herald. George Peek is pastor.

ROANOKE, VA. The laymen of the Clearbrook Brethren Church have completed a highway sign to be placed on U. S. highway 220 S. Wm. Howard is pastor. While the pastor conducted meetings in Brooke, Va., the laymen and Rev. Edward Bowman had charge of the regular services of the church.

MANSFIELD, OHIO. The Woodville Grace Brethren Church had the cornerstone-laying service on Sept. 23. Dr. Paul R. Bauman was the speaker. Gene Witzky is pastor.

FREMONT, OHIO. Rev. Harry Welch was guest speaker at the Grace Brethren Church here on Sept. 30. Gordon Bracker is pastor.

LONG BEACH, CALIF. A total of 610 are enrolled in the Brethren schools in Paramount, North Long Beach and Los Altos. This is an increase of 7 percent over last year. Nine busses aid in the transportation of these children.

LONG BEACH, CALIF. A farewell was held in the First Brethren Church on Sept. 19 in honor of Rev. and Mrs. Nelson Hall. Rev. Hall has been associated with the church here since 1951, but left here to assume the pastorate of the First Brethren Church of Tracy, Calif.

KITTANNING, PA. Rev. Paul Mohler is engaged in special meetings in the North Buffalo Brethren Church, with services concluding on Oct. 21. Fred Wm. Walter is pastor.

STERLING, OHIO. An overnight youth rally for the Northern Ohio District Fellowship will be held at the First Brethren Church Nov. 22-23, James Young, pastor. The district youth winter retreat is planned for Dec. 27-29.

MANSFIELD, OHIO. The Northern Ohio District Fellowship WMC rally will be held at the Grace Brethren Church Oct. 22, Dr. Bernard Schneider, pastor. ...

Revealed in a Physical Universe

PART ONE

By EVAN ADAMS
Missionary to Navajo Indians

All men manifest a practical belief in God at some moment in life, whether by word, deed, or conscious expectation. Since the human mind can conceive or consider only phenomena that exist, either in fact or principle, the idea of a spiritual being or beings upon whom men sense dependence can only be attributed to the real existence of such a Being. Man having retrogressed from his primeval knowledge of the Almighty God finds himself worshipping many gods—some spiritual in conception; others, parts of the creation, or objects of his own making. As in Paul's day, so today, the majority of the world's people are without a knowledge of the one true God, Creator and Sustainer of the universe. Paul's letter to the Romans (1:19-20) charges the whole of mankind with the responsibility for the knowledge of the one God. Not only is man responsible for a knowledge of the existence of God but also for the understanding of the very *character* of Deity. This is revealed to man as he considers the *cosmos*, a universe orderly and harmonious in arrangement, which will reveal this nature of the divine God (1:20). Thus the unity and stability of the physical universe is based upon the absoluteness of one God. Let us see what this universe can show us about the One who made it, about His divine unity.

Unity at Creation

At some remote point in eternity God spoke, "Let there be!" By the Word of His power *creation* appeared and the physical substances of the universe took their place in the arena of *time* and *space*. All existing *matter* is a direct creation of God. From this matter He formed the suns, galaxies, nebulae, yes; the earth, and its mantle of mineral, trees, grasses, water, and the animal life which inhabits it. Last of all God formed man "of the dust of the ground and breathed into his nos-

trils the breath of life; and man became a living soul" (Gen. 2:7). This man, created in the image of the Creator, was formed out of the same elements that were to make up his environment. Yet he alone was endowed with a capacity to consider the realm of nature, to observe its laws and limits. He alone has the capacity to be introspective, to consider himself and his relationship to his universe home, to realize his relationship to its Maker.

Unity of Matter

Man, God's crown of creation, was sent forth into the world to subdue it and have dominion over it. The Creator had left His mark on every realm and regulation of nature. History tells us of ancient man struggling to understand the essence of *matter* and *being*. Men of Athens struggled with the facts of the basic elements but found only "The Unknown God." But in my land the man of science goes into his laboratory to weigh, measure, compound, test, analyze the elements and he finds that he can *depend* on the stability of *matter*. Human frailty may bring error into the calculations; he may fail to grasp the meaning of his discoveries, but he can *depend* on his media to respond consistently under like conditions. Matter was created by One who upholds all things by the word of His power (Heb. 1:3).

In the course of study and research man has discovered new elements, new relationships, new potentials in the known elements; yet each advance has fit into the total picture of the unity of *matter*. It is the unity of God that has supplied this unity to nature and furnished the impetus and stability to modern physical science. The integrity of the physical realm rests in the integrity of its spiritual Maker. Modern science has arrived at the conclusion that physical *matter* is dependent on *energy* for its form and being. *Energy* is blind science's name

for the Almighty God, Creator and Saviour of the world. Another conclusion of modern science is that the sum of all *matter* and *energy* in the universe is constant. Man may compound or crack the elements, but he cannot change the total content of the creation of the changeless God.

Unity in Principles

Behind the tangible forms of matter lay the laws and principles that have been constant since the day of creation. Man is not always conscious of these in his daily life, but he depends on them just as he does on the daily rising and setting of the sun. In most cases a man could not relate the basis of his reasoning because these things are intuitively given through the image received from his Maker. An Iowa farmer drills seed corn into his soil in spring with assurance that his yield will be corn. A Navajo shepherd carefully watches his ewes in early spring fully expecting the offspring to be lambs. Each unconsciously is observing or relying on a principle woven into the fabric or earth life at creation—"after its kind."

The mathematics of a primitive man and a theoretical physicist differ in complexity but not in kind. Each is dependent on stable laws of equation. The mathematics of ancient Babylon, Egypt, Greece are at work today in the cyclotron, and is being employed in the drafting room and the classroom. A man might travel to any land or people, but in every language "two and two is four."

The validity of all premises, axioms, deductions, formulae, reasoning, rests on the existence of an absolute God who left His laws for man to discover and use in his earth life.

Recent probes into remote space reveal bodies so distant that they

(Continued on Page 635)



THE NATIONAL OFFICERS

The newly elected officers of the laymen's organization express appreciation to the delegates for the vote of confidence placed in us by making us the national officers. We solicit your prayers that we may faithfully serve, first of all, our Saviour, the Lord Jesus Christ, and secondly, the National Fellowship of Brethren Laymen.

We are reminded of the Apostle Paul's lament in his letter to all the saints in Christ Jesus at Philippi: "But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. For I have no man likeminded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's" (Phil. 2:19-21).

The Lord will bless the National Fellowship of Brethren Laymen if our labor is one of love and anxious cooperation in Christ with our elders. We want our pastors to assume their rightful place as leaders even in this men's organization. As children of God each is working to find God's will for his life. Although weak in times past we have often gone forth as a lame man, with a closed mouth, holding forth but weakly our half-empty purses as our only service to the Lord.

Our Lord wants His men strong, healthy, active individuals; humble, holy, happy and honorable in all their ways; seeking always to be in

His will; much in prayer for all problems before them; giving their testimony at every opportunity concerning what God has done for them.

What is accomplished this year will largely depend upon the cooperation of every layman. Can the Lord depend on you?—R. H. L.

OUR PROJECTS

Board of Evangelism	\$6,000
Grace Seminary Student Aid	1,000
Brethren Boys Club	1,000
General Expense Fund	1,000

Total of Projects\$9,000

OUR GOALS

1. Daily Bible reading.
2. A family altar in every home.
3. Laymen united for soul-winning through personal visitation, evangelistic rallies, and tract distribution.
4. Give our local support to our local pastor and his work.
5. Help build our Sunday schools through the national and local Sunday-school boards.
6. Start new local and district laymen's groups in churches and areas where they do not exist.
7. Start and sponsor local boys clubs.
8. Every layman a sacrificial giver to the National Fellowship of Brethren Laymen.

NEWS ITEMS

The Atlantic Fellowship of Brethren Laymen held the second annual retreat at beautiful Penn Grove Bible Conference Grounds near Hanover, Pa., September 14-15., with a wonderful time of fellowship. Dr. George Schmerser, pastor of the Fellowship Church, Philadelphia, Pa., and Rev. Carson Rottler, missionary on furlough from Argentina, were the speakers.

Brother Fred Crawford, of Everett, Pa., president of the East District Laymen, has been serving as the interim pastor of the Grace Brethren Church at Accident, Md.

Be much in prayer for our former president, Bro. Donald Spangler, as he and Mrs. Spangler spend the next several months studying language in France.

The laymen of Grace Brethren Church, Hagerstown, Md., continue very active in gospel-team work in our local gospel mission, the county jail and county orphanage.

The laymen of the newly organized Palmyra church are already very active and are planning a new boys club.

Pray for your national officers as they meet in Hagerstown, October 20, for an all-day meeting, making plans for the coming year.

Please send all news items to laymen's page editor:

Roy H. Lowery
118 West Potomac Street,
Williamsport, Md.

Send all money to:

Earl Cole, treasurer,
2753 Elmwood Street,
Cuyahoga Falls, Ohio.

Four things come not back, the spoken word, the sped arrow, the past life, the neglected opportunity.

Let us not pray for lighter burden but stronger backs.

You are never fully dressed until you wear a smile.



Pictured, left to right: Rev. Scott Weaver, installing new officers, Roy H. Lowery, laymen's page editor; Earl Cole, treasurer; Rollin Sandy, president; Richard Beach, secretary; I. Wesley Miller, student aid committee chairman. Brother Y. W. Hall, vice president, was not present for the picture.

FELLOWSHIP

I JOHN 1:7

By REV. ARTHUR CASHMAN

(EIGHTH OF SERIES)

Once a year many families make it a point to "come apart for fellowship" in what is known as family reunions. Many of these people live long distances from one another, but they will go to the inconvenience, effort, and expense to get together with those with whom they are bound by natural and physical ties. Quite a few of those who come may be only remotely related to the majority in attendance, but they come and eat together, talk, laugh, reminisce, discuss each other's virtues and attainments (or faults), observe and admire new additions, eulogize the departed, tell of future plans, enjoy a planned program, and go away rejoicing over their wonderful time of fellowship.

There is infinitely greater reason for Christians to "come apart for fellowship" because of the more intimate relationship of each believer to the other. Redeemed by one sacrifice for sins forever, they share one life, for Christ is their life. They are born of the same Father (John 1:13); members of one family (Eph. 3:14-15); joined by one Spirit (I Cor. 6:17); taught by the same Spirit (John 16:13); walking in the same path (II Cor. 5:17); serving the same Master (Matt. 2:8); bought by the same price (I Cor. 6:20); and heirs of the same inheritance (Rom. 8:17). All believers have the same ambition, for His glory is their highest desire; all partake of one food, for His Word and His table are their substance; all have one task, for the evangelization of the world is the work which He left for His church to do; all have the same hope, "looking for that blessed hope, and the glorious appearing of the great God and our Saviour, Jesus Christ."

The words of our text are very revealing, for we read: "But if we walk in the light, as he is in the light, we have fellowship one with another." The subject of the context is "fellowship with God." Why the switch to "fellowship one with another"? The answer is that fel-

lowship with one another in the body of Christ is the human expression and result of fellowship with God. The communion of the saints is unmistakable fruit that the saints themselves are in communion with God.

Just how should we have fellowship with one another as believers? First, we can "come apart for fellowship" in our local congregations. Class parties, Sunday-school picnics, and other social affairs should be more eagerly looked forward to and planned for than any family reunion where many do not even know our precious Lord. It is abnormal not to want to take time out for fellowship like this with other believers. Some congregations greatly enjoy Thanksgiving dinner together.

We can come apart for fellowship in district rallies. How do you respond to your WMC district rallies? Those who go know of the blessing of fellowshiping with other Brethren women, gaining new ideas, and profiting by the programs planned after much prayer and preparation.

We can "come apart for fellowship" at district conferences. Many of us who have been attending the district conferences for years almost know beforehand who will be present. One prominent church I know is represented by four certain women whether others come or not. According to their testimony of the blessing to them of each conference, I am sure that they do not attend merely to have their church represented. Neither do others attend year after year for this or similar reasons. District conferences provide great spiritual blessings and precious spiritual fellowship. Since district churches are usually not far apart (lodging and breakfast provided by the host church) more of our good members should attend at least one district conference every three years. Register your intention to attend the next one

whether you are selected as a delegate or not.

We can "come apart for fellowship" in our national conference. This is the high spot of spiritual fellowship in the Brethren Church family every year. It is a mark of denominational interest and loyalty to attend national conference. There we meet Brethren from other parts of God's vineyard, learn firsthand what God is accomplishing, and profit by the inspirational and instructional sessions marked by unusual spirituality and challenge. Many pastors cannot understand the utter indifference of so many good Brethren families who year after year have no desire to profit by the opportunities of fellowship in these important conferences.

Have you ever noticed how those who regularly attend family reunions talk about those who never come? There are many uncomplimentary remarks, such as "Too good to associate with the rest of us"; "unfriendly"; "social recluse"; "too lazy to get ready"; "too cheap to spend money", etc. Of course, Christians are not expected to talk that way about other Christians, but we can eliminate such thoughts from others by coming out of our shells and being more sociable in our church and denominational life.

The early church in the Book of Acts, had a powerful testimony so that those on the outside of the Christian circle said: "Behold these Christians how they love one another." Naturally there was a reason. "And they continued steadfastly in the apostles' doctrine and FELLOWSHIP, and in breaking of bread, and in prayers." "And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God and having favor with all the people. And the Lord added to the church daily such as should be saved" (Acts 2:42, 46-47).

The Spirit Behind Our Times

By DR. C. W. MAYES

It has been proposed that when a world government is established, a world legislature also will be established. This governing body is to have unlimited power of debate, power to enact legislation for the whole world, power to elect and dismiss members of the Executive Council, and power to raise revenue for world government purposes.

On the matter of taxation, it has been recommended that this be levied in accordance with the member nations' ability to pay. This last phrase is one of the basic principles of the Communist philosophy, and wherever communism proposes a social program words to this effect are found.

The reason for all this powerful centralized control has been given "that this would tend to secure the representation of some valuable men and women who might not be willing to submit themselves to popular elections."

Any person who thinks carefully can see that this is a most clever way to take control away from the people. The excuse that all representation be appointed from the top would of course make it possible to put in men and women who agree with the philosophy but who could never be elected by a popular vote. It is not hard to conceive that men, traitors to their own government if not caught, even men like Alger Hiss, could be appointed to the place of rulership over the rest of us.

U. S. IN MINORITY

Concerning the lower chamber of representatives in this world government, individuals are to be selected from the member nations in proportion to population. The figures would look something like this: U.S.A., 160 million; U.S.S.R., without satellites, 207 million; India, 360 million; Red China, 500 million. In this great mass of humanity, with representatives in government being selected upon a percentage basis, the United States looks like a peanut in a bag of Idaho potatoes! Of course,

when it comes to paying the bills the United States will be no peanut!

One of the concocters of this plan to level the United States to nothingness is quoted as saying: "We have got to show that such a federation would not necessarily be dominated by the U.S.A."

CONSTITUTION NOT FOLLOWED

According to the U.N. Charter, and illustrated in the Korean War, Americans have been drafted without the constitutionally-required consent of Congress to fight in foreign territory. American forces have already engaged from achieving victory for our nation because their supporters were under U.N. command.

It is recorded that Korean battle casualties, reported by the U. S. Department of Defense, July, 1953, are: dead, over 25,000; wounded, over 100,000; missing, nearly 10,000. And this war was fought under the control of the United Nations, thus being unconstitutional in every respect! It will be remembered that the Congress of the United States never declared the Korean War. For purposes of explanation it was called "police action."

Many people have marveled at the stupidity of those in control of the United States, as they have over and over again surrendered sovereignty, money and lives to foreign powers. It does not seem possible that the nation, which at one time was controlled in all departments of the government by men who gave allegiance to the Constitution of the United States as absolutely supreme, is now controlled by men who want to give us away.

GOD'S PROVIDENCE

There is but one answer to this unspeakable inconsistency. God's plan of the ages is being worked out. He allows men and nation to be moved about like checkers on the board. The prophetic Word can give answers to world conditions when the wisest of men are baffled.

THE UNITY OF GOD

(Continued From Page 632)

are considered beyond the limits of our "universe." Though their distances and dimensions defy human comprehension, yet they are seen to be operating on the same laws and principles which influence our every-day earth-bound lives. One astronomer states it: "In any scientific consideration of the origin and development of a celestial body or structure one fundamental hypothesis underlies all thinking; namely, *the universe is an orderly universe*. This implies that the laws now governing the universe were in operation in the past and are universal in their application."* One Maker touched the earth and the galaxies. The limits of God's laws are not determined by finite man's recent discoveries. If man ever trains a 500-inch telescope into space, he will find God there before him.

Unity of Life

A lifetime could be spent considering the interdependencies of life on the earth and the elements of the environment. The first chapter of Genesis reveals steps in creation which correspond to know relationships of flora, fauna, mineral matter, and the universe about us. The earth home was put into special relationship with heavenly bodies. Water and dry land were proportionately distributed and the waters in the firmament held in beneficial relationship to organic life below. The oneness of planning and creating is revealed in the unity in spite of the great complexity of life. All life is dependent on the natural process of photosynthesis in plant life. All life is compounded of the same total elements of earth, and all life returns to the earth in decay and disintegration. Though some forms of life have distinct environmental requirements, all of life is dependent on the sum total of the conditions found only in the proper relations here on the earth; sunlight, relative temperatures, surrounding atmosphere, moisture, combined with the unchanging laws of God. Organic life and inorganic matter of earth differ only in the presence of that intangible issue—life. The highest form of life, man, created in the image of God, differs from all other forms of life in his *rational and moral nature*.

*Edward A. Fath, *Elements of Astronomy*, McGraw-Hill Book Co., 1944. P. 355.

STATURE

"Bye, Mother," the 15-year-old said as he stepped up to give her his usual peck on the cheek. But this "peck" was different. As he started to kiss her, they both knew at the same moment that David was *leaning over* ever so slightly. Without a word they both ran to the nearest mirror. With back to back their unbelieving eyes saw what they had hoped for all summer was now a fact. David was taller than Mother! They faced each other and that good-bye peck turned out to be an ecstatic hug.

"I'm getting there," his voice sang. "I'll catch up to Bob and Bill yet."

"It's likely you will, Honey, and I'm glad for you. Daddy and I are both happy for the long strain in the line because there is more than enough short stuff in both families. 'Bye now, Dear. Just remember it takes more than height to make a man."

"O.K., be seein' ya." The boy walked out the door as though he were treading on air.

"Another milestone for the lad." Mother commented as she went back to the work of the moment.

"Do you think I'll get tall like Bob and Bill?" Kent lifted a wistful face to Mother.

"According to your measurements when you were two years old, I don't think you'll quite make it, Honey. But you probably will be a little taller than Mother, so that will not be too bad; will it?"

"I guess not." Mother noted a tinge of disappointment in her young son's answer.

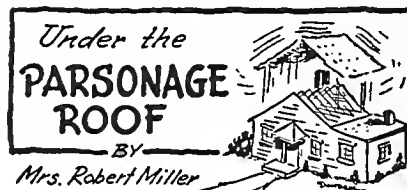
"Sweetie, I want you to remember one thing as you grow up. Height and looks do not make a real man in the true sense of that word. It is the stature of the inner man which makes him either large or small."

"I don't know what that all means. But I do know that girls like tall guys."

Mother caught her breath as she tried to retain her equilibrium and also comprehend the trend of the

eight-year-old's thinking. "That all" means a man can be tall and handsome as men count such matters; yet be small, shriveled, and stingy inside. On the other hand, a man can be small of stature outwardly but of great proportions inside. If his heart is filled with love for Jesus Christ, and if he yearns over the souls of lost men, he is tall in God's sight. And if he lives for others with never a thought of impressing his importance on others, that man is big in God's estimation.

"Furthermore, young man, at your age I wouldn't be concerned about the girls liking you for your looks. In fact, I wouldn't be concerned about girls, period. When the time comes for you to look around for a



girl, if you ask the Lord to send the right one your way, she'll be less interested in your height than she is in your character. It's high time you got into bed, Honey, so get going. Call me when you're ready for prayer."

Mother fully understood her child's delight in his growth. Life is thrilling when growth and adequate development are a part of the experience. One cannot deny there are certain advantages in being well built physically and having a commanding appearance. But these alone are not enough. When God told Samuel to go to the house of Jesse and there find and anoint the next king of Israel, He made a statement which this mother wants emblazoned on the hearts of her children. Here was God's standard and principle for proper evaluation for all ages and all men. "But the Lord said unto Samuel, Look not on his countenance, or on the height

of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (I Sam. 16:7). Along with this, Mother wants her children to know that "as a man thinketh in his heart, so is he" (Prov. 23:7).

If parents and children will love and serve the Lord with "singleness of heart," it is sure we will "all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect [mature] man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13). That's the stature this mother is interested in. How about YOU?



Churches IN THE News

CAMDEN, OHIO

Some of the finest Christian people we know are members of the First Brethren Church of Camden, Ohio.

We are thankful to the Lord for a second period of preaching the Word in this church.

We worked together with Pastor Rossman in revival August 5-19.

We are grateful to God for every decision made during the two weeks. There were three souls saved; 17 others who pledged themselves for soul-winning during the campaign; and 12 rededications of life.—*Evangelist Bill Smith.*

It was a pleasure to again labor with Brother Bill Smith in a revival effort for the two weeks of August 5-19.

Brother Smith faithfully presented the Word of God at each service. The average attendance for the two weeks meeting was 81.2. Several delegations from the other churches of Camden were present in the meeting, as were several delegations from our Clayton and Covington, Ohio churches.

Two of those making first-time decisions during the meeting are now awaiting baptism and church membership. We covet the prayers of God's people everywhere for His work here in Camden.—*R. L. Rossman, pastor.*

The BRETHREN MISSIONARY HERALD



HOME MISSION NUMBER

OCTOBER 20, 1956

ANOTHER HOME MISSION CHURCH GOES SELF-SUPPORTING

The Grace Brethren Church, Altoona, Pennsylvania





Editorials

By L. L. Grubb



Praise the Lord!

According to His own will and purpose God has abundantly blessed the Brethren Home Missions Council in its outreach for Christ across America. It has been the constant concern of all those connected with this organization to know the will of God through prayer for each least detail of the work.

During the period of its brief existence about 10,000 souls have professed to accept Christ as Saviour through our missions and missionaries. Working with local churches and with district-mission boards the Council has started or helped to develop more than one-half of the churches on our present church roster in the National Fellowship of Brethren Churches.

The outreaches of the Brethren home-mission work are tremendous. Involved at this time are 48 mission churches, 151 missionaries, a Navajo mission, a Jewish mission, four Spanish-American missions, two Kentucky mountain missions, the Brethren Investment Foundation, three groups of church builders working in the Brethren Construction Company, and now an architectural department. Beyond these things there have been many instances where the Council has been called upon by various churches for different types of aid. It is our desire to cooperate with our churches to the utmost at all times.

How Has This Been Done?

Today there are about 7,000 members in the Brethren Home Missions Corporation. This means that they have given \$5 or more to home missions during the past fiscal year.

These and all others, no matter what they have given even if only pennies, and including our precious children, are the real Brethren home-mission power. They have made possible the great advances achieved. God works through His servants. *They are His means to the end.* Therefore, each individual who has ever had any smallest part in supporting the work may share in the joy of victories won and in the rewards to those who have been faithful.

But if all 22,000 members of the Brethren Church should become members of the Brethren Home Missions Corporation, we could do at least twice as much in establishing new Brethren testimonies for Christ. The opportunities and possibilities are before us daily.

New Brethren Home Mission Handbook Coming—

Through the years of home-mission work we have worked out certain policies and plans of operation which are practical. By trial and error, through valuable suggestions and constructive criticisms by pastors and churches these policies have been established. They are

not perfect, nor are they the last word, and changes will be made occasionally. But we have found these procedures to be practical and to work very well.

The board has now authorized the printing of a handbook on Brethren home missions entitled, "Let's Build a Brethren Church," which will be in the hands of our churches soon. This handbook contains not only information on the need of America for the Gospel of Jesus Christ but also contains the complete procedure involved in establishing and developing a new Brethren church to a self-supporting condition. This book will be available to all Brethren people free of charge. Pastors and people may have as many as they can effectively and profitably use for the glory of Christ.

Now those who have often wondered just how the Brethren Home Missions Council operates will have this information at their fingertips. Home-mission pastors and people alike should be greatly aided by this new book.

Opportunities Unlimited—

Recently we met with six Brethren families in Virginia Beach, Va., where there is little if any testimony to the true Gospel of our Lord Jesus Christ in a city of about 20,000. Next door to Virginia Beach is the mighty city of Norfolk, Va., and also Portsmouth. And just across a narrow neck of water are Newport News and Hampton, all cities with a pressing spiritual need. Yet it was our heart-breaking task to tell these eager people who are ready to sacrifice, work, and witness for Christ that because of inadequate funds we would be unable to help them for some time and could help them only as God might provide in the future.

Brethren people and what they do or do not do for home missions is the absolute measure of the extent of the Brethren home-mission work.

REMEMBER, THE BRETHREN CHURCH GROWS WITH BRETHREN HOME MISSIONS!

Offering Increase Urgently Needed—

Never before in the history of Brethren home missions have we faced such an urgent need for funds. Money is always needed to develop new churches, but the need this year is of such a nature that failure to meet it may seriously effect the witnessing ministry of the National Fellowship of Brethren Churches for a generation. This will mean curtailment in every aspect of our Fellowship activity.

An increase of 35 percent in our annual offering will balance the budget. It is really only a matter of simple arithmetic for those who give. An increase of 35 percent in your last year's gift to home missions will honor Christ through many future years.

Pray earnestly for this increase!

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

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Grafton Lays Cornerstone on Homecoming Day

By LEE CRIST, Pastor

One of the important annual events of the First Brethren Church, Grafton, W. Va., is homecoming day. This is usually held either on the first or second Sunday of September. This year it was held on the second Sunday, or the 9th day of September due to the fact we desired to wait until there was enough progress on our new building to have the laying of the cornerstone on the same day.



Rev. Pifer

The guest speaker for the day was Rev. Lester Pifer, assistant secretary of the Brethren Home Missions Council, Winona Lake, Ind. He spoke first at the morning worship services when after he had given his good inspirational message three mothers rededicated their lives to the Lord. Following this series was the enjoyable fellowship and repast around the well-filled tables.

We look forward to having present with us at the homecoming services our older members, some of whom come back on a visit. Oftentimes there are those who are absent after having been here the previous year because they have departed this life. We were fortunate to have with us this year two of our beloved elderly members. Brother Emory Shahan, who has been preaching for 65 years, was the oldest of our members in attendance. He will be 92 his next birthday which occurs the first of October. He is very apt in quoting Scripture. When asked to "read the Scripture lesson," he quoted from memory the entire seventh chapter of Matthew. Mrs. George Murphy was

also with us. Brother Pifer brought the afternoon message on the subject, "The Seven Secrets of Power."

Immediately following the homecoming service, the entire congregation went across the street for the service of laying the cornerstone on our new building. This was a brief service, but we believe a joyous and particularly a memorable one, for on the lovely stone is inscribed this data for generations of the future to read, "The First Brethren Church, September 9, 1956."

For many years a number of Brethren in Grafton have looked forward to a new modern church building. Although the lots were purchased in 1954 and the ground was broken on November 12 of that same year, it was not until the latter part of July of this year that we actually began to build the new structure. We are very grateful to the blessed Lord for His gracious leading and blessings. We feel a great debt of gratitude to Dr. L. L. Grubb and the entire Home Missions Council for assisting us in borrowing several thousand dollars from the local bank. Surely the Lord has been good to us as we have had no difficulty in securing materials. The workman have now been working slightly over a month, and the bricklayers are laying the wall above the main floor of the sanctuary.

The building is a brick structure reinforced by block. It is 70 feet long and 40 feet wide with a full basement. The cost of the building will probably be between \$35,000 and \$40,000. We are now looking forward to the time of dedication. Of course, we don't know when this next very important event will take place, but we are trusting that it will be possible before Christmas. Brethren, rejoice with us for the victories that the Lord has given and pray for us that we might by His grace experience many, many more.



Left: Homecoming Day congregation witness the cornerstone service. Inset: Rev. Emory Shahan, the oldest member present. Right: Pastor Lee Crist reading the

Scripture with Carlton Harsh, Hugh Livengood, and Jim Luden, the building committee in the background.

Apparent Defeat Leads to Victory

By J. W. TRESSLER, Pastor

In many ways it is difficult for me to write a history of the church in Juniata, for much took place before I came to the field. To some this may seem strange, for they think of the field of Juniata as a work that is not too old. In several ways the church has shown its greatest growth since June 12, 1949 (dedication of the new building) and many would reckon the beginning of the church from that time. However, there was a long and trying history before this.

Actually the church had its beginning in the spring of 1935 when a group of people withdrew from a congregation of the Church of the Brethren. A building was purchased at New Enterprise, Pa., and was dismantled and moved in the summer of 1935 to 221-223 Seventh Avenue, Altoona (Juniata), Pa. It was erected in that same summer and the first service of the new congregation was held November 16, 1935. The years to follow were to be years of spiritual testing and trial for the church in Juniata.

Various pastors labored in the field with consequent growth. The most unusual pastorate was that of Brother Forest Lance, who commuted 900 miles every week-end from Winona Lake, Ind., to take charge of the services while he attended Grace Seminary during the week. However, there were times of serious spiritual reversals, part-time pastors, supply pastors, and discouragement that finally led to the decision of the Home Missions Council in their annual meeting in the national conference in 1946 to close the work unless some one would be willing to go into this field of labor. At that time Brother Philip Simmons was a member of the Brethren Home Missions Council and expressed his willingness to go to Juniata. He assumed the pastorate there on January 15, 1947. The Spirit of God blessed the work under the ministry of Brother Simmons. Souls were saved and saints of God were built up in the faith. The congregation under the ministry set itself to the task of improving its building. They had just completed the redecoration of the entire interior of the building, having spent several hundred dollars and hundreds of manhours, when on the morning of January 24, 1948, the entire north section of the old church building was gutted by a disastrous fire. The interior was so damaged that it was impossible to use any part for services. The following day, Sunday, the services were held in the afternoon at the Reformed Church and later services were in the American Legion Hall, 218 8th Avenue, Juniata. Sunday-school attendance began to increase until an average of 90 was the usual rather than the unusual, proving Romans 8:28. Decision was then made for relocation and six lots

were purchased at Broadway and 14th Avenue, at a cost of \$692. Construction began in July 1948, on a tabernacle brick type structure, 80 feet in length and 52 feet in width. Cornerstone laying took place on May 21, 1949 with the dedication on June 12 of a building that cost approximately \$74,000. Brother Simmons continued his ministry in Juniata until July 1953 when the present pastor assumed his responsibilities on the field.

The work of the Brethren Home Missions Council cannot be too highly valued or the help of the East District Mission Board during those lean years of spiritual and financial despondency. However, it seems that a great deal of commendation should go to the very few faithful people who are yet with the work who "stuck by the stuff" knowing that God through them would establish a strong testimony for His glory.

The charter membership in 1935 of 39 has now increased to an active membership of 160 with an average Sunday-school attendance since the first of the year of 140. The church is still carrying an indebtedness of approximately \$33,000, but we are trusting the Lord for each and every need. We trust that the story of God's working in Juniata will spur you on to greater praying and giving for home missions so that the goal of the Council may be met this year and that these new fields now open may be entered for His glory. We praise the Lord for each home-mission gift through the years that has been invested in Juniata. We invite you to worship with us when you visit in Altoona (Juniata), Pa.

THREE-MONTH OLD CHURCH DEDICATED

The Grace Brethren Church, Palmyra, Pa., which was organized July 1, 1956, dedicated their church on October 14, 1956. The building was secured from another denomination and after three months of face lifting has now been dedicated.

Historical Pictures From Juniata's Apparent Defeat to Victory



Top: Original meeting place, after the fire in 1948, and Rev. Phillip Simmons and family. Center: The bus referred to in Mrs. Zeek's testimony, and the American Legion Hall used for a temporary meeting place. Bot-

tom: Rev. J. Ward Tressler and family rejoice in the victory at Juniata, and the choir singing "Praise God from Whom All Blessings Flow."

Testimonies of Praise From Juniata Brethren

Having been away from Juniata for about 10 months, I realized just how much I missed the fellowship of the Grace Brethren Church. Upon my return I found that our church had gone self-supporting. At once I thought of the words found in Joshua 1:9: "Have I not commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest."

Through the years we've had many trials and also many blessings. We've gone through fire; our church bus wrecked leaving quite a group without transportation; and we had many months without a pastor, but what greater joy is there than in seeing a lost soul saved or a straying Christian come back into fellowship. These are just a few of the blessings we've experienced. God has been so good to us and we know that as long as we trust in Him, we can claim the promise of God to Joshua that "He will go with us whithersoever we go."—*Mrs. Shirley Zeek, former Sunday-school teacher.*

"And now abideth faith, hope, love, these three; but the greatest of these is love" (I Cor. 13:13). Love is a much misused word today, but the Biblical sense of the word brings real joy into each of our lives. Through the Grace Brethren Church in Juniata, I've found many souls to love in Christ Jesus. The fellowship and worship with these fellowlaborers of Christ has helped me to grow in His grace and in the knowledge of Him.

I've enjoyed working with teachers and officers of the Sunday school as Junior superintendent for the last two years. Our one aim is to help each child to know personally Jesus Christ as Saviour and Lord. It's a wonderful experience to see youngsters venturing forth on faith, testifying to classmates, friends, and parents. We don't know the future work of the children entrusted to our care, but we pray God may use us to prepare them for it by giving them sound doctrine.

Our church, with its Bible backing, Bible teaching, and Bible preaching, can be used of God in Juniata and surrounding areas as a genuine testimony. Pray that each of us may yield our hearts and lives daily to the Lord and with His help to the work He has given us to do.—*Mrs. Shirley Stevens.*

I would first say that the Grace Brethren Church has been the instrument of my coming into complete fellowship with the Lord Jesus Christ. How I praise the Lord for opening these blind eyes to the Light after floundering in carnality, restlessness and a never-ending search for peace and fellowship with God even though the Lord saved me several years previously.

In my former church I did not awaken to the fact that I was not receiving the Gospel and I failed to grow spiritually, and I knew no real peace with the Lord. I did not hear the gospel message. Christ was not the object of the church. An invitation to a sinner to make public confession was unheard of except for a revival

meeting, and I have no clear knowledge when the last one was. Here is a middle of the road, lukewarm church, where worldliness is not even looked upon as such, and where members and officers use tobacco and alcohol with no compunctions. Works seem to be the center of attraction and squabbling over who should or should not hold offices a common thing. Church membership is an open thing, to saved or unsaved. As in II Timothy 3:5, they have a form of godliness but they deny the power thereof.

How I praise the Lord for such a Bible-believing and Bible-teaching church as the Grace Brethren! Here at Grace Christ is the cornerstone and foundation, and all is centered on Him and His Word. Here I was led to make public confession of my salvation in the Lord Jesus Christ and to follow with baptism. How I thank the Lord, that through His matchless grace He could save a sinner like me! It is with real peace and joy that I can now claim His wonderful promise as found in I John 5:13.

Pastor Tressler has been a real source of spiritual guidance and counseling to me. May the Lord richly bless him and his family.

All in all I have found the Grace Brethren to be an answer to all those outside the kingdom and to those saints of the Lord as well.—*John E. Hillard, a pharmacist in the Altoona area.*

"And that from a child thou hast known the holy scriptures" (II Tim. 3:15).

This was certainly true of me. My faithful mother led me to Christ, and I made my public confession in the Grace Brethren Church of Juniata. Here I have been busy working for the Lord. I have found peace in knowing that I am where God wants me, in a church that stands for the whole Bible. I thank God for the spiritual help that I have received here through the ministry of Bro. and Mrs. Tressler. Now that we have gone self-supporting there is much for God's people to do in this His church—*Mrs. Betty Stultz, Sunday-school teacher.*

"I thank my God upon every remembrance of you" (Phil. 1:3). I can truly say this with much joy concerning the Grace Brethren Church. It was here that my earliest memories of Sunday school and church are found, where Christian parents took me regularly. Here it was through the faithful preaching of God's Word that I learned to know, love, and serve the Lord Jesus Christ. Through a fire which caused a new building to be erected, I saw demonstrated the great faithfulness of our God. Here I received the vision which has led me to prepare to serve Him. The Lord truly has been good in permitting me to complete nurses' training and college, and now to attend Grace Theological Seminary. It has been a source of real strength to know that the folks at home are praying for me, and I do thank my God always for the Grace Brethren Church of Altoona, Pa.—*Miss Lois Miller, student at Grace Seminary.*

ELYRIA DEDICATION NUMBER 6 IN '56

The new Grace Brethren Church, 1305 North Washington Blvd., Elyria, Ohio, will be dedicated on Sunday afternoon, November 11, 1956. This will make the sixth new church building dedicated since last Thanksgiving. Of these six, three have been constructed by the Brethren Construction Company. The pastor of the new church is Galen Lingenfelter.



Top down: The pre-school group, the primary group, and the junior group of VBS students.

Virginia Beach, Virginia, Starts Bible Class



By LESTER E. PIFER

On the extreme eastern coast of the State of Virginia is another great opportunity for Brethren Church expansion. Virginia Beach, a city of 20,000 is a tourist paradise and in great need of a positive testimony for Christ. Norfolk, Newport News, Oceana, and other smaller communities make up a solid amassed population of over 500,000 people. In this area we have Brethren people from Roanoke, Buena Vista, Waynesboro, and other places who have banded themselves together by faith to begin a new work for Christ. They have applied and have been accepted by the Brethren Home Missions Council and the Southeast District Mission Board. Suitable meeting facilities are available and services are being held regularly with an attendance of 25 to 35. There is a need for support of a full-time pastor, purchase of property, and a new church building. Unless this year's Thanksgiving offering shows over a 35 percent increase, such opportunities as this cannot be developed. Brethren, will you pray about this need.

Rev. and Mrs. J. C. McKillen report on the success of their VBS at San Jose, Calif., where they had an enrollment of 80 with an average attendance of 60. The closing program was held in the nearest school and attracted 125. There were 14 decisions for Christ made during the school.

The VBS was conducted in two homes; one was the McKillen's and the other was a neighbor's one block away. The pre-school group met in the neighboring home, the primary group in the McKillen's garage, and the juniors in the parsonage.

Mrs. Ben Klus was in charge of the pre-school group. Miss Alice Lasiter of the First Brethren Church, Tracy, Calif., lived with the McKillens and had charge of the primary department. A number of teen-agers helped the pastor and Mrs. McKillen round out the faculty.

HONOR TO WHOM HONOR IS DUE

The ISRAEL CALLS entitled "In Daniel's Place" and appearing in the September 15 issue was written by Miss Isobel Fraser and not Bruce L. Button as listed. Brother Button called this error to our attention, and we trust you will forgive us. Ed.

Ocean Park is a medium-sized community located on the western fringe of Los Angeles. It is on the seacoast about 15 miles from the Brethren Jewish mission. This city is an amusement center and beach resort. Occasionally on a Sunday afternoon I have gone to this area to pass out tracts and to witness to the vast number of Jewish people who are always there. The Jewish people who live there are for the most part people past middle age. Thus, the promenade along the beach front is always an excellent place to contact Jewish people with the Gospel.

During a recent Sunday, I arrived on the promenade about 2:30 in the afternoon. It was quite windy but not cold enough to keep all the people indoors. With a supply of tracts and some Mediators, I started through the section immediately adjacent to the amusement pier. I began handing out tracts and Mediators. While no one refused to accept the literature, still no one stopped to talk or question me relative to the purpose of the material. I made several attempts to stop people so that I might speak to them of the Lord. Each time I was met with silence or with a harsh reply to the effect that it was too windy or cold to stop and talk about something no man could know. As I walked along I asked the Lord to direct me to someone who would be willing to consider Scripture. About two blocks away from the pier I came upon a Jewish man and his wife sitting on one of the benches enjoying the sunshine.

"Sholem elechem (Peace to you)," I said. "Let me give you something to read while you are sitting here." And I gave a tract to the woman and a copy of the Mediator to the man.

"Read, Shmead," replied the man. "I have read all that stuff before. Why do you bother us with such foolishness? Go to the Christians with it."

"So now Messiah and the Holy Scripture are foolishness," I replied.

"You do not know the Holy Scripture nor Messiah," the Jewish man answered; "all you know is Jesus, Jesus, Jesus."

"Who mentioned Jesus?" I said. "I'm asking about Messiah. Do you know anything about Him?"

"I know all about Him," the Jewish man replied. "You can't tell me anything about Him. Goodby."

"Now wait a minute," I said. "Since you know all about Messiah, suppose you tell me about Him," and as I sat down beside him, I placed a copy of the Old Testament in his lap.

"Here is a copy of the Tenach," I said. "Show me about Messiah."

"But I want a Jewish Tenach," he replied, "and not a gentile Tenach." And with that I opened to the flyleaf of the Old Testament I had handed him and pointed to the words "Published in 1917 by the Jewish Publication Society of America." "Do you read the Jewish Tenach?" my Jewish friend questioned?

And I questioned right back: "What other Tenach is there?" But I received no answer, for he had the Book in his hands and was slowly turning the pages. Finally he came to the Book of Isaiah. I asked him to turn to Isaiah 9:5-6 (verses 6 and 7 in the King James Version) and tell me the meaning of these verses. He turned to the passage and began to read:

"For a child is born unto us,
A Son is given unto us;
And the government is upon his shoulder;
And his name is called
Pele-joez-el-gibbor-
Abi-ad-sar-shalom;"

"Now just what is meant by 'Pele-joez-el-gibbor-Abi-ad-sar-shalom?' I asked. "And why did the Rabbis fail or refuse to translate these words?"

"But they did translate it," said my friend. And he triumphantly pointed to the footnote at the bottom of the page which suggested a translation.

"That is, 'Wonderful in counsel is God the Mighty, the everlasting Father, the Ruler of peace.'"

"But if this is the correct translation of this passage, why did the Rabbis not put it up in the text? Why did they only transliterate instead of translate as they should?" I asked.

My friend did not reply for he was deep in thought. Finally he said: "I cannot answer your question."

"Then let me suggest an answer," I said. "Your Rabbis are afraid to translate this passage. Every word in that passage has been translated in some other portion of the Tenach. The word 'Pele' has been translated in Judges 13:18 as 'hidden' or 'secret' and some say the word 'wonderful' should have been used here also. 'Joez' has been translated in Isaiah 41:28 as 'counselor.' 'El-Gibbor' has been translated in Isaiah 10:21 and Jeremiah 32:18 as the 'Mighty God' and refers to A-da-shem (Jehovah). 'Ad' has been translated in Isaiah 45:17 as 'everlasting' and 'Abi' has been translated in numerous passages as 'Father.' 'Sar Shalom' needs no support to set it forth as 'Prince of Peace.' All these words have been translated easily in other portions of Holy Scripture. There is no support for the verbs which the Rabbis have inserted in their suggested translation. The truth is the only translation one can possibly make must read:

"For a child is born unto us,
A Son is given unto us;
And the government is upon his shoulder;
And his name is called
Wonderful, Counsellor, The mighty God,
The everlasting Father, The Prince of Peace."

And the only explanation for the Rabbis' handling of this passage of Scripture is that they do not want their

people to find out such a passage does exist for fear these Jewish people might search further and be finally convinced that Messiah did come and die for our sin, and that the Messiah is Jesus."

"This cannot be! This cannot be!" said the Jewish man. "I must look into this."

"When you do, will you take this with you and use it in your study?" I asked. And I offered him a copy of the Prophetic Edition of the New Testament. Without a word he took the New Testament and shoved it into his pocket. "Sholem elechem," he said, and taking his wife by the arm they hastened away.

I am praying that I might hear from this man. He refused to give me his name or address, but mine is in the New Testament I gave him. Pray with me that he will search the Scripture, and should he need help in his search, pray he will call the Brethren Messianic Witness, phone Webster 4-3485.



LANSING, MICH. (*Richard Sellers, pastor*)—

We had another good day last Sunday with 52 in church and Sunday school. The previous Sunday we had 40 present and two rededications of lives unto the Lord. On the last Sunday three presented themselves for baptism. I know there must be a lot of prayers behind us from the blessings we are receiving.

We have started evening services, and for the first one had the Martin Luther film shown by Brother Dale Brock. This brought out a lot of new families from the area. I find visiting and home-mission work in general a great joy.

FORT LAUDERDALE, FLA. (*Ralph J. Colburn, pastor*)—

We're planning *Four Big Things* for this fall. (1) We plan to enter the Christian Life Sunday School Contest October 14—November 18. (2) We plan to start several new Sunday-school classes. (3) We plan to start a nursery for the babies during the morning service. (4) We plan to start both a junior and senior choir.

(Ed.) Last year Fort Lauderdale won the Brethren National Sunday School contest for their division, and it looks like they are out to keep the plaque.

MANSFIELD, OHIO (*Gene Witzky, pastor*)—

The Woodville Grace Brethren Church, Mansfield,

Ohio, held the cornerstone-laying service on Sunday, September 30, 1956, at 3:30 p. m. Dr. Paul R. Bauman, president of the Brethren Home Missions Council, was the speaker. There were 26 decisions in the morning service, two of which were first-time decisions for Christ.

ANAHEIM, CALIF. (*Harold Dunning, pastor*)—

Things are moving along nicely here. Last Sunday we had 56 in Sunday school and 53 in church. Sunday evening we baptized two people, a father and son. We were not able to get the property on which we placed a bid therefore we have had to start looking for another location. We are looking for another meeting place also and hope to locate one soon.

BRETHREN NAVAJO MISSION (*Evan Adams, superintendent*)—

School has completed the second week already. The students are not all in "captivity" as yet with the present enrollment at 32. I hope to take pictures of the students as soon as possible and I will be sending them on to you. We are planning to visit some churches in California where they have supplies for our boarding-school program.

CHICO, CALIF. (*Phillip Simmons, pastor*)—

Are we able to carry our load as a self-supporting church? You will recall that we took over our entire expense on July 1, 1956. Up to September 9 we had taken in more than we spent. In fact, this was the first time for a year that there was a balance in the current expense. This is most encouraging but we must continue praying.

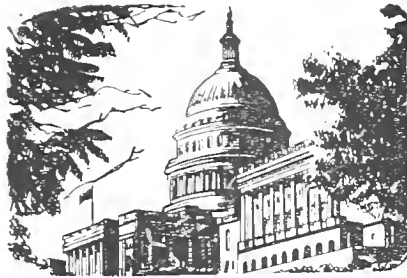
The time has now come that we should be taking steps to establish another church in the northern California area and a missionary expansion committee is under consideration.

TAOS, N. MEX. (*Sam I. Horney, missionary*)—

I would like to call to your attention that Miss Judy Casad was with us for 33 days and assisted in the VBS work at Arroyo Hondo and Cordillera. She likewise was sponsored by the National BYF program.

Miss Casad came to us from the Whittier Community Church, Whittier, Calif. Rev. Ward Miller is her pastor. She stayed with us for 33 days and Miss Faith Hayes finished out the 77-day period of vacation Bible schools.

I received a letter from Sibley Edmiston, missionary to Mexico, relative to printing your booklet "We Believe" (by L. L. Grubb) in Spanish. I am pleased that this booklet has been translated and believe that it will serve a good purpose as we witness to the Spanish-speaking people here who do not know what the Brethren Church believes and practices. I have placed an initial order for 1,000 copies.



SAN BERNARDINO, CALIF. The Grace Brethren Church recently purchased a new electric organ. Lyle W. Marvin is pastor.

FORT WAYNE, IND. Becky Jean was born Sept. 28 to Pastor and Mrs. Tom Julien. Brother Julien is pastor of the Second Brethren Church of this city.

ALBANY, OREG. The Northwest Fellowship WMC and Ministerium will meet at the Grace Brethren Church on Oct. 23.

YAKIMA, WASH. The Northwest District SMM officers were installed on Oct. 6 at the Grace Brethren Church. Mrs. Thomas Hammers was in charge of the installation.

NOTICE. The new discount policy of the Brethren Missionary Herald is as follows: Ministerial, 10 percent for 30 days on books and Bibles; churches, 10 percent for 30 days on orders over \$10, not including Sunday-school materials nor items marked net.

WARSAW, IND. Dr. A. J. McClain was guest speaker Sept. 30 at the First Baptist Church at a special Grace College recognition service.

WINONA LAKE, IND. Gale Preston was born to Mr. and Mrs. Howard Stickler, on Sept. 22. Mrs. Stickler is the daughter of Rev. and Mrs. Harold Etling.

SPECIAL. WMC officers for the Mid-Atlantic Fellowship of Brethren Churches are: Mrs. James Dixon, Washington, D. C., president; Mrs. Earle Peer, Martinsburg, W. Va., vice president; Mrs. Paul Miller, Waynesboro, Pa., secretary; Mrs. Bonnie Kuhn, Funkstown, Md., asst. secretary; Mrs. Marjorie Creighton, Winchester, Va., treasurer; Mrs. Jennings Ashton, Martinsburg, W. Va., asst. treasurer; Mrs. Roy Myers, Washington, D. C., prayer chairman. Please add to Annual.

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Winona Lake, Ind.

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Winona Lake, Ind.

MANSFIELD, OHIO. A new Sunday school record was established at the Woodville Grace Brethren Church on Sept. 30 when 150 were present. A service was held during the afternoon for the cornerstone laying at which time Dr. Paul Bauman was the guest speaker. Gene Witzky is pastor.

WINONA LAKE, IND. Since the Winona Lake Bible Conference has closed the old Winona Lake pier has been removed, and a new pier about one-half the length will be erected before next conference season.

ENTRIKEN, PA. The East Fellowship Ministerium met at the cottage of Rev. Kenneth Wilt, near here, on Sept. 10.



Ground for the new sanctuary of North Long Beach Brethren Church was broken Sunday, September 23. The \$250,000 building will be constructed at the corner of 61st St. and Orange Ave. It will include an auditorium seating 1,200 persons, a five-room nursery department, five assembly rooms for hi-college and young adult groups, an administration wing with six offices and a library. The Rev. George O. Peek is pastor. The sketch above visualizes the completed building.

ESTABLISH THOU THE WORK

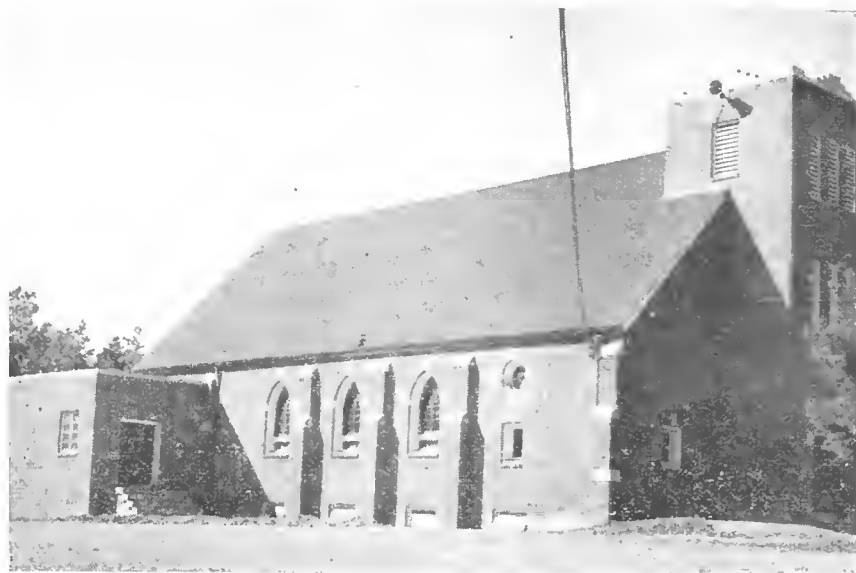
By KENNETH ASHMAN

On Sunday, September 16, 2:30 o'clock in the afternoon, approximately 750 people gathered at the Pike Brethren Church, Mundy's Corner, Pa., to dedicate their beautiful new edifice to the glory of the Lord. The text for the afternoon dedicatory message was Psalm 90: 17: "Establish thou the work of our hands." In a very unique fashion this verse was applicable to the work of the Pike Brethren congregation, for they were asking the Lord's presence and glory within the walls of the building they had *literally* built with their own hands. The church was three years in building at an approximate cost of \$65,000. This cost included very little for actual labor, the work having been mostly volunteer service on the part of the members and friends. The building was started when the congregation had only \$1,500 in the building fund. By the end of the dedication service, the whole ambitious program was within \$2,000 of being debt free, exclusive of the fine new Hammond organ and the beautiful pews.

Brother Clair Gartland, pastor, and Jack Griffith, the chairman of the building committee, deserve a high word of commendation for their tireless and efficient labors. Working with them was a fine building committee composed of: Charles Kerr, Loy Leonard, Lloyd Davis, Grant Davis, Virgil Fitz, E. J. Simmons, C. B. Goughnour, Glenn Teeter. But actually, to the whole congregation goes the praise, for all worked as of one spirit in the building of their much needed edifice. Commendable was the fact that the last service in the older church,



Old and New Edifice



Pike Brethren Church, Mundy's Corner, Pa.

(Herald Staff Photos)

built before the turn of the century, was a missionary service with Dr. Orville D. Jobson as speaker. Twenty five percent of the dedication day offerings were set aside for home and foreign missionary purposes. God blessed the first service in the new edifice with nine public decisions, one of which was a young man soon to be married to one of the Pike Brethren girls. He came accepting Christ as his own personal Saviour and Lord.

The building itself is of simplified Gothic style architecture, the sanctuary being 40 feet by 60 feet. The floor is of polished hardwood with aisle carpet of deep wine. The platform with carpet to match, is centered, two steps high. The front of the sanctuary is balanced with the baptistry on the right and a floral recess to match on the right. On either side of the large vestibule are service rooms such as nursery and cloakroom. There is a large elevated balcony which helps in the attractive appearance and the seating capacity. Three hundred twenty nine worshipers can be seated comfortably in the sanctuary. The pastor's study, a secretary's office, a large Sunday-school room, a choir room, and the well-appointed restrooms are at the rear of the pulpit in the T-shaped wing of the building. The basement, when completed, will have one large assembly room, a large kitchen, utility rooms, and

nine Sunday-school classrooms. The windows are all of stained glass. The walls are plastered in buff, with all ceiling surfaces being of acoustical plaster. Lighting is provided by ornamental church chandeliers, eight in number, from the arched ceiling. The woodwork is all light oak, satin finished. The heating plant is a hot water boiler type with radiators. The total floor area is 4,850 square feet.

The old church structure is to be dismantled, landscaping of the entire property to follow. When this is completed the Pike Brethren congregation will have a fine plant from which to send forth the Word of God. The new church, the attractive parsonage, and the commodious picnic area are in the center of a growing residential and business district. The people have a real vision and should see substantial growth in the days immediately ahead.

In the dedicatory message, Pastor Kenneth Ashman, Wooster, Ohio, suggested that the congregation was in the same position as was Moses when he called upon God to "establish thou the work of our hands." He referred to the dedication of the Temple by Solomon, in which dedication the builder appealed to God on the basis of His promise concerning the Temple. Upon occasion

(Continued on Page 651)



Dean Fetterhoff

Life's Greatest Question

By Evangelist DEAN FETTERHOFF

Crusade Team

Board of Evangelism



Co-worker Truymond Haddix

If ever in the history of the world important questions are facing men, it is today. The fate of nations and the course of the world hangs upon the answers given to vital questions asked over the conference tables of the world. Such questions as: "What will be the outcome of the struggle in the Middle East and the Suez Canal?"; and "Who will be president of the United States for the next four years?" are holding the world in suspense waiting for an answer. You who read these lines have been faced with questions in your own life which have been of tremendous importance. The future course of your whole life may have hinged on the split-second answer which you gave to a pressing question.

The Question

Of all the questions which have faced men and nations throughout the centuries, one stands above all others in its importance. This has not been asked for the first time in recent days across the conference tables of the world. It was first asked nearly 2,000 years ago. It was not asked by a Christian, not even by a religious man. It came from the lips of a Roman official early one morning as he faced a Jewish mob in the streets of a Palestinian city. The one day of the year had come when the governor was to release to freedom the prisoner who was the people's choice. On one hand stood Jesus Christ, the sinless, spotless Son of God; on the other stood one who deserved to die on three counts—robbery, insurrection, and murder. Pontius Pilate beheld the crowd and shouted: "Whom will ye that I release unto you, Barabbas, or Jesus which is called Christ?" Back came the cry, "Barabbas!" Then, in Matthew 27:22, Pilate let slip from his lips the most important question that has ever faced any individual from that day to this. "What shall I do then with Jesus which is called Christ?" has pressed itself upon the

mind and heart of every man who has ever heard the gospel story.

I know that Pilate was asking for an answer from a Jewish mob which stood before him, but his own actions show that the real answer to that question must come from his own lips. He didn't like it, but it stood before him! As I read this story, I find that Pilate could give one of three answers to that question. Today, 2,000 years later, men still have only the same three choices.

The First Answer

The first answer Pilate could have given was, "Crucify him; put him to death!" The power lay within the Roman governor's hands to put to death the Son of God, and if all the people of Jerusalem would have objected, they could have done nothing about it. Pilate's mind and conscience wouldn't let him do that! After careful examination Pilate could only say: "I find no fault in him!" No; Pilate just couldn't give the order to kill Jesus. Most men today are like Pilate in that respect. I meet very few men who say: "I want nothing to do with Jesus Christ! I never want to see a Bible; I don't ever want to hear a sermon; I care nothing about the Son of God." In dealing with hundreds of people, I have met less than a dozen who want absolutely nothing to do with Jesus Christ.

The Second Answer

Pilate's second answer could have been: "Release him; set him free!" By every law of God and man Pilate should have set Jesus free. This he was about to do until the mob shouted: "If thou let this man go, thou art not Caesar's friend!" When the name "Caesar" fell upon Pilate's ears, it was more than he could stand. If the displeasure of Caesar came upon him, he stood in danger of losing his position and perhaps his life. The price was too great to

pay; he would not set Jesus free. Many of you stand at the same place in your own life. You know your need of Christ. You know Christ is the only hope of eternal salvation; your own life today would be happier; your home needs the Saviour. Every voice of life and eternity tells you your need of Christ. But, like Pilate, the price is too great.

The Final Answer

The final choice of Pilate and men today was that which Pilate tried. Three times he tried to shift his responsibility. He said in essence: "I'll not do anything with Jesus! You take the responsibility." He tried this first by sending Jesus to Herod; then by offering the crowd the choice of Barabbas or Jesus, and finally by washing his hands before the crowd and saying: "I am innocent of the blood of this just person: see ye to it!" What a farce! Pilate could never wash away moral responsibility with soap and water! Yet, many of you today try this final means of escape. I sat a number of months ago in the living room of a home talking to the father of that home. He had heard the Gospel for years but was yet unsaved. As he came face to face with this question, I said: "Will you reject Christ as your Saviour?" Quickly he replied: "Oh, no! No; I'll never do that!" Then I asked: "Will you then receive Him as your Saviour and Lord?" No answer came back. He only sat there looking straight ahead with lips sealed. After dealing with him for some time further, I left him in that condition. He said, in essence: "I'll not do anything with Jesus today. I'll shift the responsibility until later. I'll not decide now." But he did! By that silence he turned his back on Christ, and as far as I know is yet on the road to hell. Most of you who have read this message and are yet unsaved are trying the same thing. You've said: "Not today; not now!"

By EVAN ADAMS

Revealed in a Moral Universe

In a previous article the unity of God was revealed from the consideration of the physical universe in which man finds himself living. Man upon introspection realizes his difference from the rest of the physical realm, first, from the inorganic matter in that he realizes he has life; secondly, from lower forms of life in that he senses that he only has rational and moral life. God being a moral Being, and man made in His image senses this relationship to his Maker. If this unity of God be revealed in a physical, how much more should His unity be revealed in the moral realm, considering that God is a holy God.

Why a Moral Universe?

Conditions of morality exist only where there are beings responsible to the holy God. Creation without earthly or heavenly beings such as man or the angels would be an amoral realm. As earth was prepared for the home of man and as man became the inhabitant of the earth he thereby brought the earth into the moral sphere by his special relationship to this home.

Before the creation of man there was indication of a moral universe, for the Scriptures abound in allusion to the destructions and judgments brought about by errant angels. Scriptures showing this fact are numerous: II Peter 2:4, Jeremiah 4:23 ff, Isaiah 24, I Timothy 3:6, Isaiah 14:12 ff, Job 9:4-7. The first verses of the Book of Genesis suggest the earth coming out of a state of catastrophe being prepared for the habitation of man.

The key principle of the universe is morality. When God placed man in his Edenic home he warned that the consequences of partaking of the tree of the knowledge of good and evil would be death (Gen. 2:17). Disobedience to the command of God following the temptation by Satan brought death to the first parents. But the very earth and its life was affected by this act of disobedience by the first man. "Cursed is the ground for thy sake," "thorns and thistles shall it bring forth to thee" the Lord God rebuked Adam (Gen. 3:17-18). Thus the amoral realm was to suffer the consequences of an immoral act against the moral God.

To this day the harshness of nature, the difficulties of physical life on the earth can be traced to the disobedient act of God's first children.

The universe itself shows indications of some catastrophes that might be related to these moral irregularities: planets and their satellites irregular and even opposite to their patterns. Scripture relates an historical event which though a judgment for moral sin brought great physical destruction and changed conditions on the earth, possibly being responsible for the tilt of the earth on its axis: The great Deluge (Gen. 6:5; 8:22).

Unity of the Race

Man finds his earthly life confines him to a physical body so that it is impossible to consider man without recognizing something of the unity of all men in the physical realm also. Eve, the first woman, is united with Adam by being made from his very flesh. Eve is called the mother of all living (Gen. 3:20). The race had only eight representatives living at the close of the flood, and God's Word reminds us that from the three sons of Noah the earth was again overspread (Gen. 9:19). The great diversity of physical types in the world has led to much speculation as to the relations of the so-called races, some men having suggested various creations.

Paul stood in Athens and proclaimed to the men of his day that God had made of "one blood all nations of men for to dwell on all the face of the earth" (Acts 17:26). The life of the flesh is in the blood of all men. Medical science has shown that blood of a common type can be interchanged between peoples of any race or physical stock. Thus man is united by the very source of physical life. This physical unity of all men is also seen in that there are no limits to racial intermarriage, and offspring continue to be fertile.

Certain universal traits are seen in all men of all races of the earth. *Language* is perhaps the highest mark of rational man and there is no group of people without the language faculty. In instances, the

more primitive peoples of the world are found to have more complex languages than their literate, civilized neighbors. Every group of people in the world have codes of *ethics*, standards of behavior. Though the standards vary, there is the universal recognition for standards. Each group of mankind has an *aesthetic* sense, a sense of beauty and proportion. What is considered beautiful varies from group to group.

Universal Knowledge of God

Man knows his Creator intuitively (Rom. 1:19). There is no group of people in the world without "religion." Though most primitive peoples are not considered monotheistic in their attitudes, they are found to have intuitive concepts of one Supreme God, usually thought of in the sense of a Creator, a Father, Sustainer. Retrogression from the perfect to the corrupt is the cause of the degraded spiritual condition of primitive man of today and yesterday (Rom. 1:21). With this universal knowledge of God comes the universal knowledge of life after death. Men everywhere prepare for or realize that death does not end existence. A faint outline of the primeval revelation of God to His creatures is found in the worldwide distribution of stories and legends with the basic content of the Scriptural accounts of creation, a great flood, confusion of tongues. This is true of primitive man and ancient centers of civilization separated by geography, history, language and culture from the rest of the world.

Moral Unity of Man

God's warning to the first parents indicated that the moral transgression of His command regarding the tree of the knowledge of good and evil would end in physical death. However, it was one of the sons of the first parents that first suffered physical death. Adam and Eve lived to conceive and bear other children (Gen. 4-5). On Mount

(Continued on Page 651)

Come Ye Apart for Holiness

By Rev. ARTHUR CASHMAN

(NINTH IN SERIES)

In this study, "Come Ye Apart for Holiness" we will be dealing with every-day moral and practical holiness. It is the receiving and maintaining of a holy disposition which inwardly fills the believer with delight in His will and a horror, hatred, and abandonment of sin. On the human side, it is a yielding up of ourselves to God for Him to do with us as He wills, laying ourselves on the altar as a living sacrifice. God's part is to accept this offering and conform us to His Son.

There are too many who think they have settled the matter of holiness for their lives once for all. One group urges a seeking and agonizing for the "second blessing" which bring them, as they say, to a state of sinless perfection, or a cessation of sin in thought, word, and deed. There are those who testify of bad tempers quelled and rooted out, evil thoughts banished forever, and wicked desires absolutely destroyed. This we reject as gross error. Someone has said that this is Satan's scarecrow to keep God's children from the finest of wheat. If it is true that the greater the counterfeit Satan uses, the greater the truth God has for us, then we can see the importance of this study.

Another group who think they have settled the holiness question once for all are those who think of it as merely meaning "to be separated unto God for a holy purpose," and since they have accepted Jesus Christ as their Saviour and have made a formal consecration of their lives to God, consider their responsibilities ended. They think of themselves as being in the same class as holy days, holy seasons, holy places and holy things in the Old Testament. But in the New Testament such persons are urged to keep depending on "the God of peace" to maintain in them this state of holiness. For this Paul prayed for the Thessalonian believers as recorded in the first of our two texts, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (I Thess. 5:23).

It is true that no matter how successful one may be in living a holy life day by day, the sin principle inherited from Adam, called the carnal nature, remains until death and is in such deadly conflict with the spiritual nature of the Christian that there may be grievous failures causing distress of mind, heart and soul. For grieving the Spirit, for the breaking of fellowship with the Lord Jesus Christ, and outraging the holiness of God the Father there should be sorrow, confession, and forgiveness. But when Satan uses these failures to cause us to doubt our salvation that is another matter. Informed believers know the precious truth of how the Lord Jesus Christ through His death on the cross has provided a perfect holiness which covers the failures and defects of believers after their conversion, as well as all the sins of the soul before conversion. "We are sanctified [made holy] through the offering of the body of Jesus Christ once for all" (Heb. 10:10). "For by one offering he has perfected for ever them that are sanctified" (Heb. 10:14). Also in I Corinthians 1:30 we are told that through Christ Jesus we are made unto God sanctification. We need to thank God for this truth and not presume upon it (Rom. 6:1, 15).

That God expects us to maintain a state of holiness, let us look at the second of our texts. "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14). This is often erroneously quoted. "Without holiness no man shall see the Lord." Because it does not say that, some are inclined to ignore what it does say. In effect it says: "If ye do not follow peace with all men, and holiness, we shall not see the Lord." Therefore, if a professing Christian does not have a perpetual desire to live a holy life and be at peace with all men, then he needs to be greatly alarmed. It is very doubtful if such an one was ever born of the Spirit of God.

Competent Bible teachers believe that many other passages in the New Testament admonish us to this daily practical holiness. They believe that God keeps on "calling us to holiness"

I Thess. 5:23; Heb. 12:14

(I Thess. 4:7); that we should keep on having our "fruit unto holiness" (Rom. 6:42); that our hearts should be "stablished unblameable in holiness" (I Thess. 3:13); that we should abound in "all holy conversation and godliness" (II Pet. 3:11); that we should be "any holy priesthood" (I Pet. 2:5); "holy in all manner of conversation" (I Pet. 1:15); "holy and without blame before Him in love" (Eph. 1:14).

The way of holiness is found when by faith we depend on God's power through the indwelling Holy Spirit to subdue the evil that is still in the heart. John said: "Greater is he that is in you, than he that is in the world" (I John 4:4). Paul said: "It is God that worketh in you both to will and to do of his good pleasure" (Phil. 2:13). In Galatians 5:17 we are told that the Spirit is against the flesh so that we cannot do the SINFUL things that we would. The natural heart would have us read it instead: "The flesh lusteth against the Spirit so that we cannot do the RIGHTEOUS things that we would"; therefore it is useless to do anything about it. We must "come apart" to cultivate the spiritual. We must keep looking to Jesus who is the author and finisher of our faith. We must spend time with the Word of God. Jesus prayed: "Sanctify them through thy truth: thy word is truth" (John 17:17). We must be faithful in prayer. As has often been said: "Prayer will keep you from sin, and sin will keep you from prayer." We must be faithful in serving the Lord as He gives opportunities and not be too busy with temporal things. We must fellowship with God's people more and more. We must "be filled with the Spirit" and "walk in the Spirit." As the good graft in a bad tree grows strong, it brings forth good fruit. But if the old stalk is allowed to shoot strong sprouts then bad fruit results. The same is true in the life of the Christian. Let us keep the life of the Spirit strong in us and the flesh will not have a chance to rise up and defeat us. In fact, sinful things will become more and more distasteful as we rejoice in new and continuous blessings God will bestow upon us.

REVEALED IN A MORAL UNIVERSE

(Continued From Page 649)

Sinai God revealed the moral unity of the race with the warning that any departure from the worship of the One Almighty God on the part of a parent would bring punishment on the offspring: "For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation" (Exod. 20:5).

It is the Apostle Paul that gives us the clearest picture of the moral unity of the race. According to the writing of Hebrews chapter 7:9-10 Levi paid tithes to Melchisedec while still in the loins of his father Abraham. The Levitical priesthood was responsible for and participated in an act occurring hundreds of years before their birth. In his letter to the Romans Paul fully unfolds the understanding of this guilt of the race for the transgression of the first man: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12, see also I Cor. 15:22). Regardless of man's attitude on the Scriptural teaching of this racial guilt, no one can deny the fact of the universal reign of death. The God against whom all sin is committed is the best source of knowledge as to the results of sin: death for the physical body; the second death, separation from the presence of God for eternity.

The same principle that brings death to all men because of the sin of disobedience of one man also works in us to provide our escape from the guilt and punishment of our own sin. "For as in Adam all die, even so in Christ shall all be made alive." Christ identified himself with the race by being born of a woman, by taking part of flesh and blood, by taking on him the seed of Abraham. He became the Son of Man. He became the last Adam. Thus it was possible for One to bear the guilt of many, just as the many had borne the guilt of the one. "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto the justification of life" (Rom. 5:18).

MUSINGS OF A MISSIONARY NURSE

Little black children—
How great is their need!
Lord, I would win them
By word and by deed.

Little black bodies
Are needing our care!
Souls that are cinsick
And full of despair!

Little black lambs—
Oh, they must be told,
"Jesus will welcome
Black lambs to His fold!"

Little black jewels
For whom Jesus died!
Draw them, dear Father,
So close to Thy side!

Little clean babies
All shining with oil—
These are my trophies—
Rewards of my toil.

Little black babies
So cuddly and sweet,
These are the treasures
I bring to Thy feet.

Little black kiddies
Across the blue sea,
Someone must help them!
Dear Father, use me!
—Geneva Showerman

HOW I THANK THEE

Father, I thank Thee for what You have
done
By giving me life through Thy precious
Son.

Thank you, too, for Thy Word that tells
me

What I have now and what I shall be.
I now can say I'm a child of Thine.
And, Heavenly Father, Thou art mine!

Jesus, my Lord, I never will be
Able to tell all You've done for me.
You emptied Yourself of so much on high
To come to the cross for me to die!
You saved me from much sin on earth
By giving me my spiritual birth!

And dear Holy Spirit, how I thank Thee,
That You are now indwelling me.
You wooed me one night to the Saviour
dear.

And now in my life there is no fear.
For I know what is ahead for me,
A life with my God for eternity!

In mansions of beauty I'll dwell above
Where the Lamb of God is the light thereof.
No moon for the night, no sun for the day.
For the former things will be passed away.
Oh, how I'm looking forward to be
There with my God who created me!
—Hazel W. Albany

ESTABLISH THOU THE WORK

(Continued From Page 647)

of Solomon's prayer, the glory of the Lord filled the Temple so fully that even the priests could no longer minister. He called to mind the promise of the Lord in Matthew 16, where Jesus declared that the church shall never perish. To keep His promise Christ hath ordained the nature of the church: A body for service, a temple for worship, a family for fellowship, a school for learning, a bride for affection, and an army for battle. He pointed out that the minister of the church has been divinely commissioned, is under the constraint of love, and has been charged to faithfully preach the Word.

Other ministers participating in the dedication were Gerald Teeter, William Schaffer, Kenneth Wilt, Stanley Hauser, and Orville D. Johnson. Clair Gartland, pastor, presided and presented thanks and greetings appropriate to the occasion.

Music was presented by Sisters Esther Cole and Loretta Rosner of Uniontown, Pa., and the Grace Ambassadors of Grace College and Seminary. Dr. Paul R. Bauman expressed the appreciation and the commendations of the national boards of the Brethren denomination.

Brother Gartland has thus been used of God to lead two congregations in building program, the Pike Brethren and the Leamersville Brethren churches.

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BRETHREN MISSIONARY HERALD

Winona Lake, Ind.

The Return of Christ

The Goal of All True Missionary Work

By DR. O. D. JOBSON, Missionary on Furlough

Returning to the United States on furlough in 1941, I boarded the S.S. *President Grant* at Cape Town, South Africa. The ship came from Bombay, India, and had some 150 adult missionaries on board, representing a variety of mission boards and denominations in the United States and Canada. America had not yet entered the war, but most of the missionaries on board were from areas affected by the war, and many of them were having difficulties in carrying on their work. Our evenings were spent in telling each other about our work in our different fields.

I talked with one missionary who had spent 35 years in India. He was very much discouraged. He explained that he had always believed that the world would get better, but now that he had experienced two world wars in his lifetime, he was terribly confused, and was in danger of losing his faith. This missionary was a post-millennarian. He believed that Jesus would come after the millennium.

I prayerfully showed this brother that it was our duty to preach the Gospel "to the uttermost part of the earth" and that God would gather out His own through that preached Word. That in reality the world would "wax worse and worse" but that Jesus would return when the number of His people is completed. He replied that such doctrine sounded too easy, and that we were to "convert the world" and make it a fit place for Jesus to return to. This missionary was an earnest and sincere soul, but he was wrong, devoted to a cause, but deceived. While he did not say it in so many words, yet I believe his heart was warmed as I went on telling of the joy we had had in preaching the Gospel in Africa with the expectation that we

might be used of the Lord to win the last soul to complete that number known only to the Lord.

To be sure the Lord Jesus often spoke of His kingdom. He taught it in discourse and parable, and included a request for its coming in the model prayer given His disciples. His teaching about the kingdom had so penetrated the expectant hearts of His apostles, that when He gathered with them on Olivet, at the close of the 40-day ministry, their first question was: "Lord, wilt thou at this time restore again the kingdom to Israel?" But His reply was: "It is not for you to know the times or the seasons, which the Father hath put in His own power. But . . . ye shall be witnesses unto me both in Jerusalem, and in all Judea and in Samaria, and unto the uttermost part of the earth." In effect our Lord Jesus said, It is not for you to know when the kingdom will be set up, but ye shall be witnesses unto me unto the uttermost part of the earth.

Then He was taken up from them

into heaven. As they beheld Him there appeared unto them two heavenly messengers who promised that He would return in "like manner as ye have seen him go into heaven." So they left Olivet's brow with this message ringing in their hearts. Yes; He would return; He said so, the angels said so. But they were to witness until He does. These were His last words, and how they must have cherished them. Kingdom, yes, but witness.

Thus the promise of His blessed return becomes the goal of all true missionary work. It is ours to witness—it is His to gather out His own. Then He will come. Praise God for a true concept of His program for His church. We are not trying to make the world better, but we are witnessing for Him, and waiting for His coming. But just looking will not speed the day. We must be serving while we are waiting. Failure to share in this great ingathering of souls—the gathering out of the gentiles a people for His name, marks us as disobedient disciples and unprofitable servants.

We might well ask ourselves: "What am I doing to hasten the time of His appearing?" Certainly we are not satisfied with the little we are doing! Let us double our efforts and put forth our best, "that, when he shall appear, we may have confidence, and not be ashamed before him at his coming."

"When this passing world is done,
When has sunk yon glowing sun,
When we stand with Christ in Glory,
Looking o'er life's finished story,
Then, Lord, shall I fully know—
Not till then—how much I owe."

—Robert Murray McCheyne.

PRAY FOR THESE MEETINGS

Church	Date	Pastor	Speaker
Leamersville, Pa.	Oct. 21-Nov. 4..	J. L. Gingrich ..	Bill Smith.
Hagerstown, Md..	Oct. 21-Nov. 4..	Jack Peters	Dean Fetterhoff.
Fremont, Ohio ..	Oct.22-Nov. 4..	Gordon Bracker .	Russell Ogden.
Meyersdale, Pa..			
(Summit Mills)	Oct. 22-28	Arthur Collins ..	R. Paul Miller.
Altoona, Pa.			
(Juniata)	Oct. 23-Nov. 4..	J. Ward Tressler	W. A. Lepp.
Compton, Calif. .	Oct. 28-Nov. 1..	Dennis Holliday ..	Bob Monro.
Roanoke, Va.			
(Clearbrook) ..	Oct. 28-Nov. 10.	Wm. Howard	Edward Lewis.
Chambersburg,			
Pa.	Oct. 29-Nov. 10.	John Ritchey ...	R. Paul Miller.
Dayton, Ohio			
(Patterson Pk.)	Nov. 4-18	C. S. Zimmerman	
Washington, Pa..	Nov. 5-18	L. E. Rogers	Wm. Schaffer.
Altoona, Pa.	Nov. 6-18		Bill Smith .
Flora, Ind.	Nov. 11-18	John Evans	A. R. Kriegbaum.

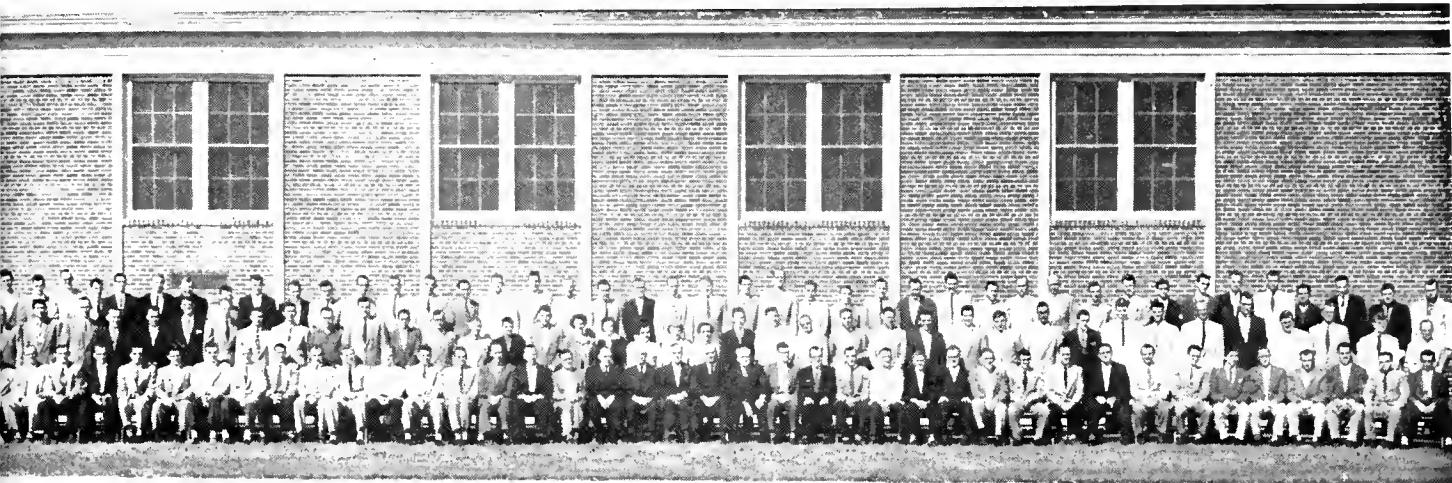
The BRETHREN MISSIONARY

HERALD



EDUCATION NUMBER

OCTOBER 27, 1956



THE SEMINARY STUDENT BODY AND FACULTY

The Grace Family, September 1956

COMBINED SEMINARY AND COLLEGE STUDENT BODY AND FACULTY





Today and Tomorrow on Grace Campus

By DR. W. A. OGDEN

Grace Seminary and College belongs to you. Every member of the Brethren Church who is concerned for the testimony of Jesus Christ and the special part we have to play in local and world evangelism, has an interest and an investment here. Many of you have never seen the campus nor the school in operation. We are doing the best we can to carry to you the great work that is being done here in pictures and in words so that you may know as completely as possible just what God has entrusted to us. This is a hard assignment, for the spirit of this campus cannot be photographed, nor can the story of 315 eager, friendly, consecrated students be reduced to writing. You would have to be at the school and see and feel these things to properly appreciate them.

For seven years I served as president of the board of trustees of this institution. During this time I visited the school from one to four times a year. I have seen it grow from its infancy to its present proportions. I have seen the teaching staff increase from two to 25. I was present when it was decided to add to the seminary a two-year college course for pre-seminary men, and I witnessed the vision of the administration, staff, and the board of trustees when it was decided to launch a four-year liberal arts college, which has grown to an enrollment of 180 young men and women since 1953. The enrollment that first year was 70. Today our seminary enrollment is 135. These men and women are destined, in the providence of God, to fill a very large place in the entire program of world evangelism, and, especially in the Brethren Church. I want you to see what God has given us here, and to feel that it is yours just as much as it is mine, or the faculty's, or the student body's. If you catch this vision you will pray more earnestly and watch with greater eagerness as each

progressive step is taken in the future development of an even greater school.

Through the years I have heard a great deal about "the halls of learning." I want to tell you that these halls here at Grace are crowded. At the end of a class period students appear from every direction until one is made to think of the Exodus from Egypt. In the classrooms the same crowded conditions exist. Some of the professors have divided their classes and so teach extra hours simply because it is impossible to get the entire class into the room at one time. The best part of the whole thing is that we are expecting even more next semester, and next year.

The answer we have reached here on the campus and in the board, and in which you will concur when you see and feel this thing, is to proceed immediately with our plans for a new building. Only yesterday we met as a building committee, and our problem in the proposed new building is that of finding sufficient space for all the classes, faculty and administration offices, athletic floors and public meeting places for smaller groups, as well as the great crowds that attend some of the annual events in the school program.

Since this is your school, and since you are committed to our Lord's plan for world evangelism, you will join us in prayer as we meet the challenge here day after day, and you will join us in a sacrificial dedication of substance when we come to you, beginning December first, for the annual offering to sustain this program. AND for the initial \$100,000 that we must have to begin construction of the new building by March first. Until then, make this matter a subject of daily prayer. God will not fail us. Let us not fail Him.

Grace Seminary and Home Missions

By DR. PAUL R. BAUMAN

No thoughtful person can possibly be vitally interested in the ministry of Grace Theological Seminary and not be enthusiastic for home missions. There would be little need for a place to train more and still more preachers if there were no organization engaged in the building of more and still more churches all over the country. Likewise there would be no home-mission program if able preachers of the Gospel were not coming forth in a steady stream for an institution like our seminary. All the interests of our church are mutually de-

pendent upon one another. If one suffers, all suffer. For that reason every member of the Brethren Church should just now give earnest consideration to the appeal of the Brethren Home Missions Council for a 35 percent increase in the Thanksgiving Offering. Forty-one young men and women who received training in Grace Seminary are now actively engaged in home-mission work. An increased offering this year will make possible the opening of new churches and new opportunities for the young people now in training.

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

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RECORD REGISTRATION AT GRACE



By DR. HOMER A. KENT, SR., Registrar

The total enrollment in the seminary for the 1956 fall semester now stands at 136. This figure, added to the 179 registered in the college division, brings the total in both divisions to 315. This is the first time our school has ever gone over the 300 mark.

The 136 in the seminary compares with 132 for the same semester a year ago. This slight gain in the seminary, plus a sizable gain in the college, makes a total gain of 45 in the combined school or a percentage gain of 16 plus, there being a total enrollment last fall of 271. A breakdown of the seminary registration shows 40 new students and 96 returning students. Of the total, 131 are men and five are women.

The statistics show that more students came from Indiana than from any other state. Ohio is second with 28, Pennsylvania third with 19; then comes Michigan with 9, California with 8, New York with 6, and Virginia with 4. Seventeen other states were represented by three or less. In addition one student comes from Germany. Denominationally, we have 15 groups represented with the Brethren, Baptists, Interdenominationalists and Independents, Mennonites, Presbyterians, and Evangelical and Reformed taking the lead in that order, except the last two groups mentioned are tied with four each.

Included in the registrations are seven graduate students or those who are working toward the doctor's or master's degree, and four students who are taking work in both divisions.

An item of interest from the recent registrations is the definite contribution which Grace College is making toward the seminary student group. Eleven students who were in the college last year have registered in the seminary this year. This represents approximately half of last year's college graduating class. Furthermore, a count shows that 36 students now in the seminary have previously taken work in the college. Thus it is evident that increasingly our college will add to the total seminary student body.

Special Services

The annual reception for all new students in both college and seminary was given by the faculty on Monday evening, September 10. The reception took place in the lounge at which time the entire faculty and their wives greeted all the new students and their wives (if they had such), and refreshments were served. On the following morning the seminary convocation service was held in the chapel with President Alva J. McClain giving the address on the subject, *Some Dangers That Face the Ministry Today*. As is customary on all such occasions, the faculty appeared in their academic regalia and entered and retired from the chapel in procession.

According to the plan which has been operating for several years, the school year has opened with a special series of chapel messages. Evangelist Herbert Hoover was the speaker this year. The presence of Evangelist Hoover was a cooperative arrangement between the school and the Winona Lake Brethren Church. Mr. Hoover had been invited to lead the church in a week of revival effort and at the same time he was asked to speak in a combined chapel service each morning, Monday through Friday, September 17-21. Brother Hoover's unique ministry in music and preaching challenged the hearts of all who heard him. A considerable number made definite decisions of a spiritual nature in these meetings. The students also cooperated splendidly in the evening evangelistic services held by the church both in their attendance and by providing special music. Thus the meetings proved to be a real blessing to both the school and the church. They helped us get the new year off to a good start.

Again, let us remind our readers of the tremendous responsibility which rests upon the faculty and administration to guide aright the lives of the young people you have sent to us. We can only discharge it by God's help and through the prayers of His people. Brethren, pray for us!

If You Are Looking for the

Best Bible Commentary

By BENJAMIN A. HAMILTON, Research Librarian

... then stop looking! There is no such item as "the best Bible commentary set." As I have answered many seminary students, laymen and Christian workers, so I say to *Brethren Missionary Herald* readers: The ideal commentary set for you depends upon your interest, to a large degree. Do you like devotional explanations of the Bible? Practical explanations of the Scriptures? Exegetical discussions of the Word? A commentary set written entirely by one person? Or perhaps you prefer variety: sets written by several persons, for example.

So the selection of a Bible commentary can be as flexible as the choosing of a supposedly "sure fire" cold cure! Lest this introduction sound too evasive, consider two suggested devotional-type commentaries:

Alexander Maclaren's *Expositions of Holy Scriptures*

Renowned English Baptist preacher, born in 1828, Maclaren was pastor for some 50 years at Union Chapel in Manchester, England. A master of expository preaching, Maclaren's style is penetrating and in bringing out the depths of the spiritual teaching of a passage this great pastor has a clear style that drives home the message deep into the heart of the user of this set. With this commentary one will discover riches in the Bible that are obtained only by a pastor who loves the Word and has found the Scriptures to be an intimate instructor and friend. More than once the writer of this article has been encouraged in his own Bible study and enriched in his devotional life by Maclaren's *Expositions of Holy Scriptures*.

This set will not solve the riddle of many problem passages found in the Bible. This has sometimes proved to be a keen disappointment to seniors writing critical monographs. Occasionally one will be provoked by the fact that Maclaren completely ignores certain passages that the reader keenly hoped would be explained. In this matter, Maclaren is not guilty of the distressing delinquency shown by some commentators—lack of discussion of a Bible passage due to the commentator's ignorance. Omission of certain verses from Maclaren's commentaries is due, nine times out of ten, to the fact that Maclaren felt the portion of Scripture deleted was not devotionally in harmony with the plan of his set.

There are four different ways in which Maclaren's *Expositions of the Scriptures* can be bought: As an 11-volume edition, a 17-volume set, a 25-volume commentary or as a 32-volume work. Grace Seminary library has the 25-volume set which is quite pleasant, typographically speaking: readable type, sufficient margins and leading between lines, and an appealing type

face make that particular edition quite easy to study.

A *Devotional Commentary*, edited by C. H. Irwin

For the person who does not like his commentary to be a series of expositions of the more dominantly sermonic type, this set is excellent. It will have to be secured from the larger used bookstores either as a complete set, or as single volumes. Fifty volumes make up the set. Different parts of the work are written by men who were well known in the field of Christian writing, including Griffith Thomas, F. B. Meyer, Samuel Cox, Handley, C. G. Moule and several others.

The Devotional Commentary, quite naturally, stresses the devotional aspect of the Bible portions. The style of the writers is not uniformly expository to the same degree throughout the work. On the other hand, the set is not exegetical nor is it critical in its approach. The commentaries are concise, but thereby a superfluity of excess verbiage is avoided. However such brevity may, in one sense, seemingly detract; this alleged deficiency is counteracted by the precise choice of words used by the majority of the writers.

Another attractive feature of *The Devotional Commentary* is this: Each chapter of an individual volume is broken down into easily grasped outline headings. These are indicated by italicized run-in headings. These points are precisely but clearly composed and are of a type to provoke careful consideration of the material presented.

Unfortunately, in some instances, discussion of difficult passages is quite scanty, if not entirely lacking. There are examples where this is a blessing, for in such cases any consideration of differing views might lead into prolonged discussions that would obscure the devotional merits of the commentary. Some of the Old Testament books are not treated in the set—a real impediment to the value of the commentary.

Original publisher of *The Devotional Commentary*: Religious Tract Society of London, England.

Summary

Maclaren's *Expositions of Holy Scriptures* is very worthwhile for pastors seeking a new homiletical approach to a systematic series of messages on the entire Bible. Laymen who like fine expositions of the Bible will appreciate this set also.

The Devotional Commentary contains much helpful material for teachers of Bible classes and everybody who likes their devotional treatment of the Word in slightly concentrated portions.

Approved Unto God

By J. WORL STUBER

Instructor in Philosophy and Bible



Editor's note: Professor Stuber has sounded a note that needs to be heard throughout our church these days. Pastors and laymen alike can well give attention and serious reflection to his timely article.

In this day of the world's mounting tensions and anxieties, it is always profitable for a Christian to pause and to evaluate the effectiveness of his service for his Lord and Master. When this is done, two things almost invariably become apparent. The first is the great need for a deeper spiritual life; the other is the equally great need for undertaking more serious study.

There is a danger of falling into the attitude that since there is so much to be done—visiting the sick, witnessing to the lost, or simply performing the common everyday duties of life—we have little time to spare for earnest prayer and thorough Bible study. We try to rationalize by saying: "I can pray while accomplishing some of my many tasks" or "I will hastily read through a chapter for today and meditate upon it when I have more time." The fact is, we cannot afford to be content to spend only a brief time with our Lord each day. The Bible plainly teaches us that it is the one who is "mighty in the Scriptures" (Acts 18:24) and who will "pray without ceasing" (I Thess. 5:17) whom God is able most to use. It would be well for each of us to say with John Wesley: "I have so much to do that I must spend several hours in prayer before I am able to do it."

In our studies it is easy to become lax and to be generally lethargic. It is common with us to be negligent in the matter of thinking through our beliefs and the actions which are based on these beliefs. Few individuals take the time and pains necessary for the proper informing of their understandings. Often, the consequent preparation of themselves for their further work is sadly lacking. Is it not true that we as ministers study with the end in view of composing our sermons and that little delight is found in our studies as such? Too often we regard scholarly endeavors as unwelcome tasks which we are forced to endure; we are glad when we are released from the yoke.

A moment's reflection, however, will suffice to show us that our very position as ambassadors of the grace of God demands the utmost seriousness in our intellec-

tual pursuits, whether they be in the Biblical and theological sphere or in the realm of secular studies. Actually, for the Christian, there should be no distinction between secular and sacred—all is to be interpreted in terms of God and His revelation to man through Jesus Christ and the Scriptures. Before us is the imperative of adequate Christian scholarship. We are persuaded that Christianity is the only true way of life and that the Christian faith provides the true pattern for man's living. But the Christian finds it expedient to know how others are thinking if he expects to meet successfully their needs in order to indicate the weakness of non-Christian ideologies and to demonstrate the certainty of God's answers to the problems of life. Understanding the position which another individual holds is not easy; it comes only by persistent and concentrated study. Men do not become learned without earnest mental exertion and effort. But the measure of wisdom and understanding which results often means the difference between a mere dogmatic opposition and a competent scholarly criticism.

Belief in the Bible is in the first place a matter of faith, but it is not an irrational faith. We cannot be content to say: "I believe the Bible" and leave it at that. Scripture clearly exhorts us to "be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (I Pet. 3:15). This means a great amount of intellectual labor must be expended, but we are assured of its success if it is undertaken as a definite discipline through the guidance and direction of the Holy Spirit. It behooves the servants of God—and all who have taken the name of Christ are included in this category—to behave themselves in their ministries as men and women who are wholly committed to the task entrusted to them. All that they have, all that they are must be devoted to the one end—the glory of God.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15).

The Great Supper

By DR. HOMER A. KENT, JR., Associate Professor in New Testament and Greek

Jesus was invited to a chief Pharisee's home for the Sabbath dinner. He was a popular dinner guest in Palestinian homes, and hosts felt honored to have His presence. But this occasion was different. Hostility to Jesus and His teaching was there (Luke 14:1-6). Consequently, Jesus used the occasion for instruction along some very practical lines. He told the proud guests, who had engaged in a mad scramble to secure the seats of prominence, that they should show humility and seek the lesser seats. If they were as important as they thought they were, they would be invited by the host to a more honorable place. As it was, they were risking great embarrassment (7-11)!

Jesus then observed that the great majority of guests were the rich neighbors, relatives, and close friends of the host (12-14), each of whom could be counted on to reciprocate with an equally splendid banquet. Our Lord remarked to the host that if he wanted to be genuinely hospitable, he should include as his guests those who could not pay him back. Such spiritual virtue will wait for its reward in the life to come.

One of the guests at that dinner caught the beauty of the great ideal which Jesus was proclaiming. He knew that such humble and generous traits are so often lacking in men. Therefore he exclaimed: "Blessed is he that shall eat bread in the kingdom of God" (vs. 15). Only in God's kingdom will such ideal conditions be always observed. Then Jesus took this figure of a meal to teach some truth about the Kingdom of God.

God Has Prepared a Great Supper (vs. 16)

The "certain man" is God, and the "great supper" is most surely the kingdom. Announcement was made in the Old Testament through the prophets. Isaiah called the kingdom blessings a "feast of fat things" (25:6), and urged "every one that thirsteth, come ye to the waters" (55:1). The psalmist said of the kingdom that "the meek shall eat and be satisfied" (22:26). This was the great burden of the prophets, and the expectation of the people in Jesus' day.

The figure of a supper suggests the nature of God's kingdom. In Oriental lands, such a supper was a great banquet with many guests. When the guests arrived, everything was provided for their comfort and well-being. There was water and provision for the horses or donkeys. There was protection by the host while under his roof. And of course there was joy and fellowship around the banquet table. How like the Kingdom of God, where we shall fellowship with our Host, and with all the saints of God from every age!

Invitation to this supper was issued to the Jewish nation. It was delivered by Jewish prophets, recorded in Jewish Scripture, and received by Jews who believed their Old Testament. No wonder the guest exclaimed as he did in verse 15!

The Invited Ones Refused to Attend (vss. 17-20)

Oriental custom decreed that the servant of the host would go to the guests at mealtime to announce its readiness. So in the fullness of time, the kingdom was

ready. God sent His Son as a babe in Bethlehem. He grew to manhood and entered His ministry. He chose disciples and with them He issued the invitation: "Repent, for the kingdom of heaven is at hand." "Come unto me, all ye that labor and are heavy laden." "I am the bread of life." "If any man thirst, let him come unto me and drink."

But the Jews, ones who had been invited since Old Testament days, did not wish to come. They loved to talk about the ideal of the kingdom, but when its reality came close to them, they had no intention of changing their way of life for the high spiritual teachings of Jesus.

One man said he had bought some ground and needed to inspect it. He sounds like the rich young ruler who allowed his possessions to keep him from Christ. Another had just bought some oxen and needed to test them. How much he was like those greedy merchants in the Temple who let their *business* prevent them from seeing in Jesus the coming of their kingdom. A third man had recently been married and preferred to stay home. He reminds us of the man whose *affections* would not let him follow Jesus until he had gone back to bid farewell to all his loved ones. These reasons were really just excuses to hide the real reason. These men had other things they preferred to do. They did not want to attend the supper.

The Invitation Was Extended to Outsiders (vss. 21-24)

When the religious heads of Israel, the scribes, Pharisees, rulers, and priests, refused to follow Christ, He presented His invitation to publicans and sinners. These religious outcasts of Judaism ("streets and lanes of the city") responded to Jesus (Luke 15:1-2). The poor, blind, halt, and maimed had no excuse to offer. They would not be buying farms or oxen nor be as likely in that day to marry.

But there was still room at the supper, so the invitation was extended outside the city to the vagrants along the highways and hedgerows. Gentiles outside the city of Jewish privilege were invited when the Jews rejected. The invitation was to be given with great urgency. "Compel them to come in." (Of course, this does not mean the use of physical forces even in the parable, for one servant could not physically compel great numbers of men to attend a dinner against their will.) Men need to be informed of the vital need of responding to God's invitation.

Have you responded to God's invitation? Your response is either like those Jews who made excuse, or you must come as one of the poor on the highways of the world. The same excuses are offered by men today. Possessions, business, and affections keep more people away from God than any other thing. The tragedy is that even Christians let the same excuses keep them from the center of God's will.

If we would accept God's invitation, we must see ourselves as He does—spiritually bankrupt, blind, and maimed, unable to enjoy His blessings without His provision. But God has invited. And He will supply every need through Jesus Christ.

Science Advances At Grace



Chaplain Harold F. Morr

By JESSE HUMBERD

Associate Professor in Science and Mathematics

"And God blessed them [man and woman], and God said unto them, Be fruitful, and multiply, and replenish the earth, and *subdue* it: and *have dominion* over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Gen. 1:28).

With these marching orders man has no need to fear that scientific investigation is forbidden to the Christian. Thus, he is able to study and enjoy all parts of God's great creation; whether it be animate or inanimate, the very small microscopic organisms, or the giant worlds in space.

The science department of Grace College has recently been able to make some valuable additions to the equipment for such study.

Microprojector

"The whole earth is full of his glory." The general education courses in Grace include Biological Science Survey, which alternates with the Physical Science Survey course. The microscope is an important tool in any biological study. Prior to this year, the school had only one microscope, the one given to Grace College by the former science instructor, George Cone, Jr., now serving as a missionary to Africa.

With the purchase of a Ken-A-Vision Microprojector, slides that were once visible to only one at a time, can now be observed by a class of 30 to 40 at the same time. The Ken-A-Vision is a versatile instrument, portable, and easily operated. (Contrary to first impressions,

it will not make milk shakes.) By the use of this instrument, objects can be projected downward on a table top, or it can be raised, and the slide projected on the wall. Live specimens can be projected by a mirror arrangement.

The instrument is equipped with three lenses plus a telescopic attachment for increased magnification. A heat filter is available when observing live specimens. A special feature of this machine is the pair of Polaroid lenses by which one can view crystalline structures.

A Celestial Telescope

Chaplain Harold Morr '53, is now serving with the United States Air Force in Japan. Last spring he asked if the college would be interested in obtaining a Japanese telescope. Such an offer was greatly appreciated, and accepted. The two and one-half inch telescope has now arrived from Japan, and has been assembled. Much interest has been declared in this instrument, and it is certain to be a valuable contribution to the Physical Science Survey equipment for many years to come. "The heavens declare the glory of God; and the firmament sheweth his handywork."

Chemistry Class

Grace College has instituted a two-year pre-nursing curriculum. This, with a regular three-year nursing program at an accredited hospital, will lead to the B. S. in nursing degree from Grace. Until the new college building and facilities are available, special arrangements have been made with public school authorities in Warsaw for the use of the chemistry laboratory, equipment, and supplies of the Warsaw High School.



Prof. Humbert demonstrates the new microprojector



Prof. Humbert and Marvin Lowery try out new telescope

Grace Teams Appear in Many Areas

SUMMER TEAMS TRAVELED 25,000 MILES

Three teams from Grace Seminary and College traveled through a large part of the United States last summer in behalf of the school and for the purpose of having a spiritual ministry, particularly among the young people of the church.

The Grace Ambassadors, composed of Dick and Bob Messner, Charles Stoner, and Professor Donald Ogden, spent most of the summer on the Pacific coast and traveled some 13,000 miles. They presented musical programs in 13 states and held over 75 meetings in churches, in addition to the California young people's camp at Tahquitz Pines, and the California District Conference. One of the highlights of their trip were the several days spent with the students of the Brethren High School at Paramount. Their presence there is undoubtedly responsible in part for the decisions of six Brethren high-school students to enter Grace College this year.

The Messengers of Grace, Ruth Steffler, Anita Adams, and Marlene Shoemaker, with Alva Steffler as director and accompanist, traveled 10,000 miles through 10 states. The group sang and spoke in over 50 Brethren churches, four young people's camps, and a Bible conference, meeting and dealing with young people all along the line. At Camp Buckeye several young people made decisions for Christ.

A third team, composed of Mr. and Mrs. John Watts and Mr. and Mrs. Roy Dice traveled more than 2,500 miles. They visited 16 churches, ranging from Wheaton, Ill., to Washington, D. C. and Virginia. This is the second year these two seminary couples have taken a portion of their vacation to do gospel team and itineration work. Last summer they traveled to the Pacific Coast, since the home of Mr. and Mrs. Watts is in Glendale, Calif.

AMBASSADORS AT CHURCH DEDICATION

Covering upwards of 1,000 miles in a little over 24 hours, the Grace Ambassadors and Dr. Paul Bauman traveled all the way to Conemaugh (Mundy's Corner), Pa., on September 16, to participate in the dedication of the new Pike Brethren Church, where the Rev. Clair Gartland is pastor. The Ambassadors played and sang, and Dr. Bauman brought greetings from the school and from the Brethren Home Missions Council. In the evening the Ambassadors presented a program at the Pike church, and Dr. Bauman spoke at the Singer Hill Brethren Church. After the evening service the group returned to Winona Lake. On the way they alternately made good use of a mattress that had been placed in the rear of Professor Ogden's station wagon.

TEAM AT HAGERSTOWN RALLY DAY

On October 7 a team composed of Robert Messner, Janice and Nancy Weber, and the Sadler twins, assisted in making the Rally Day of the Grace Brethren Church a success through a variety of vocal, whistling, and instrumental numbers presented at the various services throughout the day. Janice and Nancy are daughters of the Rev. Russell Weber, pastor of the church.



Winifred and Sally Saddler

TWINS POSSESS UNIQUE TALENT

The Grace campus has never lacked for good and sometimes unusual musical talent. This year two young ladies with a talent completely different have come to Grace College. They are Winifred (Winky) and Sally Sadler, from the First Brethren Church of Long Beach Calif. They are graduates of the Brethren High School.

Winky and Sally have been using their unique talent as whistlers ever since they were eight years of age. Although the world made its bid for their gift, they preferred to use it for the Lord, and in the west appeared before many church, school, civic and social groups, always taking advantage of the opportunity to leave a testimony for Christ.

Upon their arrival in the east late last August the Sadler twins appeared on the Winona Lake Bible Conference program. In addition to whistling locally in the area around Winona Lake, they appeared on the dedication program of the new First Brethren Church of Dayton, Ohio; also at the North Riverdale and Englewood, Ohio churches. They are open to a limited number of engagements within driving distance of Winona Lake.

NEW QUARTET MAKES ITS APPEARANCE

A brand new quartet, made up entirely of freshman men has recently made its appearance on the school campus. The group is composed of David Hacker, of Dayton, Ohio, first tenor; Warren Brown, of Huntington Park, Calif., second tenor; James Custer, of Martinsburg, Va., baritone; and Bob Burk, of Mansfield, Ohio, bass. They are accompanied by Gary Sanson, of San Bernardino, Calif.

Already the quartet has been kept busy responding to invitations in the local area. On September 30 they traveled with Dr. Bauman to Mansfield, Ohio, where they sang at the Rally Day service of the Grace Brethren Church. In the afternoon they appeared at the cornerstone laying service of the new Woodville Grace Brethren Church, where the Rev. Gene Witzky ('54) is pastor. Dr. Bauman spoke at all three services of the new home-mission church. In the evening the quartet sang at the Danville Brethren Church.

MELODIES OF GRACE

The rich tenor voice of Grace Seminary student, LeRoy Hawkins, has thrilled thousands of people throughout the country who have heard him in person or on one of the many radio programs conducted by pastors. Some months ago LeRoy prepared a record of the six songs most often requested by those who have heard him sing. The following gospel songs have been grouped together under the title, "Melodies of Grace": "The Love of God," "Down From His Glory," "Ship Ahoy," "Jesus Paid It All," "Some Day in Your Heart You

Will Need Him," "When They Ring Those Golden Bells." The record has been made on a 33 1/3 LP record and sells for \$2.95. You may order it directly from LeRoy at 1316 East Center Street, Warsaw, Ind.

CHANGE IN PERSONNEL

The Messengers of Grace have a change in personnel, due to the inability of Anita Adams to return to school



The Messengers of Grace

this year. Now singing in her place is Miss Joyce Moine, of Sterling, Ohio, a freshman in the college. Joyce is a sister to Ruth Steffler, soprano, and her voice is already blending beautifully into the lovely melodies presented by the group. On September 23 the Messengers began their fall ministry at Englewood, Ohio. On September 30 they were at Barbee Lake, Ind.; and on October 14 they traveled to Akron, Ohio. The trio is open to a limited number of engagements within week-end traveling distance of Winona Lake.

SEMINARY WOMEN'S FELLOWSHIP

Recently, in the home of Mrs. John Rea, the planning committee for the Seminary Women's Fellowship met to prepare another year of profitable meetings. The



fellowship, under the leadership of Marian Brock, president, consists of faculty and student wives. The group meetings are especially helpful to those who soon will be serving the Lord as wives of pastors.

Introducing New Staff Member

The Music Department of Grace College announces the addition to its staff of Mrs. Arlene Johnson, teacher of piano. Mrs. Johnson is a recent graduate of Fort Wayne Bible College where she majored in piano under the able instruction of Mr. Ira Gerig. She plans to further her training by taking graduate work in piano next year at the University of Indiana. At present she is still in residence at Fort Wayne and teaching on the staff of the Bible College there, coming to Grace each Wednesday for a full day's teaching load. We welcome Mrs. Johnson to our teaching corps and we sincerely appreciate her willingness to travel the 80-mile round trip each week to minister to our needs.

GIFTS TO GRACE SEMINARY

September 1956

Albany, Oreg.	\$20.00	Modesto, Calif. (La Loma)	25.00
Allentown, Pa.	15.20	New Troy, Mich.	19.00
Altoona, Pa. (First) ..	41.50	Peru, Ind.	6.00
Altoona, Pa. (Grace) ..	5.00	Rittman, Ohio	154.22
Bellflower, Calif.	12.00	Roanoke, Va. (Ghent) ..	22.57
Berne, Ind.	26.00	Seven Fountains, Va. ...	2.00
Camden, Ohio	13.00	Sidney, Ind.	47.00
Canton, Ohio	191.00	South Bend, Ind.	5.00
Clay City, Ind.	5.00	South Pasadena, Calif. ...	21.50
Cleveland, Ohio	26.50	Washington, D. C.	50.10
Conemaugh, Pa.	49.00	Waterloo, Iowa	148.95
Conemaugh, Pa. (Pike) .	151.00	Waynesboro, Pa.	49.50
Conemaugh, Pa.	10.00	West Covina, Calif.	25.21
(Singer Hill)	10.00	Wheaton, Ill.	30.00
Danville, Ohio	10.00	York, Pa.	1.00
Dayton, Ohio (First) ...	6.00	Non-Brethren	85.00
Elkhart, Ind.	54.00	Isolated Brethren	11.00
Everett, Pa.	9.00		
Fillmore, Calif.	12.00	Total General Fund Gifts	2,795.92
Fort Wayne, Ind. (First)	50.00		
Hagerstown, Md.	86.75	Designated Gifts:	
Harrisburg, Pa.	76.00	Dayton, Ohio	
Inglewood, Calif.	24.00	(North Riverdale)	30.00
Johnstown, Pa. (First) ..	41.00	Mansfield, Ohio (Grace) ..	50.00
La Verne, Calif.	12.00	Martinsburg, Pa.	187.00
Leon, Iowa	1.00	Waynesboro, Pa.	10.00
Limestone, Tenn.	2.00	Whittier, Calif. (First) ...	30.00
Long Beach, Calif. (First)	45.00	Winona Lake, Ind.	173.00
Mansfield, Ohio (Grace)	949.00	Non-Brethren	115.00
Mansfield, Ohio		Alumni Association	250.00
(Woodville)	28.22	Building Fund	740.00
Martinsburg, W. Va.	87.00		
Meyersdale, Pa.		Total Designated Gifts	1,585.00
(Summit Mills)	34.00		

Selected by THE EDITOR

SPECIAL. Sunday-school material for the January-March quarter should be ordered within the next two weeks if shipment is to arrive on time. Your cooperation will be sincerely appreciated.

PARKERSBURG, W. VA. Lester Smitley, pastor of the Grace Brethren Church, resigned Oct. 7, the resignation becoming effective Jan. 1.

MANSFIELD, OHIO. The Woodville Grace Brethren Church expects to dedicate their new building during November. Gene Witzky is pastor.

BERNE, IND. A record Sunday-school attendance was present Sept. 30 at the Bethel Brethren Church, Irwin Miller, pastor. Homecoming was observed that day, and Rev. Miles Taber was the guest speaker. There were 226 in the morning worship.

PARAMOUNT, CALIF. There were 156 in attendance for Sunday school and 150 for the morning worship Sept. 30, at the Paramount Brethren Church, John Mayes, pastor.

LONG BEACH, CALIF. The picture below was taken at the groundbreaking service for the new edifice of the North Long Beach Brethren Church. Mr. Bert Carter, chairman of the board of trustees is shown turning ground Sept. 23. Shown standing in the truck is Pastor George Peek. See Oct. 20 issue of Brethren Missionary Herald for picture of proposed building.



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Winona Lake, Ind.

HAGERSTOWN, MD. Rev. Paul Dick, pastor of the First Brethren Church, Winchester, Va., was guest speaker at the radio rally of the Grace Brethren Church on Oct. 7. Russell Weber is pastor.

MEYERSDALE, PA. Arthur Collins, pastor of the Summit Mills Brethren Church, has resigned. About Nov. 1 he will become the pastor of the Reading Brethren Church, Stoytown, Pa.

LONG BEACH, CALIF. The following figures will show the growth of Brethren day schools in California since the first school was organized in 1947:

Temple City: 6 teachers, 7 students, 8 grades; Whittier (Community): 11 teachers, 230 students, 8 grades; San Bernardino: 2 teachers, 35 students, 4 grades; Inglewood: 4 teachers, 86 students, 6 grades; Long Beach: 34 teachers, 617 students, 12 grades; Norwalk: 7 teachers, 165 students, 6 grades; West Covina: 4 teachers, 41 students, 4 grades. This makes a total of 68 staff members and 1,249 students in the Christian day schools of California.

THIRTY YEARS A WATCH TOWER SLAVE. By William J. Schnell. Baker Book House, 1956. Cloth, 207 pp. \$2.95 (postage 12c).

For the first time in 30 years, the author in 1954 was a free man. Converted from this cult, this book gives an inside picture of the teachings, plans and purposes of this un-Biblical ism. For the first time in history this organization is exposed in public view in a sane, constructive manner by a former "minister" of the Watch Tower Society, who was responsible for the organization of 84 congregations.

MORE POWER TO THE PREACHER. By David Miles Dawson, Jr. Zondervan Publishing House, 1956. Cloth, 153 pp. \$2 (postage 8c).

The author seeks to answer the many perplexing problems faced by the minister of the Gospel. Such questions as the relationship of a former pastor to a congregation, death of former parishioners, weddings and funerals. The book will prove to be profitable to ministers and laymen alike.

HOW TO BE AN EFFECTIVE SUNDAY SCHOOL TEACHER. By C. B. Eavey. Zondervan Publishing House, 1956. Paper, 89 pp. \$1 (postage 8c).

Defining the task and purpose of any Sunday-school teacher, the suggestions are made as to how the teacher might effectively evaluate every category of the work. A very compact book with helpful suggestions.

DEVOTIONS FOR JUNIORS. By Ava Leach James. Zondervan Publishing House, 1956. Cloth, 146 pp. \$2 (postage 8c).

A very helpful book for those who work with the junior age. Each devotional text is followed by a brief, clear comment on one kernel of truth from a text of Scripture. To teach and to inspire is the aim of the author. Nearly 150 devotionals are presented. This book is suggested as a source for family worship where there are younger children.

BIBLE FIRES. By Robert G. Lee. Zondervan Publishing House, 1956. Cloth, 184 pp. \$2.50 (postage 8c).

Such Bible characters as Abraham, Moses, Elijah, Lot, Samson, Nadab and Abihu are made to live again as they are subjected to the analytical eye of a skillful Bible expositor.

52 COMPLETE YOUNG PEOPLE'S PROGRAMS. By George F. Santa. Zondervan Publishing House, 1956. Cloth, 226 pp. \$2.50 (postage 3c).

A whole year's supply of coordinated programs, with publicity ideas, playlets, etc. Programs include ideas for installation services, missions, panel discussions, variety and games.

THE RISE OF THE CULTS. By Walter R. Martin. Zondervan Publishing House, 1956. Cloth, 117 pp. \$2 (postage 3c).

Presenting an argument that is completely documented and verified, this volume provides a source of reliable source material on Christian Science, Jehovah's Witnesses, Unity, Mormonism and Father Divine. Dr. Wilbur Smith says: "This is the most significant work on cults to appear in this country in the last 20 years."

Order From

BRETHREN MISSIONARY HERALD

Winona Lake, Ind.

The Brethren Missionary Herald



ARE DEMONS REAL?

By JACK PETERS—Pastor, Calvary Brethren Church, Hagerstown, Md.

INSTALLMENT I

Satan is very happy for the fact that the world is now experiencing an age of enlightenment and scientific knowledge. It seems paradoxical that Satan can take scientific enlightenment and use it to cause darkness in men's thinking as to the evil power that exists in the world. We are now living in days when the emphasis is on man and what he can do rather than on God and what He accomplished for man at Calvary. Men as little gods are delving into the very building blocks of the universe. Plans are being made at this very time to place a manmade satellite out into space that will continue for time to revolve around the earth. Some of these things, however, may be used to help man. This has been proved as the behavior of the atom has been used in bringing great strides of progress to the medical profession, etc. Please keep in mind, however, that many men in this age of rationalism deny the power of the supernatural and would tell us that the superstitious belief in Satan or demons is only a figment of the imagination. Even many who confess to be Christians are very blinded to Satan and his plan to defeat God and His truth. Are men correct when they tell us that demons do not exist? We can answer only in the negative in light of the following evidence. We believe that demons are real for the following reasons:

The Declaration of Scripture

In the Old Testament we read

in several places of devils. In Deuteronomy 32:15-17 (ASV) we are told that the nation of Israel, which was under God to be a righteous nation, had fallen at this point into a state of unrighteousness. Jehovah's jealousy was greatly provoked as these people offered sacrifice to demons. These devils (*Shedim*, used also in Ps. 106:37) we believe are the same as the demons mentioned in the New Testament. The translators of the Septuagint understood it as such and translated it into the Greek, using the word *daimonia* (demons). The New Testament is very clear as to the existence of demons. Notice in James 2:19 (ASV) —“Thou believest that God is one; thou doest well: the demons also believe and shudder.” We are confident that our God and Saviour Jesus Christ believed in the existence of demons, for He no doubt came in contact with many during His ministry on the earth. In Matthew 5:12 we are told that one was brought to Him possessed with a demon, and our Lord cast the demon out of the man. Certainly if men today deny the existence of demons and Satan, they cast doubt as to the validity of the Word of God and of the words that our Lord spoke. This, of course, is within the plan of Satan, for his primary tactic to destroy the will of God in the hearts of men has been that of causing doubts in the minds of men as to what God hath said. It is no wonder in the Garden that the first recorded words of Satan in his dealings with men were: “Yea, hath God said . . .?” (Gen. 3:1). It seems fantastic that those who claim that our Lord was good and call

Him Master would deny the possibility of demons, knowing that our Lord believed in their existence so much that He even sent out His disciples to cast out the demons (Matt. 10:1).

The Testimony of Experience

Missionaries who return from the foreign field sometimes bring with them the vivid and horror-inspiring experiences of those they have met on the field who were demon possessed. I read an article not long ago written by a returned missionary from China, Mrs. A. Mildred Cable, pioneer of the China Inland Mission. This missionary is now with the Lord. In the article the missionary told of some experiences with a sorcerer and with a young girl who was demon possessed. This young girl was found naked and chanting in the weird minor key, as the missionary interpreted, the chant of the possessed. It seemed that the demon used the organs of speech of the victim for the conveyance of its own voice. This young girl refused to wear clothes or to take food. By her violence she terrorized the community. This one was freed from the demonic control when the missionaries had her repeat over and over the sentence, “Lord Jesus, save me!” After much effort this girl repeated the words, and the missionaries in the name of Jesus Christ, claiming the merits of His shed blood, commanded the demon to leave the girl. The girl immediately began to sneeze 50 or

(Continued on Page 667)

AND

His Glorious Reign

By JOHN NEELY

Pastor, First Brethren Church
Allentown, Pa.

We live today between two of the greatest events in the Christian calendar—the Crucifixion and the Coronation. If Psalm 22 pictures vividly the humiliation of Christ at Calvary, then Psalm 72 presents wonderfully the end time state of the exaltation of that One who was the Lamb slain.

Although commentators in the main, so far as this writer's research has gone, agree that Solomon wrote this psalm; yet the superscription, "A Psalm for Solomon," presents more of the picture. As this prelude introducing the psalm is played, we are ushered into the presence of approaching death. David lies dying and as life is waning, from his lips there flows the stirring message of the psalm, his desire that the messianic ideal might be realized in the reign of his son Solomon—but the Spirit of God has put in the heart of David the entreaty which goes far beyond Solomon's reign and can only be fully realized in the reign of his greater Son, the final King Messiah, even our wonderful Lord! Solomon catches the words as they proceed from David's lips and the psalm is penned. It is David's wish for Solomon; yet it is truly Solomon's psalm.

THE COMING KING (vss. 1-7)

How refreshing it is in this day of political intrigue and ungodly despots, consumed by selfish lusts, to look upon the *person* of the coming King. The prayer begins: "Give the king thy judgments, O God, and thy righteousness unto the king's son." In this verse we see the coming King, the *righteous One* who is coming to judge. But to judge one must have authority, and Solomon's aged father, as he prays, stresses not only the right to the throne by inheritance as indicated by the words, "the king's son" or "one born a king," but because Israel was a theocracy and the kings were but the rulers performing with royal authority in the place of one who is

sovereign Lord of all, it was only fitting that petition be made that the king be enthroned by divine right. And David's greater Son, even our Lord, the glorious King of Zion, has all judgment committed unto Him.

And He is coming! Throughout the Old Testament the message is, "Messiah Is Coming!" We see it as early as Genesis 3:15, the seed of the woman, and as late as Malachi, where we see Him as the "Sun of righteousness . . . with healing in his wings." We trace His steps through the Word—time and time again we see His person in the oracles committed to Old Testament saints—the Son of David and yet One who is the Son of God.

And we see this righteous One as the Just One in verses 2-4. He shall reign with equity and justice. "He shall judge thy people with righteousness, and thy poor with judgment. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor." No one in that day will say there is a law for the rich and another for the poor—one for the strong and another for the weak. He shall rule with equity and justice.

Dr. Dolman relates an eastern legend of a young king who had just ascended the throne. Until he became of age the government had been in the hands of his mother. Proud and haughty of spirit, she did not find it easy to surrender the power to her son. At that time there arose a faction hostile to the throne. Some important state secrets fell into the rebels' hands. The king issued a decree that should this act recur and the guilty party be apprehended, that one would be publicly scourged in the market place. Again it happened, and after an investigation it was found the queen mother was the guilty person. Bad news travels fast and it was soon known to all. The subjects of the kingdom soon said among themselves: "The king will not see his mother flogged; there is a law for

the rich and another for the poor." However, a platform was erected for the trial, and finally the day of trial arrived. People from near and far stood waiting. The nobles took their seats. The clock struck twelve—the palace gates opened and through them the king walked, and with him trembling upon his arm was the queen mother. They ascended the steps of the platform together—for him it was to sit on the throne—for her it was to stand in the prisoner's box. When the witnesses were heard, only one sentence could be pronounced—"Guilty!" An officer's hand was already on the queen's shoulder to lead her to the whipping post. But the king acted before she could be flogged. He leaped from his throne and bared his back as he went. Blow after blow fell upon it. Then the bleeding king was carried back into the palace. The principle of equal justice was established in the kingdom that day more than at any other time in its history. No one could say there was a law for the rich and another for the poor.

If our salvation is without respect of persons and if there is not one way for the moral man and another for the immoral, one for the Jew and another for the gentile, and if our blessed Lord confirmed this by baring His back to the smiter and dying the death of Calvary's cross, does it not hold that when He shall come, He will rule without respect of persons, with equity and justice? There will be no double standard—no one will be able to say: "There is a law for the rich and another for the poor; one for the strong and another for the weak."

When a king dies in England the cry goes up: "The king is dead, long live the King!" But as we look at verse 5 our cry can only be: "Live on O King Eternal!"—for here we see the coming King, the eternal One. He who of old was with the Father from the beginning; He who even now is the living one in the glory; He who in that day shall

reign through a generation which outlasts all generations, one of everlasting duration, is the King Eternal. Many kings and emperors have come and gone—we must remember that many may govern, but only One reigns! He is the King Eternal!

And this coming King is the refreshing One of verses 6-7: "He shall come down like rain upon the mown grass: as showers that water the earth. In his days shall the righteous flourish." Yea; He shall come down from above as the rain drops of a shower to refresh, as showers of violent proportion. To the child of God, He is as an oasis in the desert, as a stream in the wilderness, as the shadow of a rock in a weary land.

When we observe the glorious person of the coming King, let us cry out: "Even so, come, Lord Jesus."

THE COMING KING AND HIS DOMINION (vss. 8-11)

As we have looked upon His person, let us now look upon His power. We shall read this passage in a way just slightly different from the versions: "And let him rule from sea unto sea and from the river unto the extremities of the earth. Let the inhabitants of the desert bow before him, and let his adversaries lick the dust. Let the kings of Tarshish and the coastlands return tribute and let the kings of Sheba and Seba bring near a present. Yea; let all kings prostrate themselves before him, all nations shall serve him."

The word translated "have dominion" in the Authorized Version, and "rule" in the translation just given is an interesting one. It may also be translated, "to tread a winepress." Our blessed Lord who came in grace at His first advent shall come in that day to tread the winepress in the valley of Jehoshaphat. It is a solemn occasion for the coming King shall come that day with thousands of His saints, and His eyes shall be as a flame of fire. Read Joel's description of that day in 3:12. The day of the gentiles is at hand. In the heavens as He watches the tumultuous assembling of the nations against His anointed, God shall laugh.

"And the Lord shall roar out of Zion." One who once wept in tenderness toward His own as He beheld a Jerusalem which stoned the prophets—the One who in compassion looked upon a dying world and gave the command to go to the ends of the earth with the Gospel, shall



John Neely

come that day as an avenger, His eyes aflame, the eyes of one who is aroused—searching, penetrating eyes. He shall tread the winepress. How graphic the description of the event in Revelation 14:18-20 where the cry goes across the heavens: "Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe." And the angel shall thrust in the sickle, and the grapes of the vine of the earth, that counterfeit vine of Satan, shall be gathered into the valley as grapes into a vat. And he shall tread the winepress. No longer is He the meek and lowly Saviour, but Christ who has come to avenge the blood of the saints. As I read the account I was appalled. Isaiah 63:1-4 says he will tread the winepress alone; that He shall trample them in His anger; and their blood shall stain His vestures. "For the day of vengeance is in mine heart, and the year of my redeemed is come." And He shall trample them until the blood shall fill and overflow the valley in that day just as the juice of the grape overflows the vats. For Revelation 14:20: "... blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs."

We may be appalled when we look at the picture of that day, but we should be more appalled when we think that that day may not be too far off. And many who now hear the Gospel still follow the vine of the earth, even in the face of warnings of Scriptures already quoted. However, we should be most appalled when we see Christians who believe in the imminence of the return of our Lord in the air, and that just the short period intervenes before this dreadful day of the Lord, stand by unconcerned, preaching in our pulpits, becoming apathetic without a

power of conviction. May each of us bear our testimony as a dying man to dying men! The day of the gentiles is running out. It is later than we think!

This King shall utterly subdue them, His enemies licking the very dust. And His dominion shall extend over all the earth from sea to sea to the very ends of the earth.

In the latter part of the psalm, verses 12-17, we have the coming King and His benefits. We see the poor, the needy and the helpless mentioned here. The King himself knows what it is to be poor, for had He not said when He came in humiliation: "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head." These are the afflicted and the King himself knew what it was to be afflicted, for isn't it written of Him that He was smitten of God and afflicted—that for the transgression of His people he was smitten. The King will deliver them! This will be the day when Israel, the afflicted, will be restored as a nation. The glorious day for Israel related in Isaiah shall be a reality: "Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee." For the coming King is the preserver of His people "precious shall their blood be in his sight."

It will not only be a day of preservation but it will be a time of prosperity. Gold shall flow into the city from Sheba and corn shall rise even upon the tops of mountains, and its fruit shall shake like Lebanon. The ground will again bring forth abundantly.

The psalm ends in a doxology. Instead of the humiliation of Psalm 22 we have the exaltation of Psalm 72. No longer is He the suffering servant but now He is the glorious King. And as we look upon Him can we be ashamed?

As we read this wonderful psalm of the coming glorious King, and as we realize that some day we shall reign with Him, may the Holy Spirit bring the response in our hearts that we shall live for Him who has made all this possible because one day He called us out of darkness into light, out of death into life through simple faith in the One who died for us. As we observe Him may our hearts be strangely warmed and there burst from our lips that glad paean of praise and expression of worship, "Bring forth the royal diadem and crown Him Lord of all!"

Come Ye Apart for Growth

By REV. ARTHUR CASHMAN

II PETER 3:18

In the story of Alice in Wonderland, there is a statement which says: "You have to go as fast as you can to stay where you are." This may be an exaggeration in certain realms, but it is more nearly true in the spiritual realm than in any other. There is no such thing as standing still in the Christian life.

In the physical world, most things come to maturity by growth—such as the bird, the fish, and beast of the field. The human body grows from feeblest infancy into the strength of manhood. But when it comes to the reasoning faculty, the imagination, the memory, and the soul, there can be continued expansion. Someone has well said that it is a sign of insincerity and unsoundness to sit down and rest, satisfied with a certain degree of holiness. Another has said: "He was never good indeed who endeavoreth not to be better."

In our text for this study we read: "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Pet. 3:18). To grow in grace (not into grace) is to grow in virtue, meekness, gentleness, patience, a spirit of forgiveness and usefulness. To grow in grace is to grow more and more in conformity to the will of God. Let us keep in mind that in the growth of all right principles, there will be going on at the same time in the soul the weakening and decay of all wrong principles.

There are certain things necessary for the growth of plants, and the elements to the growth of spiritual life are similar.

1. There must be light. The Word of God is to the growth of the soul as necessary as light to vegetation. The psalmist said: "Thy word is a lamp unto my feet, and a light unto my path" (Ps. 119:15).

2. There must be heat. Flowers open to the sun, and hearts open to Christ when the constraining power of His love is felt as a burning heat.

3. Moisture is essential to the growth of plants. Without the rain and dew the tree would be neither beautiful nor fruitful. What moisture is to vegetation, the Spirit of God is to soul growth. No wonder Paul says: "Be ye filled with the Spirit" (Eph. 5:6).

4. To the growth and healthiness of vegetation there must be air. Of all material wants, air is most indispensable to our existence. Did you know that the character of a tree, plant, or flower will be determined by the air of the neighborhood where it is planted? Impure air will affect the vitality of a plant as truly as it does the lungs of an animal. Just so, the life of the soul of man cannot thrive except in heavenly atmosphere. It must move in air higher and purer than that of earth. We must know what it is to have "fellowship with the Father, and with His Son Jesus Christ," and with His saints. To grow in grace, we must surround ourselves with the elements of divine life. The character and complexion of our daily life will be the natural result and outgrowth of the company we keep, the society in which we move, the religious atmosphere we breathe.

5. Last but not least, plants need food. No doubt all of us have heard commercials about new plant life over the radio. We hear these words: "Water does not contain all the elements of food needed by plants, but new plant life does." Plants do need food for healthy growth. Peter says to believers: "Desire the sincere milk of the word, that ye may grow thereby" (I Pet. 2:2). Most of us have a long way to go before we have attained "the measure of the stature of the fulness of Christ."

(TENTH IN SERIES)

The life that grows is a life of giving. The flower gives forth its fragrance and loveliness; the plant gives its nourishment and healing; the tree gives its shadow and fruit. The animal gives its strength of sinew, bone, and muscle. Man does the same with the additional contribution of intellectual strength. Without this giving forth there would be no true or perfect development of life. God help us not to live for self and become spiritual dwarfs but to live for others and be healthy growing Christians.

Soul growth is one of those fine growths that are apt to be slow. The onion and radish grows rapidly, but the sweetest and most valuable things in the garden weary one with the tardiness of their maturity. The warmth of many suns wait on them, and the moisture of many nights must coax them. So it is with the soul life. No one day answers for its growth, but over a period of time there should be visible and recognized progress.

Bring me the coat I wore in grade school and let me put it on and I shall soon discover whether I have grown. Bring me the essays I wrote in high school, and I can tell you whether my mind has grown. When I examine what I thought and felt about God in times past and compare those conceptions with the ones I have now, I can see if the old spiritual garments of years ago will fit now.

In many houses there are faded marks on the doorposts where the children stood to have their height registered. Now that they are done growing the marks are neglected. This should never be with soul growth. Spiritual matters must never be only a faded memory.

The Premillennial Viewpoint

By DR. CHARLES W. MAYES

Some have thought that the pre-millennial position, which we believe is consistently and systematically taught in the Word of God, is, after all, of minor significance. There are those who think it does not make much difference what a person believes about Bible prophecy, as there should be great latitude allowed in that field for differences of opinion.

Of course, we understand that the great doctrine of the premillennial return of Christ is not the basis of personal salvation. However, pre-millennial truth is of inestimable value when it comes to evaluating events in the light of God's Word.

Sad Silence

It is the silence of the church relative to God's prophetic plan which has caused the professing church to seek some other means of world peace. Thus, when atomic energy was made available to the leading powers of the earth, men became desperate to find some way to secure world peace. It seemed a logical argument that, if nations are going to get along together, one great organization, or perhaps one great government, would preclude the possibility of one nation rising against another. To say the least, all this is human reasoning instead of God's revelation, for His ways are as high above ours as the heavens are above the earth.

As Man Sees It

The thinking of men, distorted by a lack of knowledge of God's prophetic program, has caused the leaders in the government of the United States to surrender our liberties and our sovereignty to some super-organization with the guess that it may help to bring world peace.

If and when Red China joins the present organization of the United Nations, the balance of power in that organization will be definitely communistic. Even if it be true that the United Nations can bring world peace, it is also true that the same organization will reduce the freedom to worship and other personal liberties to the level now thrust upon the nations behind the Iron Curtain. What advantage is there to have a so-called world peace by

putting everybody behind the same Iron Curtain?

Our Early Statesmen

This modern philosophy of government which advocates handing over the sovereignty of the United States is certainly not an old-fashioned American doctrine. The early statesmen of our country realized that there was no principle so valuable, no ideal so necessary to guard, as personal liberty.

It was on the occasion that Daniel Webster delivered his speech of eulogy of George Washington that he set forth the clear and majestic conception of the purposes of guarding liberties under our government. Said Mr. Webster on that occasion:

"It were but a trifle even if the walls of yonder Capitol were to crumble, if its lofty pillars should fall, and its gorgeous decorations be all covered by the dust of the valley. All these may be rebuilt.

"But who shall reconstruct the fabric of a demolished Government? Who shall rear again the well-proportioned columns of constitutional liberty? Who shall frame together the skillful architecture which unites national sovereignty and State rights, individual security and public prosperity?

"No, if these columns fall, they will be raised not again. Like the Coliseum and the Parthenon, they will be destined to a mournful and melancholy immortality. Bitterer tears, however, will flow over them than ever were shed over the monuments of Rome or Grecian art; for they will be monuments of a more glorious edifice than Greece or Rome ever saw, the edifice of constitutional American liberty."

It is this "edifice of constitutional American liberty" which is now crumbling to the ground in the international earthshaking events leading up to a world government.

How Will It End?

If we ask what the end shall be, the Word of God has the answer. We are moving rapidly toward the hour when the man of sin, the world dictator to come, the head of that super world-government foretold in the Scripture, will "make war with the saints" and to him shall be given power "over all kindreds, and tongues, and nations" (Rev. 13:7).

In consideration of this testimony from Holy Writ and world conditions as we see them before us, who will dare to say that the pre-millennial return of the Lord Jesus Christ to correct the affairs of a godless world is unimportant? Even statesmen who have not been students of prophetic testimony have seen all this appearing on the horizon of United States history. Was it not this that Calvin Coolidge saw in the latter days of his life which caused him to exclaim: "I do not belong to this age!"?

ARE DEMONS REAL

(Continued From Page 663)

60 times, came to herself, and asked for clothes and food.

There are many cases similar to this one that have taken place throughout the world, especially in lands where the name of Jesus Christ is not named. There are some, however, after reading of this experience, who would desire to connect it with what is called in our land madness, hysteria, or insanity. I believe, however, that after we compare this case with cases in the Bible we will conclude that there is a very close resemblance. Keep in mind also that the restoration of this girl was lasting and was accomplished only by prayer and the command in the name of the Lord Jesus, through the merits of His shed blood, that the demons should depart.

The Testimony From Physical Nature

It seems logical that if in every realm of life in the physical world there are enemies to hurt and kill, the spiritual realm would also have its enemies. The plant kingdom has its enemies—the beetle and blight, etc. In the animal kingdom every creature has its enemy. For instance, your cat would like very much to get your neighbor's canary, and the dog across the street would like to get at your cat. Even in the human family there are enemies known to the eye and microscopic enemies that many times attack our bodies. These physical enemies would at the least suggest, if not prove, the possibility of Satan and his demons in the spiritual world.

THE BLOOD OF JESUS CHRIST

By Evangelist BILL SMITH

There is one thing that separates man from God, and that is sin. "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isa. 59:1-2).

The Old Testament law was never given to bring salvation—the law was sent to bring conviction. The Old Testament gives us a picture of man's failures; his mistakes, stumbling, fumbling, and sin. We are often asked: "How were the Old Testament people saved"? The answer is, they were saved just as we are: by the death of Christ Jesus on the cross of Calvary when He shed for us His blood.

Before we can know God's power in our lives and service, sin must be put away from between God and us. It is the blood that puts away sin.

A study of anthropology; that is, a study of man—his habits, his customs, his language, his religion—reveals that there is not one group of men on earth who does not believe that when he breaks the law of the universe, sometime, somehow he will pay the debt for his crime. Heathen men down through the years have been sacrificing animals to satisfy the price for their sins, but the Bible says that Christ has already been sacrificed and the price has been paid.

I want to tell you what the blood of Christ has done and what it is able to do for you now.

There is a point above Niagara Falls called Redemptions Point. Anything that goes beyond that point, goes over the falls. Recently, a young, strong swimmer attempted to defy the Point; he first swam to

the Point and then turned and headed upstream. Again he swam to the Point and went few feet beyond it; then attempted to turn back but the current was too swift and he was carried over the Falls to his death. Today, you may be standing at Redemptions Point and the decision you now make may be your final step in regards to the conviction of the Holy Spirit. I urge you strongly to listen to this important message concerning the blood of Christ and make the right decision for God.

First, the blood of Christ is able to redeem.

Redemption simply means to repurchase or to buy back. Man originally belonged to God, but because of sin there was a great gulf between man and God which caused broken fellowship. The blood of Christ is able to bring us back into full fellowship with God; the blood is able to span the gap and meet the sinful condition of a lost world. Redemption is something which the blood of Christ has already secured, and which our faith simply appreciates and enjoys.

Second, the blood of Christ is able to blot out our sin.

"Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God" (Rom. 3:24-25). God has promised to take our sins and remember them against us no more. He has promised to bury them in the depths of the deepest sea. Think of it, our sins are blotted out by God's own hand. This is possible only because of the blood of Christ.

Third, the blood of Christ is able to bring us nigh.

"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Eph. 2:13). As we were recently driving across the country, we crossed a number of the major rivers; one of these was the mighty Missouri. As we crossed we realized that unless someone had built the bridge, it would have been impossible for us to cross. Because someone had built a bridge, it was no difficult task at all to cross from one State to the other. The blood of Jesus Christ is a bridge between heaven and earth. Heaven is not some far-off distant land, for the blood has brought us near to heaven and near to God.

Fourth, the blood of Christ is able to justify.

"Much more then, being now justified by his blood, we shall be saved from wrath through him" (Rom. 5:9). Justification merely means to declare righteous. Justified means more than forgiven and cleansed. Forgiveness, as glorious as it is, is a negative thing. It means merely that our sins are put away and we are regarded as if we had not sinned. But justification is positive. It means that we are reckoned positively righteous; even the perfect righteousness of Christ is put to our account.

It is a good thing to be stripped of vile and filthy rags, but it is far better to be clothed with garments of glory and beauty. In forgiveness we are stripped of the vile and dirty rags of our sins; in justification we are clothed upon with glory and beauty of Christ. Do we walk around filled with a proud, self-sufficient attitude? We can't do it because we realize that it has not been as a result of what we have done but because of the precious blood of Jesus Christ.

Fifth, the blood of Christ is able to cleanse us from all sin. "... and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

It continually cleanseth—keeping clean every day and every hour, and every minute. The blood of Christ has power to wash the blackest record white.

Right now where you are you can say *yes* to Jesus Christ. You can put everything under the blood and live for Christ. Don't juggle the mercy of God any longer but at this moment make the right decision for Jesus Christ.



(Photo by Stanley Austerman)

Mexican Guide Near Durango

FOREIGN MISSION NUMBER

The BRETHREN
MISSIONARY **HERALD**



NOVEMBER 3, 1956

To Date in Brethren Foreign Missions

By RUSSELL D. BARNARD

Let's build more churches—

The increase in the number of Brethren churches in recent years has been phenomenal. Yet the opportunities are far more abundant than the number of churches built. The Brethren Home Missions Council has the will to do in the building of home-mission churches, the knowledge of how to do it, and the construction crews to accomplish it. They are limited only by the funds sufficient to care for the building projects. This is where you and I enter in. As we are in this home-mission season let's all determine to do the most and the best we can for Brethren home missions.

Our youngest baby—

We want to welcome another new mission station into our family. Capanema, a municipality with some 22,000 to 28,000 population, about 100 miles east of Belem, Brazil, is the location. Rev. and Mrs. John Zielasko and family are opening this new mission station. They have already moved and begun regular activities.

New church under roof—

Word received during the month indicated that the brick walls were up to the five-foot level and would probably be completed, and the new church building under roof by November 1. Where? Don Bosco, a suburb of Buenos Aires, Argentina. Who? Brother Solon Hoyt is the missionary. This is the second building which will have been completed by church-builder Hoyt. The first was at La Carlota. The believers themselves are supplying the funds. Brother Hoyt is laying many of the bricks himself, but the believers are cooperating in the construction.

Meeting at Roanne, France—

Two weeks of gospel services were just completed. We have not received the official report of the meeting as yet, but have heard sufficient to know that the testimony was successful. This is a branch testimony from the work in Lyon. We believe a testimony will be permanently established in this little city of 50,000, about 50 miles from the city of Lyon. Brother Fred Fogle and Brother Andre Kasak will care for the work here and at Lyon.

Posters in Tours—

The Don Miller and Don Spangler families are studying French in Tours, preparatory to proceeding to French Equatorial Africa. While there, with the assistance of Brother Fred Fogle, they have started the so-called poster ministry. These large, colorful, Bible-text posters are placed in conspicuous places through-

out the city. Each poster has an address to which the interested person may write for further portions of the Word of God. It is our very earnest plea that a missionary may be enlisted to establish permanent residence here soon.

Action at Boguila—

Brother Albert Balzer, our builder in French Equatorial Africa, has now moved to the new medical center at Boguila and started building operations there. They have been greatly hindered by an extra abundance of rain. This center is being built on a project and subsidy basis. There will be some subsidy from the French government for this medical work. We trust there will be many in this country who will feel led to make special gifts toward the medical work at Boguila. These special medical fund gifts should be in addition to what we would regularly give to the general fund.

Students at Nuevo Ideal, Mexico—

A Bible school was started recently by some of our Christian friends at Nuevo Ideal, a short distance from Durango, Mexico. Rev. Walter Haag recently took three young men from Tijuana to Nuevo Ideal for the school year. Will you pray for the students and for the school; pray that we may have many more Mexican national believers who will plan for trained Christian service.

A harrowing experience—

On the day of prayer, the 15th of September, Miss Florence Bickel had a most harrowing experience, but one from which we believe she has completely recovered. On entering the storeroom at Bellevue, a spitting cobra sprayed her eyes and face with venom. She was temporarily blinded. Miss Clara Schwartz, being called from the nearby dispensary, assisted in applying all known remedies, and although the experience was very painful for Miss Bickel, we and she are praising God for His undertaking in her behalf. Later, Miss Schwartz shot the snake.

5.8% increase as of today—

As of October 18, 1956, the offerings received thus far during 1956 total \$246,972.32. During the entire 12 months of 1955 the total was \$233,260.47. Our increase, therefore, thus far this year over the entire year of 1955 is \$13,711.85, or 5.8 percent. We still have two and one-half months to go, and all gifts received before December 31, 1956, will swell this amount of increase. We are especially interested in the fact that the added funds given will care for so many seriously needed things in our mission fields.

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ARNOLD R. KRIEGBAUM, Executive Editor

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Would Your Church Do This?

By MRS. GEORGE E. CONE, JR.

Missionary to Africa

I am deeply impressed by the African church. Why? Certainly not because of the sermons I hear. I do not understand them well enough yet. However, I am sure they do not compare to the well-prepared, well-delivered messages we accustom ourselves to at home. But there are certain characteristics of our African churches that are very impressive and challenging to the newcomer. Do you suppose that we in enlightened America could learn something from these "backward" people?

First of all, how successful do you think a 5:30 a. m. *daily* prayer meeting would be in your home church? And how much do you think the rest of the community would appreciate the loud tolling of a bell at that early hour? Not having been at Yaloke very long, I asked rather impatiently one day the reason for the ringing of the bell at daybreak. Shame and embarrassment filled me at the reply: "It's a morning prayer meeting for the church." Even the missionaries do not gather then for prayer, and yet sometimes over 100 natives gather here at Yaloke for daybreak prayer meetings. Perhaps it is not necessary to add that we are having an awakening in this area as a result of such faithfulness.

On Sunday morning look at this African mother: She rises with the sun, makes her morning preparations, perches the baby on her hip, balances her New Testament and songbook, carefully wrapped in a cloth, on her head, and perhaps her little stool too, and starts off for a long walk to church with another child lagging behind. When she arrives, the church may be already filled, leaving no room for her on one of the low, backless benches on which old and young sit patiently. Placing her stool as conveniently as possible, she sits down gathering her little ones about her on the ground. Her walk home will be hot and dusty. Brethren church member, do you find it hard to get to church?

There is a joke about women being angels because they never have an earthly thing to wear, but this is often literally true of the African. At home people say that they cannot come to church because they do not have the clothes to wear. Notice, they say *the* clothes. It is not because they do not have clothes. Clothes indicate wealth and prestige for the African too, and more so because he does not wear them for modesty's sake. Their nakedness compares to our rags, and yet they swallow their pride and come wearing only the ignominious loincloth.

Did you know that the men sit on one side of the church and the women and children on the other in Africa. How long, mother, would you sit in church managing several squirming little ones without flashing a look of contempt at the peaceful countenance of your husband across the aisle? After the service we might hear: "Either you take half of the children or I'm not coming to church!" Do your children keep you from church?



And how long a sermon do you really enjoy? One Sunday Marc Volongou came from Bossembele for the baptismal service and preached for over an hour. I don't know when he finished because I had to leave with Camille, but the African mother stayed. She solved her problem in a natural and wholesome way by nursing her baby. The people rejoiced in the message, learned a new song, and flocked in the midday sun to the stream for the baptisms. Today Mrs. Floyd Taber brought a brief message to the people in the little chapel we visited. They were so disappointed not to have a long sermon that the leader had to speak rather strongly to get the people to leave in order that the business of checking students might be finished.

I wish you could hear the Africans repeat Scripture verses! Every Sunday morning they quote verses in unison for five, ten, maybe fifteen minutes. And not only that, they use two languages—Sango and Gbanu! The Gbanu is the most beautiful. They chant in a perfect rhythm with a leader and it is thrilling to listen to. Would our church members learn another language to

read God's Word? And how much of God's Word have they "hid in their hearts"?

Can you imagine rising and walking forward in church to place your offering in a bowl? Or, more difficult, can you imagine remaining uncomfortably in your seat because you had nothing to give? The offering at home is often a rather passive routine of the morning service and the idea of sacrifice is rarely connected with it. After the service today, a man handed me two eggs. It was a gift of sacrifice and love—love without envy of our far greater material possessions. I am always humbled by their giving.

An invitation is given at the close of each service. Heads are not bowed and eyes closed, and the hand is not slipped up with the assurance that no one will see but God and me. But the African seeking a right relationship with God, whether for conversion or con-

fession of sin, stands up before the church, and often is given an opportunity to testify.

And how does your church deal with the sin problem? The other day as one of the nurses was getting into the truck, Mr. Cone noticed a number of pills fall out of his pocket. The fellow was immediately brought before the church and confession was made before he was reinstated. Can it be that these whose morals are considered lower than ours have a firmer discipline concerning sin?

I do not wish to paint a picture of a perfect African church. Their knowledge of the Scriptures is exceedingly lacking. All of the Sango Bible has not even yet been translated. Temptations are open and strong for these people. Therefore, pray for them earnestly, with praise that God has granted them the grace that I have evidenced these first few months in Africa.

By P. FREDRICK FOGLE

Missionary to France

Camp Time in France

French young people in recent years have become camp minded. In 1945 only a few thousand children and teen-agers spent part of their vacation in summer camps; today the figure has reached two million each year. The Brethren Church in France believes in using all good means of reaching souls for Christ, thus it put a summer camp on the program for the first time this year. We planned it, the Lord permitted and blessed it, and now that it has been held, all who attended have many wonderful memories of it.

Camp time this year was from August 1 to 16. In this country we could never plan a one-week camp, for no one would come. It would be considered too brief. Next year we may even plan a three-week camp. It is not uncommon for French children and young people to spend a month or more away from home because of their love for camping and the special advantages granted by the government to families whose children are in camp. This includes a partial reimbursement of the cost.

Our camp was held under the blue sky of southern France just 75 miles from the Mediterranean Sea. The region is dotted with olive trees and vineyards. The climate is quite similar to the proverbial climate of southern California. (If the California readers cannot believe this, they should come to France and see for themselves.) From the historical standpoint, the location is very interesting. The camp barracks are owned by a nearby sanatorium which operates in the buildings of a former monastery founded in 1203. It is interesting to note that the entire property is now in the hands of Protestants.

All our meals were eaten under a large chestnut tree in the courtyard of the monastery. (And what delicious southern French dishes!) In this courtyard was the entrance to the chapel where the monks held a midnight mass each night of the year. In their former dining hall, we saw a wall painting of the Lord's Supper which was dated 1470. It was quite educational to visit the monastery.

To say that there were eight campers may seem ridiculous in comparison to our large camps in America. To us here it was a wonderful beginning. We have

learned not to be discouraged with small numbers in France but to thank God for every person with whom we can have a contact. These eight all live in the Lyon area. Four of them attended our services regularly, the others are beginning to attend.

We had a number of visitors who shared with us the joys of camp life; therefore, there were always between 15 and 20 of us.

The daily program was much the same as in our Brethren camps in the States. Time was set aside each morning for personal devotions, and there were two Bible studies. The afternoon was game time. Some good competition at volley ball resulted among other things. The evening hour was devoted to an evangelistic meditation of the Word led by one of the counselors.

One entire day was spent on an excursion. Highlights of the day were visits to a well-preserved Roman arena in Nimes and a tower built during the 13th century in which a number of Protestant women were kept prisoner for years during the Reformation period. The afternoon was spent in bathing in the salty waters of the blue Mediterranean.

In addition to the work with our campers, we had other opportunities to preach the Gospel. One Saturday evening we held a street meeting and distributed hundreds of gospel tracts in a town of about 5,000 inhabitants, only six miles from the camp site. We were able also to witness to the personnel of the sanatorium by inviting them to the evening special feature programs at which time we showed colored slides of the Bible.

The camp was a blessing to all. It made an especially good impression upon the unsaved young people present. One was heard to say: "I want to come to your camp every year." Another said: "It is wonderful to live in a Christian atmosphere." And still another told a friend: "I thought I was a Christian, but now I know that I am not." (We are praying for her that she might come to Jesus for salvation.)

It is no wonder then that we are already thinking of *camp time* 1957, and we will trust the Lord to use it for His glory.

M'Baiki and Its Unevangelized People

By LESTER W. KENNEDY
Missionary on furlough from Africa

(This is the first of a series of three articles by Brother Kennedy on the general subject: "Evangelizing the Unevangelized Forest People.")

Too late! Too late! "We do not care for your way, for we have accepted another white man's religion." Pagan Catholicism had had a free hand among the M'Baiki people for around 50 years before our Mission sent a resident missionary in 1948. M'Baiki, the land of trees, rains, Pygmies, and Catholicism, is the most southern station in our section of Africa. It lies southwest of Bangui and due south of Bossembele.

While other fields can usually acquire a willing response and permission to preach in almost any village, here at M'Baiki the above quote is the more usual response, for the people in general at M'Baiki are set against hearing the gospel story. It is not



Lester Kennedy

because they have not heard of God or Christ. They have added God to their list of pagan spirits. They know mentally that Christ arose from the grave. They attend a chapel, for you see these people are Catholics. They have a form of godliness but deny the power thereof. They have a form in the sense of crosses, medals, prayers, penance, mass, and Mary-idolatry, but all this is practiced harmoniously with their original heathenism. In order to hold them in this error and withhold the light of the Gospel, the priest instills in their hearts a dreaded fear of the gospel evangelical preacher by telling stories as these: "If you look at a Bible or read one, you will go blind"; "If you heed the white Protestant missionary's words and accept him in your village, sickness, calamities, and death will come upon you." These deceptive statements and other scheming with pagan and Catholic superstition produce a state that can be penetrated only by the working of the Holy Spirit.

Throughout the whole district here at M'Baiki there are only about 300-350 active church members, for we are the most unevangelized district, with around 45,000-60,000 people yet unreached. Three-fourths of these have not been reached for the first hearing of the Good News; for the others, maybe a few hurried trips have been made into their sections. We pass many every day who have not heard the gospel story, for the village is claimed as a Catholic village and no admittance is given by the village chief. These need Christ! The cigarette company blares forth its wares by use of a loudspeaker, and oh, how we wish to be

able to use the same instrument for the glory of Christ Jesus!

Others have so-called passable roads at certain times of the year to all their people. Batangafo has a large section reached only by boat. In the Bossembele district walking is the only means of reaching a large tribe, and also at Bekoro a section is reached only on foot. Here at M'Baiki, to the north there are nearly 10,000 Ali people unevangelized among their hills, reachable only by plane or shoe leather.

M'Baiki being in the forest belt, jungles and trees prevent many roads from being built; consequently, there are thousands of people living in these forest glens. Here among the vines and animals we find one of the primitive inhabitants of Africa, the Pygmy. There are 15,000-20,000 of them, and not one gospel witness among them. The Pygmy is not counted as a human being by the villagers, and the government looks upon them as serfs of the village people; but can we, the Brethren Church, fail them? Are they not souls for whom Christ died?

Then there are two large rivers, the Bangui and the Lobaye which are navigable for miles and miles, along whose banks hundreds, yea, thousands of people encamp. The only means of reaching these folks with the Gospel is by boat. The government does; can we do less for Christ? To the south through the unreached Bouffi and Banda tribes there are 15,000 people or more, and many of these live in their forest hide-aways. Among the Mbaka and Isungu people, who are right around the station, many, though Catholic, have never heard the Good News.

M'Baiki is not only the most unevangelized but the largest field under the responsibility of a mission station. This district is approximately 200 by 125 miles, all the responsibility of your missionaries at M'Baiki. Would you now compare this with other African mileages. Bangui to Bozoum via Bossembele-Yaloke is only 250 miles. The length of the M'Baiki field is approximately the same as Bozoum to Batangafo via Bellevue and Bouca, or almost the same as Bekoro to Bassai to Nzoro (209 miles) or Bangui to Bossangoa, 191 miles.

M'Baiki as a mission district is one of the largest, with a population of around 90,000 or one-sixth of all the people in Oubangui-Chari who are the direct responsibility of The Foreign Missionary Society of the Brethren Church. Have you upheld your messengers of the King before His throne?

Thousands yet unreached! May these people never stand in heaven's court and point the finger at the Brethren Church and say: "Why did you not love Christ enough to tell us about your Saviour, too?" Is it because you have not this day PRAYED, GIVEN, and GONE?

THE CHILDREN'S PAGE

MARY MISSIONARY



MISSIONARY HELPERS OF THE MONTH



It would be nice if our two missionary helpers pictured here could greet each of you missionary helpers. They might say something like this: "Greetings from M'Baiki, Africa." You see, they are Judith and Lester Kennedy III. Their parents are Rev. and Mrs. Lester Kennedy. The Kennedys are missionaries to that section of Africa known as M'Baiki. And Judy and Buddy have just come to this country from Africa. Maybe some day the Kennedys will come to your church. If they do, ask them to tell you a story about the boys and girls of Africa. Oh, yes! Please don't forget to pray for the Kennedy family.

R	H	A	A	G
J	A	L	P	M
U	R	T	L	A
D	R	I	T	R
Y	Y	G	O	Y

Five names are hidden in this puzzle. Some of them are first names and some last names. All of the names appear somewhere else in this very Children's Page. See if you can find them in the puzzle. Here now is a REAL SURPRISE! Send us your list of names found in the puzzle and we'll send you

a picture of Dougie and his dad at the border fence—or a picture of Buddy and Judy. Be sure to send us your list. If you get stuck, ask mom or dad to help you. Send your list to: THE CHILDREN'S PAGE, Box 588, Winona Lake, Indiana. Then watch the mail for your picture!

ON THE BORDER

The border between two countries is very interesting. One interesting thing is that it is not always easy to cross from one country to another. A person must get permission to cross over.

Our Mexico missionaries live in the United States but work across the border into Mexico. They go to border stations and get permission to cross into Mexico. It is very easy to get across now. But some times in the past it has not been easy. The officials do not know the Lord as their Saviour. So they are not interested in having the missionaries go to Mexico to tell others about Christ. And some of the people who want to come to our country would not make good citizens. So the United States does not let them cross.

Last summer when I was visiting the Mexico missionaries, I crossed into Mexico with them. The border officials allowed us to cross. But between these border stations I saw a high wire fence. I thought you



would like to see it, so I took a picture of it. In this picture you see missionary Walter Haag, and his son, missionary helper Dougie Haag. Dougie's dad is a tall man. And you see that he has his hand up as high as

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Bossangoa Moves Forward



By MRS. C. B. SHELDON
Missionary to Africa

August 5 was the day set for the dedication of the new church at Bossangoa, and the Lord heard our prayers and gave us a day without rain. The natives began to come soon after the first ring of the bell, high in the bell tower. (The bell was a gift from a Christian brother in Dayton, Ohio.) For many moons the Christians had been working and praying for the completion of this fine brick church with metal roofing instead of grass. Now they were happy to arrive at this important date.

Long before time for the second bell the church was full, with 850 people seated in order. But, alas, there were almost as many who couldn't get in and had to be cared for in special services elsewhere. Now after a few Sundays we still have more than we can care for, so we have Junior Church for about 350, but there are still many more who sit outside and try to partake in the service. It surely makes for promptness, for the church is always filled before time to begin. We have considered having two services, but there are problems with that too.

Mrs. Balzer had taught some of the natives to sing several numbers in parts, which is rare for this part of the country. We all enjoyed several accordion numbers by Miss Schwartz. Then, of course, there was the sermon and the prayer of dedication.

How it rejoiced our hearts to see this large congregation who have turned from idols to serve the living God. They had been accustomed to giving offerings to the spirits of their ancestors and to the witch doctors, but to give of their meager possessions to build a church is comparatively new. It has been a long pull, but all

has been provided by them with no help at all from the mission. The cost of the building has been around \$2,400, plus much volunteer labor. We hasten to say that this is the only church in our district that could raise that much money, and that because they earn more at the poste. The natives have no way of securing a loan and paying it back over several years as churches can do at home. If it were possible, they could have put up a larger building. But on the pay-as-you-go basis this was about all they could do. We covet your prayers for this new church and all it will touch.

After 30 years on the Bellevue station we have pulled up stakes and moved 19 miles to the French *poste* of Bossangoa. When we first started work in this tribe, Bossangoa was a sleepy village of five or six white people and a small native population. Now there are around 60 white and approximately 13,000 natives. The work was started here in a small way more than 20 years ago and has grown with the years. There has never been a resident missionary but frequent visits have been made through the years. Pierre Kobo, the native pastor, and his assistant have done a good work. We have another church located across the river to care for that section. On a Sunday morning we probably have about 2,000 people attending services.

It was naturally hard to leave Bellevue where we have known the people for many years, but we felt the Lord was leading on. The Samaritans, Miss Bickel and Miss Schwartz are continuing the work. There is much to be done everywhere. We have scores of people in the converts classes who know very little of the Word. They do not have the background that folks in America have, neither do we have the fine Sunday schools and consecrated teachers who serve so faithfully there. These people need to be grounded in the Word, but first of all most of them must be taught to read it. Pray that the Light from on high may shine into their hearts.

We do praise the Lord for the fine new house which has been provided for us, and for your gifts that have made it possible. Brother Balzer has labored faithfully in making this building. The women and children will miss Mrs. Balzer who has so faithfully taught them. May the Lord bless them as they move on to another task at the medical center.

Pray for the messengers of the Lord, both black and white, as we give forth the Word to those seeking for something. Pray that they might find salvation through the Lord Jesus.

ON THE BORDER

(Continued From Page 674)

he can reach. And notice that the fence goes far above his hand. So you see, the fence is very high. The wire on this fence is real strong. This all helps to keep people from slipping across the border. And on top of the fence you will see rolls of sharp barbed wire. Even if a person could climb up the fence, he would not be able to get over the top.

Missionary helpers, this reminds me of people who think they can slip into heaven. But the only way any-

one can get to heaven is through the Lord Jesus Christ. The Bible tells us that "... as many as received him, to them gave he power to become the sons of God..." In another place in God's Word Jesus says: "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

I hope that all of you missionary helpers will pray for our Mexico missionaries and for all of our missionaries everywhere, that through them many people will come to know the Lord Jesus Christ as Saviour, and be sure of entering into heaven.—Clyde K. Landrum.

Difficulties and Thrills in Language Translation

By MISS ESTELLA MYERS

(This article is the twelfth in a series on the early history of the Brethren Africa mission.)

"Thy word is a lamp unto my feet, and a light unto my path" (Ps. 119:105).

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Tim. 3:16).

How happy we are that we have the Bible in our own language! We appreciate what Tyndale and Wycliffe have done for us. How they suffered that we might be able to read the Word of God in the English language!

The Housa tribe was the only heathen tribe in Africa that ever wrote its own language, and, since they were converted to the Mohammedan religion by the Arabs, it followed that they wrote their language using Arabic characters.

We learned the Karre language from the Karre tribe, but used French phonetics in writing it, since we are in French territory. We repeated words, phrases, and sentences after the natives, and used pictures as best we could to get them to express thoughts. We would tell them the story of the picture and get them to tell it back to us in their own words.

One day, surrounded by a crowd of natives, I was showing a picture of Moses in his little boat. I told my interpreter to repeat to them in the correct Karre, not in the white man's Karre, what I was about to say. The first sentence I used was: "The mother wants her baby." I wrote down the words as he repeated the sentence. I noticed he used another word for "wants." I asked him to explain. He said: "In speaking of a mother wanting her baby we use this word." I knew it must be stronger and found out in testing it that we had the word for "love." But when I told them God loved them more than a mother loves her baby, they did not agree. They said: "God gives us rain, babies, and food, but He also makes us sick and kills us." I saw their theology, or belief in God, was wrong, so I spent a long time explaining the goodness and power of God. I explained, too, that another power exists, an evil power, that of the Devil who causes all sickness and death. I used the Sango word for "devil." Conversation about the Scriptures was spirited and productive of good, as they were just as anxious to know what the "writing of God" said as we were anxious to know how to speak their language.

As soon as some of the natives had accepted the Lord as their personal Saviour, they went to the villages to tell the story to their people, but, having no Scripture in their hands, they could only tell what they had heard us say about the writing of God. They could, however,

tell of their own joy in the prospect of heaven. I became burdened for them to have the Scriptures in their own language, and prayed to God for them. The more I prayed the more my burden increased, until the Lord asked me to translate the Scriptures for the Karre in their own language. This seemed impossible to me, and I told the Lord: "I am not capable. I do not know the Scriptures well enough, nor do I know the Karre language." He replied: "Is anything too hard for the Lord? Nothing is impossible with me. My strength is sufficient for thee. Fear not. I will be with thee." I replied: "Lord, if you will do it I shall be your servant." He gave me the assurance that He would use me, and I was willing to be obedient to the divine call.

I began to read all the books I could get on the Scriptures and spent time with the natives in the villages, learning their proverbs and legends. I read only Scripture, thus lost out on current events in my own country. I wanted only to think in the Karre language. My nights were spent in the agony of prayer, pleading with God for help. I felt that God bottled up my tears as He gave me encouragement and comfort.

John Noetemo offered to help me. We started the work on the veranda of the little stone house at Bassai in 1929. The work was very tedious for John, as very often he could not understand what word I was seeking. Often, exhausted, he would say: "Look up in your big book," pointing to Strong's Concordance, thinking it might know Karre. When we finished a story, I typed it for him to take to the village and read to the people. The old men rebuked John for spending so much time with me, saying he was wasting his time telling the white people the Karre language, for soon they would know all the language and then the black people could have no secrets. However, later, they were willing to tell me all their proverbs that expressed their way of thinking.

The following proverb gave me the word for "Lord": "The lord of the river is the crawfish but he sits on the bank." The meaning of this proverb is that the owner of the river does not enjoy what he has. We have heard them spiritualize this proverb by saying: "When a Christian knows the Lord and can read the Word of the Lord but does not tell the Good News, he is like the crawfish that sits on the bank."

I spent one afternoon searching for the Karre word for "gratitude." I failed in this, but succeeded in finding the word for "praise." We at once translated the Doxology and the Karre have been singing it ever since.

The longer we worked, the more God helped, and the Scriptures seemed to reveal to us their own meaning.

To the native, the liver is the seat of the emotions. To be mad, one has a "hot liver"; to be comforted, the liver is "cooled"; to be sad, the liver is "sick"; to agree, all

have "one liver"; but there is a different condition of the liver when one is displeased—it is then called a "dried-up liver." I first heard this word when I told the natives that I was going home on furlough. In their reply I recognized a word meaning "to give one an unhappy feeling," so used it when the helpers displeased me. I must have used it often, for one day my personal boy said to me: "I wish we had not given you that word for we are always 'drying up your liver.'" One can use this word for godly sorrow also.

Sometimes we received a word and were puzzled what to call it in English. One day, early in the morning, I started to visit and evangelize some villages, taking with me my lunch and Dobeli, a little boy. It was rather late in the afternoon when we came back and we were very tired. Approaching us, we saw the *tipoi* carried by four men. When they reached us I asked, "Who sent you?" Their response was, "No one." I asked: "What caused you to come?" They responded, "Bolke." I said: "I do not know that word. Explain it to me." They replied: "When one does not pay you for doing something or command you to do it but your liver just wants to do it because it is necessary and you do it through love, that is 'bolke.'" All the way home, riding in the *tipoi*, I studied that word. I found I had the word for "grace." Was I not delighted, as well as pleased, for the ride home by men glad to bring me home!

The proverb: "A dry leaf does not laugh at its companion that fell" (for it might be the next), gave me the word for "companion."

The word "against" was given to me by the proverb: "One never speaks against an earthen pot to a gourd" (they are partners in bringing water from the spring). We always spiritualize their proverbs, as they do.

Some words are very hard to get. Sometimes we wonder whether they even exist in the native language. Such was the word for "compassion." We had the word for "pity," but one day a lad was brought to the dispensary with a badly burned foot. I thought if skin could be grafted on the boy's foot he could be saved from becoming a cripple, so asked the boy's relatives for skin. But they replied: "No, that would hurt." After pleading a bit, Moses Garcon, my helper in the dispensary, offered his skin. The natives crowded around to watch the operation as I used an old-time razor to take from Moses' arm bits of skin, thumb-nail size, and place them one by one on the burned area of the foot, coming back for more until the area was covered. Moses sat bravely

and quietly as the blood sprinkled down his arm. The people were moved, as they talked we heard them say: "We pity the boy, but Moses had compassion on him." Moses was doing something about it. That day was one of our good ones in spite of the suffering. To this day Moses is richly cooperative with the missionaries. How glad I was for the word "compassion"!

While the natives were describing their village wars they gave us the word for "covenant." After fighting until eight or 10 men lay dead on the ground, they decided there had been enough fighting and so made a "covenant" for the war to be over. Blood was taken out of the veins of five men from each side, added to beer, then the 10 men drank the mixture. This meant no more killing, the fighting was over. And this was a "covenant."

We used French names for the people in the Scriptures, as "Pierre" for Peter, and so on. We also used French words for rivers, trees, and cities, placing before the word in the native language what it was, as "river Jourdain," or "tree sycamore," "bead pearl," and so on.

During my first furlough after I began to translate the Scriptures, I attended Grace Seminary, then at Akron, Ohio, where Dr. Hoyt taught me Greek. This was necessary that my translations might be accurate, but it also increased my joy and peace in translating.

A native carries his burdens on his head. When someone is told to help him or to take the load, it is expressed as, "Go fall down beside him." The word "comforter" in St. John's Gospel is translated: "one that falls down beside," just as the Greek would also express it.

Translating the Scriptures into the native language is both difficult and tedious, but it is most interesting and necessary. It is missionary policy, of course, to translate the Scriptures into the native tongue. God gave me a work to do that has been difficult, but oh, the joy it has given me!

The Karre New Testament was printed in 1947 by the American Bible Society and was then given to the Karre tribe. I pray that I may live to see the New Testament finished for the Pana tribe.

SERIOUS BUSINESS

Dr. William Culbertson, speaking at the recent annual meeting of The Evangelical Alliance Mission, said: "The sins of the earth cry out to God for judgment. If we don't care, if we don't pay the price, judgment will come on the world. It's no use talking about whether we would be martyrs in a Roman arena if we're not ready to pay the price today."

A missionary put it this way. "Missions is a spiritual warfare, and those who give themselves fully to God enlist in a spiritual battle whose only discharge is death." Says David H. Johnson: "Either missions is a serious business, or it is a foolhardy waste of money."

PRAY, GIVE, GO.—*Moody Alumni News*.

Humble yourselves in the sight of the Lord and He will exalt you. Water always fills the lowest places. The lower and emptier man lies before God, the speedier and fuller will be the inflow of divine glory.—*Andrew Murray*.



Miss Myers at Bassai, translating the Scriptures in the Karre language with the help of Jude Dina



SPECIAL. Nov. 18 will be observed as Christ for the Blind Sunday throughout the nation among conservative churches. Christians are urged to be alert for opportunities to assist the physically blind which might afford opportunity to witness for Christ through personal testimony. There are over 20,000,000 people in this category, and less than one percent have been reached with the Gospel.

MANSFIELD, OHIO. The Woodville Grace Brethren Church is still breaking records in attendance. There were 150 present on Sept. 30. Gene Witzky is pastor.

PALMYRA, PA. Dr. Herman W. Koontz was dedication speaker Oct. 14 at the Grace Brethren Church, Robert Markley, pastor.

HOLLINS, VA. Archie Lynn, pastor of the Patterson Memorial

Brethren Church has resigned as pastor, the resignation becoming effective Dec. 30.

DANVILLE, OHIO. Roy E. Kreimes has accepted the pastorate of the Danville Brethren Church and assumed his duties on Oct. 7. His address is R. R. 1, Monroeville, Ohio.

WINONA LAKE, IND. On Oct. 10 Mrs. Retta Virginia Bauman celebrated her 80th birthday. Brethren people everywhere join in wishing Sister Bauman, the wife of the late Dr. Louis S. Bauman, God's richest joys and blessings.

CHANGES OF ADDRESS: Dean Risser, 220 Lamont St., Johnson City, Tenn. Mrs. Florence Bickel, Bellevue via Bossangoa via Bangui, French Equatorial Africa. Rev. Nelson Hall (new phone number TErMinal 5-5206). Rev. E. J. Peters, 12012 S. E. Boise Ave., Portland, Oreg. Dr. Elias White (new phone number LY 4-4595). Rev. George Richardson, 8734 Belford Ave., office phone, MADison 5-1641 (Ext. 55). Please check or add these to Annual.

LONG BEACH, CALIF. There were 1,071 present Sept. 23 for Sunday school at the North Long Beach Brethren Church, George Peek, pastor.

RIO TERCERO, ARGENTINA. Special prayer is requested for a special evangelistic meeting to be conducted here Nov. 8-11. It will be in charge of a group of laymen from Buenos Aires.

PHILADELPHIA, PA. Dr. C. F. Derstine of Ontario, Canada was evangelist at the Third Brethren

Executive Editor Arnold R. Kriegbaum
Winona Lake, Ind.

DEPARTMENTAL EDITORS

Foreign Missions R. D. Barnard
Winona Lake, Ind.
WMC Mrs. Benjamin Hamilton
Winona Lake, Ind.
Home Missions Luther L. Grubb
Winona Lake, Ind.
Grace Seminary Paul R. Bauman
Winona Lake, Ind.

Church Oct. 10-21. Robert Crees is pastor.

POONA, INDIA. Mrs. Marvin Goodman, Sr., wife of Rev. Marvin Goodman, Sr., Child Evangelism Director here, fractured her hip last July in what was thought to be a slight accident. She was confined in the hospital for nearly eight weeks with the leg in traction. She must now use crutches until about the last of November.

SPECIAL. On page 51 of the Brethren Annual blank spaces will be found for the following information. Under district presidents please list: Mid-Atlantic, Mrs. James Dixon, 3712 Carpenter St., S. E., Washington, D. C.; and North Atlantic, Mrs. Robert Markley, 237 W. Cherry St., Palmyra, Pa.

LEESBURG, IND. Rev. Russell Weber concluded evangelistic meetings at the Leesburg Brethren Church on Oct. 28. Nathan Meyer is pastor.

CLAY CITY, IND. Russell Konves has resigned as pastor of the First Brethren Church here, and accepted the call of the Listie Brethren Church, Listie, Pa. He will assume his new duties about the middle of November.

UNIONTOWN, PA. A new Sunday school attendance record was established Oct. 21 at the First Brethren Church when 323 were present. R. Paul Miller, Jr., is pastor.

NOTICE. A man's watch was found at the ball diamond of the seminary following a Camp Bethany game during conference. If you lost same, please contact Pastor Kenneth Ashman, P. O. Box 1, Wooster, Ohio.

CLAYTON, OHIO. The First Brethren Church will observe the 49th anniversary of the church on Nov. 4. Dr. Orville Jobson will be the guest speaker. Clair Brickel is pastor.

PRAY FOR THESE MEETINGS

Church	Date	Pastor	Speaker
Roanoke, Va. (Clearbrook) ..	Oct. 28-Nov. 10.	Wm. Howard	Edward Lewis.
Chambersburg, Pa.	Oct. 29-Nov. 10.	John Ritchey	R. Paul Miller.
Cheyenne, Wyo .	Nov. 4-18	Russell Williams .	Miles Taber.
Dayton, Ohio (Patterson Pk.)	Nov. 4-18	C. S. Zimmerman	
Mansfield, Ohio (Woodville) ...	Nov. 5-18	Gene Witzky	M. L. Myers.
Washington, Pa. .	Nov. 5-18	L. E. Rogers	Wm. Schaffer.
Altoona, Pa.	Nov. 6-18	Ralph Burns	Bill Smith.
Cleveland, Ohio .	Nov. 11-25	Robert Cessna ...	Dean Fetterhoff.
Flora, Ind.	Nov. 11-25	John Evans	A. R. Kriegbaum.
Wooster, Ohio ...	Nov. 18-25	Kenneth Ashman .	A. J. McClain.
Johnson City, Tenn.	Nov. 18-Dec. 2 .	Dean Risser	R. Paul Miller.
Limestone, Tenn..	Nov. 20-Dec. 2 .	Harold Arrington.	Ralph Colburn.
Middlebranch, Ohio	Nov. 25-Dec. 9 .	Wesley Haller ...	R. D. Barnard.
Berne, Ind.	Nov. 25-Dec. 9 .	Irvin Miller	Bill Smith.

The Right and Wrong Way

By DENNIS I. HOLLIDAY

Pastor, First Brethren Church
Compton, Calif.

The Lord Jesus told a story of an honest man who was lost and a crooked man who was saved (Luke 18:9-14).

THE GOOD MAN

The good man was a Pharisee, a member of a religious organization. This good man "went up into the temple to pray." He evidently believed there was a God and therefore regularly went to the place of worship. He was not ashamed to be seen praying in public. All of this is commendable; yet no one was ever saved because they believed there is a God, regularly attended church services and prayed in public.

HIS RELATION TO OTHERS

He was not an extortioner. He was honest in all of his business transactions. He used no shady, underhanded methods of obtaining money from his customers. Also he was a man who valued his home life. He was true to his wife and family, being conscientious about all moral obligations. Any man who has this fine characteristic ought to be commended in our present day when there is a tendency toward lowering the moral standards.

HIS RELIGIOUS ACTIVITIES

This Pharisee took time twice each week to fast and pray and to meditate upon the Word of God. One day in seven belongs to God. This man went even beyond what was his duty and fasted twice each week. Surely this was commendable.

He was not only honest with men but also honest with God in all money matters. He gave a tithe to God of all that he possessed. Tithing is a principle that was established by God among men long before the law of Moses. It is a principle that should be followed and practiced by Christians today. So we would commend this Pharisee for being honest with God in all matters of money.

This Pharisee was a good man with a good reputation who was fair in his business dealings, true to his wife, and regular in the exercise of his religious beliefs and practices, but he was not saved. The Lord Jesus said he was not justified before God. He was trusting in his own good works and not in the mercy of God. He said, I am not an extortioner, I am not an adulterer, I fast, I tithe, etc. He was like the person today who says, I don't dance, I don't smoke, I don't drink. I do an honest day's work. I pay my bills. The Bible tells us how to be justified before God: "Being justified freely . . . through the redemption that is in Christ Jesus" (Rom. 3:24).

A BAD MAN SAVED

He is here called a publican, which means that he was a Jew who was a tax collector for the Roman government. From the hint given by the Pharisee, "even as this publican," it is probable that the publican was an extortioner having collected more than was a fair tax. Also he may have been lax in paying his own bills. It is not very likely that he regularly went to the temple or gave a tithe of his income to the Lord.

HIS PRAYER

He prayed "God be merciful to me a sinner." He recognized he must face God sooner or later, and he chose to face God now while He is merciful rather than to meet Him in the judgment. He recognized he was a *sinner* before God. He offered no alibis or excuses for his sin. He asked for *mercy*. The Pharisee would not admit any sin, the publican boasted no righteousness of his own. The Bible says: "Not by works of righteousness which we have done, but according to his mercy he saved us" (Titus 3:5). God's greatest manifestation of mercy to mankind was the death of the Lord Jesus Christ

on Calvary's cross. This greatest of events makes it possible for God to be merciful to any sinner who comes to Him in simple faith and pleads for mercy. The penalty for sin was paid by the death of Christ on the cross. All who receive Christ by faith as their own personal Saviour are *justified* before God. "Being now justified by his blood" (Rom. 5:9).

HIS SINCERITY

The publican came into the temple; yet he stood in a faroff corner, for he felt he was unworthy to approach near to the front of the building. He bowed his head in grief as the weight of his sin lay heavily upon him. He so hated his sin that he verily smote upon his breast. Certainly there is here evidence of sincere *repentance*. Then in his prayer he pleaded for the mercy of God, which is evidence of sincere *faith*. "Without faith it is impossible to please him." Jesus said of the publican: "*This man went down to his house justified.*"

YOU CAN BE SAVED TOO

God has only one way of saving people. Thousands of people have been saved, and they were all saved in the same way basically. Yes; local, external, circumstances vary in each case. Here is how to be saved: (1) Acknowledge your guilt before God—"me a sinner." Do not depend upon any good works or righteousness of your own. (2) Sincerely pray the publican's prayer. Make the prayer very personal: "God be merciful to *me* a sinner." Receive Christ by faith as your own personal Saviour (John 1:12). Depend completely upon the mercy of God *in Christ* for justification, "being justified freely by his grace through the redemption that is in Christ Jesus."

Demons--their nature and destiny

By JACK K. PETERS

Hagerstown, Md.

INSTALLMENT II

As you read the foregoing article on demons, I hope that you were made to realize more than ever that demons do exist and that they are more than a mere offspring of a highly superstitious mind. Let us again come to this subject of demons. Before we mention and deal with their nature and destiny, let us consider the way men think as to the origin of demons. There are several theories as to how demons originated. Some believe that demons are the disembodied spirits of a race that supposedly existed before the creation of Adam. Others come to the Scriptures and try to prove that demons were the result of the sons of God of Genesis 6, which they interpret as being angels, who cohabited with the antediluvian women. Others come to Matthew 25:41 and prove that Satan has angels and that these angels are demons. Some would tell us that demons are the spirits of dead men, which would not seem to be true according to Luke 16:26, which would imply that the spirits of the dead are confined to their own realm. It is possible that one of the first three ideas is true, but there is not enough evidence for us to be dogmatic about it. We can, however, be reasonably sure that according to Mark 5:7-12 demons are disembodied spirits.

A. The nature of demons is clearly set forth in the Word of God.

(1) We see at least two things about their nature in Luke 8:2 (ASV):

"And certain women who had been healed of evil spirits and infirmities: Mary that was called Magdalene, from whom seven demons had gone out." Notice here that evil spirits appear to be used synonymously with demons. This verse teaches us also along with many others that it was possible for demons to possess a human being.

(2) In fact, Mark 5:7-12, which we previously referred to, would imply that demons are greatly distressed when they have not a body to dwell in. Notice especially verse 12b: "Send us into the swine that we may enter into them." This passage would also teach us that the

maniac's mental difficulty existed because he was possessed with demons. It is very probable that much of the insanity in the world today could be the result of demon possession. Notice this passage again, for I believe it by implication teaches us that it is possible for demons, who possess a person, to speak to other human beings.

(3) In I Samuel 18:10-11 we see that a demon caused Saul to attempt to take the life of David. After the evil spirit possessed Saul he desired to take the life of David with the javelin. If a demon could do this to Saul, it would seem possible that some of these people that we read about in the paper, killing their families, dissecting their bodies, etc., could be the direct result of demon possession.

(4) In James 3:14-15 (ASV) we read: "But if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth. This wisdom is not a wisdom that cometh down from above, but is earthly, sensual, devilish." Notice the footnote for the word "devilish" in the American Standard Version. It is the word "demoniacal." We are now living in a day when there is much contention in churches, even fundamental ones. Would it be possible that some of this could be caused by the demons?

(5) Notice Matthew 8:29: "And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?" If demons are as old as time, which is very possible, they no doubt are extremely intelligent individuals. When our Lord came in contact with the demons, they were intelligent enough to recognize Him as the Most High God. It is very interesting, I think, that the demons are intelligent to the point where they know something about their final doom. These demons, as Satan, know that their time is short, so they will work harder as their time grows shorter. That demons are very intelligent is shown by these verses, but notice that intelligence is not enough for salvation: "Thou

believest that God is one; thou doest well: the demons also believe and shudder" (Jas. 2:19 ASV).

(6) In Mark 3:11 we see the evil spirits falling down before our Lord and crying: "Thou art the Son of God." Demons are intelligent and not saved, and we might go further and say that they may appear to be religious, but they are not saved. These demons worshiped the Lord because they realized that He was greater than they were, not because they loved Him.

(7) As to the moral nature of demons, it can be seen in the word "unclean" that is frequently used of them. (cf. Mark 1:27, etc.) One point of Luke's description of the maniac of Gadara was that he wore no clothes. Many of the demon possessed that the missionaries tell us of today appear naked. It would seem possible that most of the present-day spiritism is demon inspired because of its unclean results. Most of us are familiar with the three black I's (characteristics) of spiritism: Infidelity, Insanity, and Immorality. Some who have practiced this satanic cult have even advocated the abolishing of marriage in favor of free love. There are real cases known of whose marriages have been broken because a "spirit" would lead them to another mate who possessed a greater spiritual affinity. This of a surety was the spirit of a demon.

B. As to the destiny of these demons, they are fully aware that the day is coming when they shall be judged. As time goes on the power of demonism will increase. Especially will this be so after the Rapture of the church. Much of the Tribulation Period will be greatly characterized by the appearance and workings of demons. In the Book of Revelation, chapter 9, we read of the blowing of the fifth trumpet of judgment. As this takes place the bottomless pit or abyss is unlocked and swarms of locusts, which most commentators agree are demons, are set free. Other demons appear as

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The Brightest

IN THE PROPHETIC FIRMAMENT

INSTALLMENT I

By GENE FARRELL

Pastor, Cherry Valley
Brethren Church
Beaumont, Calif.

Having spent some eight and a half years on a bed of illness, with many a sleepless night included therein, the writer has since had a real appreciation of the stars. We once knew all of the first magnitude stars by name, their course across the vaulted heavens, and the time when each might be expected to appear on the horizon. Constellations also fascinated us, especially Orion as it swung majestically across the wintry firmament with sparkling Sirius, the brightest star in the northern heavens, nearby.

It wasn't however, until we were born again at the age of 29, the underlying reason for all of the sickness, of course, that God opened our eyes to another firmament of stars, brilliant promises and prophecies from the Holy Bible, which set the darkness of this earthly night gleaming with faith and hope. No darlings these, planets with no light in themselves, so our fruitless quest for spiritual light led us to Roman Catholicism, to Christian Science, and other false teaching. No; in God's Word we found reality, the "bright and morning Star," even our Lord and Saviour Jesus Christ, "which lighteth every man that cometh into the world." Then, too, it was that we discovered that "the heavens declare the glory of God, and the firmament showeth his handywork."

Studying the world situation today, we realize that, in so far as Christ's coming is concerned, we cannot have long to wait. Truly, "the night is far spent, the day is at hand." Our opportunity to stargaze, as it were, will soon be over. How we thrill as we watch the land of Palestine "blossom as the rose" under the hand of its rightful owner, the Jew! Our hearts literally "skip a beat" as we see the Russian Bear avariciously eyeing "the land" to

take a spoil at his earliest opportunity! And Libya as it appears about to join the Russian bloc against Palestine! We note with bated breath—that is, if we love the Lord and His appearing—the shaping up of Daniel's 10-toed kingdom of the end days! the swift rise also of the Revelation's "Kings of the East"! and the organization under one head of apostate Christendom, soon to be judged as "Mystery, Babylon the Great."

All of this, and much more, of course, furnishes rich subject material for the student of prophecy. However, to the writer—though we didn't used to think so, and possibly you may not agree—there is one star of prophetic truth which, for the church age at least, outshines them all. It is the "Sirius" of Bible prophecy. It is the brightest star in the prophetic firmament. We refer to the Great Commission of the Lord Jesus Christ, set forth in that verse which we use as a proof text for baptism in the Brethren Church: "Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost."

There are many reasons why this prophecy and its fulfillment might be called the brightest star in the prophetic firmament, but we have chosen just three for this article:

- (1) Because so many other prophecies await its fulfillment.
- (2) Because it reminds the church of its primary task.
- (3) Because its fulfillment will turn our faith into sight.

What an imposing array of prophetic events is ushered in beginning with chapter 4 of the Revelation! Certainly there is nothing to equal it in all the record of Scripture! But, beloved, what is it

that touches off the march of these tremendous events before our eyes? Is it the gathering of the last Jew back into the land of Palestine? Is it the appearance of the man of sin—"that Wicked" of II Thessalonians 2:8? Or perhaps all of this awaits the swift descent of Ezekiel's northern army upon the mountains of Israel? or the loosing of one of the seven seals? or the pouring forth of one of the seven vials? or the blast of one of the seven trumpets?

Of course not! And so would most of the readers agree. Spirit-anointed teachers and pastors and evangelists have taught us that all of these events await the trumpet call of Revelation 4:1. Following *this*, the church, of which the Apostle John is a type, hears the longed-for words: "Come up hither, and I will show thee things which must be hereafter." Following *this* we find ourselves in that spiritual body which is like unto that of our Lord Jesus Christ, free from sickness and sin, free from the temptations with which we are now beset. Thank God! And we stand at last before that "grace-encircled throne," and gladly cast whatever crowns He may bestow at His pierced feet. Hallelujah.

That trumpet is one and the same as the one that is spoken of in I Thessalonians 4:16 and I Corinthians 15:52. And the signal for its sounding is the end of the last church age, that of the Laodicean believers in Revelation 3:14-22. "After *this*," we read in Revelation 4:1, did the trumpet sound. *After the last soul has been added to the body of Christ.* After the Great Commission has been fulfilled as He would have it. This is the "hinge" which will swing wide the door of so many future prophetic events. This is the pivotal event upon which these things shall begin to move to a climax in Revelation 19 and 20.

Come Ye Apart for Study

By REV. ARTHUR CASHMAN
Dallas Center, Iowa

(ELEVENTH IN SERIES)

ACTS 17:11

In Matthew 12:35 the Lord Jesus speaks of "good treasure of the heart" as compared to evil things of the heart. There is a parallel in the making of a garden which makes plain the condition of the human heart. The good things in a garden are put there by the gardener. The weeds come up voluntarily. They must be kept down and the good plants cultivated and then they will grow. Man is deprived by nature and evil things come naturally from the heart. The Word of God is the treasure which must be put into the heart. The Holy Spirit uses the Word to bring conviction to the sinner and to point to the way of salvation provided through the finished work of Jesus Christ on Calvary. But this is not the end of the good treasure. Once saved we are admonished to "study" and put more good treasure in the heart. Unless we do, the evil things will grow as weeds in the garden and the good treasure will not be there.

There are four good Biblical reasons why we should "come apart for study":

1. God commands it. "Let the word of Christ dwell in you richly in all wisdom" (Col. 3:16). This is not meant to include only what Christ said, but includes all Scripture. Christ is the central theme of all Scripture. This Word is to "dwell" in us. It must not be a stranger or a visitor, or as an acquaintance with whom we are not intimate, or as a friend away and seldom seen; but rather as a resident member of our family with whom we are in constant and loving communication. This also means that other tenants are not to remain unless with full agreement with the chief dweller. Thoughts and words of men, plans of earthly ambition, and pleasures of sin must go. All thoughts are to be ruled by the Word, all care hallowed by it, and all enjoyments made safe and good by it.

2. We should "come apart for study" because God commends it. Luke writes in the words of our text that the people of Berea were more noble than those in Thessalonica, in that they "received the word with

all readiness of mind and searched the scriptures daily." Readiness of mind signifies that they had teachable dispositions. Their attention was prompt, cordial and submissive. They felt their helplessness and were willing to be led. Then they "searched" the Scriptures. The Bible is a book which requires working into in order to get out of it that which is most precious and profound. Some Christians do not know the worth of the Bible because they are not willing to work hard enough to find out. When they read it, it is in such a lifeless, prayerless sort of way that they receive very little benefit from it. If all the most precious truths lay on the surface of the Bible and could be as easily picked up as one does the common pebbles which lie about the streets, there are many who would possess more than they do now. But then the great and precious gems of divine truth would not be so precious if they could be had with so little effort. So we see God's wisdom in putting many of His richest and brightest gems of truth down into the depths of His Word, so that if we would get hold of them, we must work our way down into the recesses of the vast reservoirs of inspired thought and revelation.

Two insects illustrate the way two classes of Christians study the Bible. Both the butterfly and the bee feed on the sweet nectar of flowers. The butterfly is a beautiful insect, and one is impressed with its graceful activity and the large amount of space it covers. It darts down here and there, and sips wherever it can find a drop of ready nectar. But the drab looking bee works differently. If the flower cup is deep, he goes to the bottom. If a snapdragon is shut, he thrusts its lips asunder and sinks his way down into its luscious recesses. The butterfly has no patience for such dull and long-winded details. But what is the end? The one dies in October with the flowers; the other is warm all winter in its hive enjoying the sweet stores which he gathered through the bright suns of summer. Many read the Bible too fast and flit here and there, getting over a great deal of ground, but so

much is missed because it is not studied. To which class do you belong? If you would be like the bee, surround yourself with suitable helps, such as a good reference Bible, some good commentaries, and good devotional books. Then spend much time with them. Don't let Satan cause you to begrudge the price of good helps. We spend hundreds of dollars for secular reading in a lifetime and so little for spiritual literature. We spend thousands of dollars for better homes, appliances, and cars, and think we are too poor to put a fraction of a hundred dollars in spiritual helps. This ought not so to be.

Then the Bereans searched the Scriptures *daily*. Some Christians go along for days without even reading a chapter to say nothing of studying. If we Christians would give first place to the Word of God instead of the newspaper and the radio commentator, we would have more treasure in our hearts. One morning a Christian businessman sat at his fireside waiting for breakfast. He took up the morning paper to read. His little boy, an only child, playing on the floor near him came and climbed up on his father's knee, and laying his hand on the paper, looked into his father's face and said: "No, no, papa, Bible first, Bible first!" Soon afterwards the little fellow took sick and died. As the father stood by the coffin, he seemed to hear the gentle voice repeating those simple words. He made them a rule of his life, and his life as a Christian was transformed.

3. We should "come apart" for study because the Scriptures were written for our learning. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" (Rom. 15:4). This reminds us that "the world by wisdom knows not God." Neither nature, nor reason, nor observation, nor conscience could ever help us to this knowledge. All information about God must come from himself alone. So if our

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INTO THE HEIGHTS

PROPHECY

IT CAN HAPPEN HERE

By DR. C. W. MAYES

Some time ago a very startling speech was delivered by Nicholas Nyaradi, former Minister of Finance for Hungary, before the Lutheran men of America assembled in Milwaukee, Wis. It spoke of the conflict between the two great ideologies in our world today Dr. Nyaradi said:

"You in America are doomed to death, destruction, slavery, hunger, murder, starvation, and to concentration camps, exactly as are those unfortunate eight hundred million people who live behind the Iron Curtain under the iron rule of the Soviets . . .

"You are all doomed, because I have seen the men of the Kremlin working day and night for your total and quick destruction as a free nation and as Christian individuals.

U. S. NOT GUILTLESS

Perhaps the saddest surprise of my life was to see the extent the government of the United States helped the growth of this Frankenstein monster of the Soviet Union, and to what extent the United States by its economic and military concessions and lend-lease helped Rus-

sia to build up a Soviet Empire that threatens the world, your future and the future of your children.

"I saw the barbarian hordes of the Red Army move into Hungary, robbing, raping, killing, burning everything in its way. Whenever a Russian army truck stopped before a peaceful Hungarian home, to loot them of their belongings and to take them to a concentration camp, you could be sure the Soviet army truck was either a Ford or Chevrolet or a Dodge, given Russia by the United States Government.

"And whenever the Russian soldiers were chasing down the streets after Hungarian girls and women you could be sure they were riding in an American-made command car or an American-made Jeep, the generous gift of the United States Government in the form of lend-lease."

All this makes it perfectly clear that the United States does not stand guiltless in this day when international gangsters are trying to ruin the liberties of all who desire to worship God according to the dictates of their own conscience. In the providence of God we can see that

all this tragedy is but a part of a worldwide leveling process by which all nations are to be placed in similar position.

BIBLE AND WORLD GOVERNMENT

The teaching of the Word of God concerning a world government reveals that *all* nations must get ready for that rule. It appears that both the wisdom and strategy of Satan have united to deceive our beloved country into selling our liberties. The price is the price of supposed security. Government promises concerning security from the cradle to the grave make a powerful appeal to millions in our country. These millions never stop to realize that this supposed security is but a part in a worldwide movement to put all nations on the same plane of international control.

When you think of internationalism today as the philosophy which has all but taken over America, be reminded that this is but one step in getting the entire world ready for the rule of the Antichrist, spoken of by Daniel and discussed in the Book of Revelation.

DEMONS

(Continued From Page 680)

horsemen as the sixth trumpet is sounded. These demons shall deceive and torment the unsaved Jew and gentile during this terrible time. Their destiny, however, is sealed, and at the close of the Tribulation Period Jesus Christ shall come back to execute judgment upon Satan, his demons, and all who have a part in his godless system.

We that know Jesus Christ may be thankful that we are on the winning side against Satan and his demons. Oh, that we would sacrifice all to rescue men who are held in Satan's power, who walk "according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. 2:2).

hearts pant for knowledge about Him, we must study the Scriptures. All spiritual hope comes to us and is strengthened and kept alive by the patience and comfort of the Scriptures.

4. We must "come apart" for study in order to be kept from error. "Jesus answered [the Sadducees] and said unto them, Ye do err, not knowing the scriptures" (Matt. 22:29). Error is always deviation from the truth of Scripture. We are living in the last days and these days are characterized by false religions. Four of the fastest growing cults in our days claim that the Bible is not the complete and final revelation of God to man. They all claim to have inspired writings from their

leaders without which it is impossible to understand Scriptures. But their claims are false. It is very rare for one who has been grounded in the study of the Scriptures to be ensnared by these cults. Especially is this true in Brethren churches where we explain and practice the ordinances, for they symbolize and teach every fundamental doctrine of the Scriptures.

The Bible has all the properties of the most active and powerful agents in the universe. It is a spirit and can breathe; it is a fire and can consume; it is a hammer and can crush; it is a sword and can cleave; it has a vitality which can be claimed by nothing else. Only neglect and unbelief can limit its power.

COME YE APART FOR STUDY

(Continued From Page 682)

PRAY!

DAILY

DURING NOVEMBER

Covenant with the Lord to pray daily for the following organizations associated with the missionary program of the National Fellowship of Brethren Churches.

HOME MISSIONS—

Nov. 4—Pray that our nation shall experience a baptism of Christian love, tolerance and understanding to help solve the racial problems and ease racial tensions. I Timothy 2:1-2.

Nov. 5—Praise the Lord for the vision of the new Grace Brethren Church, Palmyra, Pa., that was organized July 1 and is now talking and praying about becoming self-supporting! Join them in praying for such a goal!

Nov. 6—Pray for the sale of five acres of property in Phoenix, Ariz. so that funds will be available to expand the building facilities for Sunday school growth.

Nov. 7—Pray for the Berrien Springs, Mich. church and its need for a building.

Nov. 8—Pray for the need of a 35 percent increase in the Thanksgiving home-mission offering this year to meet the 1957 budget.

Nov. 9—Pray for Brother and Sister Button and Sister Frazer that they may have the guidance and wisdom of God as they witness to Jews in Los Angeles.

Nov. 10—Pray for the following Jewish individuals: The P— and the B—family, and the woman who ask for a Bible that they will read the Bible which alone can convict them of their need of Jesus Christ. Also that Mr. and Mrs. D— will consent to attend their meetings.

EVANGELISTIC CRUSADE—

Nov. 11—Praise the Lord for the open doors for evangelism and revival in our denomination and for supplying the financial need of the Crusade.

FOREIGN MISSIONS—

Nov. 12—Praise the Lord for His protection of Miss Bickel in her encounter with a spitting cobra.

Nov. 13—Continue to pray about the matter of missionary residence needs on different fields.

Nov. 14—Pray for the John Zielasko family as they are now opening a new station at Capanema in the Brazil field.

Nov. 15—BRETHREN DAY OF PRAYER. Pray for all requests.

Nov. 16—Pray for the believers in Don Bosco, Argentina, as they build their own church.

Nov. 17—Pray for the Don Miller family as they complete their refresher course in Tours, France, and as they move on to Africa about December 1 to resume their work there. They will be at the Bekoro station, now without a resident missionary pastor.

Nov. 18—Pray for the Cones as they face some definite problems in relation to their teaching in the French schools in Africa.

Nov. 19—Pray that our continuing crisis as far as funds are concerned may be satisfactorily met, either through more funds, better monetary exchange, or that we may have special wisdom in the expenditure of our limited funds.

GRACE SEMINARY—

Nov. 20—Praise the Lord for His blessing upon the opening and progress of fall semester, and for

the blessings of the Herbert Hoover meeting.

Nov. 21—Pray for wisdom for Grace faculty and administration as they seek to handle all the problems that continually arise in a growing school. Pray for guidance in the preparation of plans looking toward launching the appeal for a new building upon the campus.

SUNDAY SCHOOL—

Nov. 22—Pray that a real revival will break out in Brethren churches through our Sunday-school program.

Nov. 23—Pray for the Sunday school and Youth staff in the office as they attempt to do a real work for the Lord; and for the financial needs of the National Sunday School Board in an ever increasing program of Sunday-school emphasis.

WMC—

Nov. 24—Pray that all officers will be willing to read the Bible through this year, and that they will all attend the weekly prayer meetings thus setting a good example for others.

SMM—

Nov. 25—Pray for girls to meet their national project goal of \$1,700 for modern bath and central heating for Fogles in France. Also pray for Gail Jones as she is on furlough and attending school in a Philadelphia hospital so that she might be even more effectively used of the Lord when she returns to Africa.

BYC—

Nov. 26—Pray for the newly organized BYF program at Wheaton, Ill. Pray that all Brethren youth will become enthused about their home-mission project of raising \$1,000 to send summer helpers to Kentucky and New Mexico.

BBC—

Nov. 27—Pray for more Brethren men to become willing to serve the Lord sacrificially, for the sake of leading our boys into the service of God.

MISSIONARY HERALD—

Nov. 28—Pray for the many unregenerate who read the Missionary Herald, that their eyes might be opened to the truth of the Word.

The BRETHREN HERALD MISSIONARY



WMC NUMBER

NOVEMBER 10, 1956

THE WMC RECORD IN HOME MISSIONS IS VARIED AND CHALLENGING





"Open thou mine eyes"

Psa. 119:18



National Women's Missionary Council ~ 1956-1957

GOD'S SERVANTS OF THE HOUR

By REV. LESTER E. PIFER

God's use of women in accomplishing His purposes in the program of redemption forms a very interesting chapter in the history of God's dealing with the human race. It is interesting to see how God always has the proper instrument at the right moment to fulfill His will. It may be an inanimate object, an upheaval in the political realm, a prophet with the message of the hour, or it could be the service of a faithful child of God. It behooves each one of us to be yielded to the Spirit's direction that we may be ready for such service when the call comes.

One wonders what might have happened to the little child Moses had not a woman of faith (his mother) placed him in a basket in the face of severe punishment and placed that ark in the bulrushes by the riverside. Then, too, there is the faithful and yet quiet observance and care of the tender eyes of Miriam, Moses' sister. The providential working of God is seen in the discovery of the child by Pharaoh's daughter, the offer to get a Jewish nurse to keep the child, and the permission of the Pharaoh to allow this Hebrew child to live and be educated under his daughter's care. Not one of the services of those involved can be minimized in this classic illustration of God's marvelous preservation. Moses, the man of God and great leader of the exodus was to have his share and ministry in God's plan of redemption.

In the days of the judges, Israel had her enemies. Satan had his instruments of destruction poised many times to utterly destroy God's chosen people from the face of the earth but was stayed by the preserving and all-powerful hand of God. The battles with the Moabites and other heathen nations brought much distress to God's people. However, God always has His deliverer to meet the occasion.

Chapter 4 of Judges records the history of the intent of Jabin, King of Canaan, to destroy the nation of Israel. The revelation of a plan came to Deborah, a faithful prophetess of God. She called to Barak and instructed him to meet Sisera on the battlefield. Sisera, the enemy leader, came with his chariots of iron and multitude of men but faced the discomfiting power of God and His people. God's Word bears the record of the destruction of this army and the death of this captain of the host by the hand of Jael, Heber's wife. Thus

victory came through the power of God working through men and women whose hearts were tuned to the Lord in faithful service.

The Book of Esther is the record of one of the most amazing crises in the history of Israel. Seemingly the very fate of the chosen race hung in the balances clasped in the hands of wicked Haman who exercised power and control over the king, Ahasuerus. His plan was almost perfect for the destruction of his avowed enemy Mordecai and the hated Israelites. God has a way of bringing the near perfect plans of Satan to nought, and out of it the glory of His own person and the accomplishment of His divine purpose. He took the beauty of a young maiden (Queen Esther), the faithfulness of a devoted man of God (Mordecai), a sleepless night of the king, and the folly of a wicked servant, and saved His people from ruin and destruction. Each one who figured in this miracle has had his own part in preparing the way of redemption, to be culminated in Christ's death on the cross.

The Old Testament record bears many an illustration of God's use of the fairer sex. These incidents were not always near tragedies, but some were times of great blessing and hospitality as was the provision for Elisha, the prophet of God, in the home of the Shunammite woman.

The New Testament bears the longed-for and precious news of the arrival of the Son of God, born of Mary. This is a beautiful story of a maiden, pure, undefiled, yielded, chosen and used of God for this all-important task of robing our Lord in human flesh.

The few paragraphs in Mark and Luke in which we have the lesson from the lips of our Lord on the widow's mite, set forth the facts regarding our proper attitude in giving. How wonderful it would be if all of God's children should respond as this lady did.

Brethren home missions is deeply grateful for the constant help of the women of the Brethren Church. The work of the ladies in our Women's Missionary Council has been of inestimable value.

For example, it is impossible to know the effects which have brought glory to God as a result of the prayer ministry of this organization. God alone knows the number of souls, the provision of needed material, the victories over sin in the lives of saints which have

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

VOLUME 18, NUMBER 45

Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, \$2.00 a year; 100-percent churches, \$1.50; foreign, \$3.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; Ord Gehman, treasurer; Bryson Feters, member-at-large to Executive Committee; Walter Lepp, S. W. Link, Mark Malles, Robert E. A. Miller, True Hunt, Thomas Hammers; Arnold R. Kriegbaum, ex officio

come as a direct answer to faithful prayer. Over and over again I have been thrilled at the faithfulness of the women in our churches to the prayer meetings. I cannot describe the joy that comes to my heart when some dear saint of God speaks to me at the door of a church and says: "I am remembering you in prayer."

In these days of apostasy of doctrine and life it is extremely important that due emphasis be placed upon godly living. Faithfulness in prayer, in the study of God's Word, in the pure and undefiled life, and freedom from worldly habits and practices have set many an unsaved husband apart to the Gospel and been the means of bringing him to Christ. Such devotedness to Christ, manifested day after day in the community, will advertise the power of the Gospel and the ministry of our church far more than we realize.

The faithfulness of our ladies in their service has been a tremendous boon to growing home-mission points. Facts regarding the personnel of our churches and Sunday school would reveal that ladies make up the bulk of workers. Their personal calling, constant attendance, and prayer life does much to bring prospects to a knowledge of Christ and finally into the church membership. We have pictures in our files telling the wonderful story of the WMC as they have entered into the new building projects in manual labor, in cleaning, lawn preparation, painting, etc. All of these services have an important part in the development of the church.

The gracious way in which the generosity of the WMC has been manifested is amazing. Year after year the WMC has had a major part in the provision of home-mission dollars so vital to our growing home-mission program. In recent years the construction of the large Navajo school building has been a tremendous help in our educational program at that station. In the Kentucky mountain area several large projects have been cared for and now at Dryhill a new parsonage is nearing completion. The purchasing of lots and the provision of materials and equipment have greatly assisted our work. The WMC thank offerings for the Brethren Messianic Witness in Los Angeles have increased the scope and provision for that important ministry. Year after year missionary goals are set. Effectively and efficiently each local council gets behind the home-mission projects and the goals are met and exceeded. We cannot adequately express the feeling of our hearts, the gratitude of the Home Mission Council, and the appreciation of the missionaries for this help. May the Lord richly bless and reward you for it.

Let us not forget that as Paul admonished the Corinthians, "I have planted, Apollos watered, but God gave the increase," we all have an important part in God's program of salvation for lost men. God has His Miriams, His Deborahs, His Esthers and each one has her place to carry out His will. God help us to be yielded servants of His, ready to obey His command, and a storehouse of spiritual energy and blessing to others.

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Patroness of SMM—Mrs. H. Leslie Moore, 112 Beachley St., Meyersdale, Pa.

Welcome

to our new WMC districts

At conference time we learned that plans were under way which would add two new districts to our church organization. Any new district organization within the Brethren Church also means a new district for WMC. These two new districts have come about through the division of two of our very large eastern districts.

Our first new district has been named the Allegheny District and is composed of a group of churches formerly affiliated with the East District. This organization was consummated in time for the new officers to be listed in The Brethren Annual under the section entitled "District Conference Organizations." They have as their leader, Mrs. Leslie Moore who is also National SMM Patroness. We welcome this district, as a district, for they as individual churches and councils are already a part of us. We trust that the new organization will mean greater facility to work for the Lord resulting in additional growth in new councils in the months to come.

Our other new district has been formed from the division of the former Atlantic district. Since each group has taken a new name and we don't know which is the "new" district we must welcome them both. At any rate, what was formerly the Atlantic district has now become the Mid-Atlantic District and the Northern-Atlantic District. We are happy to recognize these new districts and to see in the very first report that they are busily at work to organize new councils. Since the officers of all our other districts are listed in The Brethren Annual, which was published as the Brethren Missionary Herald number of September 29, 1956, we present herewith the report of the secretary of the Northern-Atlantic district.

For the Mid-Atlantic District WMC which comprises 10 councils, the new officers are:

President, Mrs. James Dixon, 3712 Carpenter St., S. E., Washington, D. C.; vice president, Mrs. Earl Peer, Martinsburg, W. Va.; secretary, Mrs. Paul B. Miller, Waynesboro, Pa.; assistant secretary, Mrs. Bonnie Kuhn, Funkstown, Md.; treasurer, Mrs. Marjorie Creighton, Winchester, Va.; assistant treasurer, Mrs. Jennings Ashton, Martinsburg, W. Va.; prayer chairman, Mrs. Roy F. Myers, Washington, D. C.

For the Northern-Atlantic District WMC with five councils, the elected officers are:

President, Mrs. Robert W. Markley, Palmyra, Pa.; vice president (project), Mrs. Robert D. Crees, Philadelphia, Pa. (Philadelphia 3rd); vice president (program), Mrs. Herman W. Koontz, York, Pa.; treasurer, Miss Pauline V. Seitz, Philadelphia, Pa. (Philadelphia 1st); secretary, Miss Rena G. Bauer, Philadelphia, Pa. (Philadelphia 1st); prayer chairman, Mrs. Conard Sandy, Harrisburg, Pa.

We might add that the Northern-Atlantic District is hoping and praying to see an organized and working WMC soon in Palmyra and in the new Hatboro Church in Pennsylvania:

A Savor---Life or Death

By ISOBEL FRASER

"Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one we are the savour of death unto death; and to the other the savour of life unto life" (II Cor. 2:14-16).



Miss Fraser

Door-to-door calling opens one's eyes to the truth of this portion of Scripture. Each contact brings varying responses: receptive—indifferent—antagonistic. Allow me to give you some concrete examples.

One morning as I called through an apartment area, I came to an apartment where I had been rebuffed for my attempts to bring the Gospel. What would be the attitude this time? Instead of the old lady of my earlier call, a young man answered my ring, accepted the *Mediator* but gave no opportunity to make a comment. In the background I had seen the old lady, her husband and a young woman. At least, I thought, I can be thankful that they have the literature. Perhaps they will read it and have their eyes enlightened. Completing that apartment house, I went to the next one—the entrances of the apartments of both houses face each other. The husband came out and in no uncertain terms told me what he thought. This was a Jewish neighborhood, I was wasting my time and causing extra work in that they had to take the material to the incinerator. Not only that, he went to the manager of the apartment where I was then calling. The manager was in the back yard. He told him that the missionary was calling in his apartments. The manager came to see what was going on. He was very pleasant but said all the people in his apartments worked. No one had answered at the apartments I had contacted, so perhaps it was true. Not wishing to cause a scene, I told him that I had called here before and that the people had accepted the literature, and therefore I was going to leave it at their doors. He made no objection and so that is what I did.

A short time and a number of apartment houses later, I received quite a surprise as I told a Jewess that the material I had for her was regarding Messiah and our relationship to God and that these things were becoming more important with the Jews back in their homeland. "Messiah has come!" she replied. In amazement I asked: "Do you believe that Jesus is the Messiah?" Yes; she did but not that He is God. I mentioned to her about His two comings. This she had not heard. She asked if I could finish delivering my papers and come back in half an hour. She wanted to talk but had a few things that she must do.

Half an hour later I returned and we talked for almost two hours. I listened first as she told me her story. Ever since she had been a young girl, she had been seeking "something." She had even gone into Christian Science when she was very ill and she said had received help at that time, but later found it cold and unable

to satisfy her need. This was my opportunity to point her to Him who could satisfy and meet the longings of her heart. I had the joy of showing her many passages from both the Old and New Testaments and she was quite receptive. Her need, as with all of us, is to recognize her personal sin and to see that Jesus Christ is Saviour and God. As this was presented to her, she replied that that would be quite a step to take and would require much consideration. She has Bibles and I encouraged her to read the Word. The door is open for further contacts in this home. From what she said her husband too is accessible. She also said that they might some time stop at the Button home as they took their evening walk.

Upon another occasion an elderly Jewess refused the *Mediator* remarking that she believed in the Messiah but not in yours. As I sought to draw her into a conversation, she said: "Let me ask you a question. Why don't we Jews come to you gentiles as you do to us?" To this I answered: "Because you are not concerned for our souls and our relationship to God as we are for yours. If you believe you have the truth, you should come to us. If Jesus is not the Messiah, we gentiles should not believe in Him either." This stopped her for a minute, but she used the old line about each one coming to God in his own way. The Scriptural answer to this was given. Although no literature was received, we had a good talk which was only terminated when the mailman arrived. (Telephones and mailmen—your Jewish missionaries' pet peeves!)

An elderly Jewish man was standing in the entrance of an apartment house as I approached. He had been watching as I called at various homes coming up the street. He refused the *Mediator* saying that he was a religious Jew, but we were soon engaged in a conversation regarding sin and the need of a blood atonement. I used some Hebrew words in our discussion and quoted the only Yiddish sentence that I know. Upon that he cried out: "You're a Jew; you're a Jew." I told him that if I were a Jew who believed in Jesus as Messiah, I would not be ashamed to admit it. I was a gentile who had accepted the Jewish faith; I believed in the God of Abraham, Isaac and Jacob and in the Jewish Messiah. After reading to him Leviticus 16:15-28 and Isaiah 53, he pulled out his watch and looked at the time. A subtle hint that my time was up. He remarked: "You are wasting your time on me."

Just recently I had an experience that brought real joy to my heart. A dear Jewess, whom I consider a dear friend and with whom I have had many talks about Jesus and the New Testament, called me on the phone one night about 10:30. In a bookstore she had noticed an advertisement about Sholem Asch's new book *Messiah* is the prophet. She was certain that the prophet was Isaiah and upon returning home went to investigate. When she did, she found the marker at Isaiah 52-53 that I had placed there for her some time ago. She read it and called to tell me about it. In fact, as we talked, she read that entire section of the Word to me and I had opportunity to make some comments on it. She said that she was going to bed but wanted to read a little in the Bible before retiring. Could I suggest a portion? Could

(Continued on Page 690)

Christian Home and Marriage Forum

By Althea S. Miller

NO NAGGERS PLEASE

"Well, I know how to get things done at my house. I just nag Dale until he can't stand it any more; then he gets at the job."

"Does he ever get sore at you and act as though he is doing you a big favor when he finally does the job?"

"Does he? Listen, I live with a bear for days after. But I've learned to put up with his cranky moods in order to have him help a little around the house."

"Fred's cranky, too, whenever he condescends to help at what I call 'men's jobs' around the house. I don't like his moods and don't intend to ever get used to them. They make me fighting mad. After all, it's his house, too, isn't it? I well remember before we were married how my slightest wish was his command. What a show he did put on. Well, I'm convinced of one thing although it's too late to do anything about it now, the bigger the line a fellow throws at you in courtship, the less he does for you after you're hooked. As far as I'm concerned, men are just one big blow and disappointment."

The two embittered women were still "roasting" their embattled husbands when I got off the bus. As I walked along the street toward my destination I pondered their conversation. They were unknown to me, but their attitude was as familiar as the sunlight. They'd obviously come to the place in their marriages where they endured rather than enjoyed its relationships. Given time and further provocations, one could almost conclude with frightening certainty that their marriages were headed for the proverbial "rocks." Divorce wouldn't be the answer to their problems, but in their bitter disillusionment they'd never believe otherwise.

I had no way of telling if those women were Christians or had made any effort at all to nurture the spiritual angle of their marriages. If they were Christians, something was dreadfully wrong with both them and their husbands. I could not pre-emptorily conclude they were *not* Christians because I have seen, and heard of, and known of Christian couples whose marriages have turned to a hollow mockery on the unholy grounds of nagging and crankiness.

"Why do you nag?" is a question I'd have dearly loved to asked those unhappy wives. They would likely have replied: "Because that's the only way I can get what I want." Which still doesn't get at the heart of the matter. What *really* makes you nag?

Let's face it. Doesn't *discontent* with your lot in life play a large part in that nagging? Somehow or other, you expected more of that husband than he was able to produce, and he retired behind a wall of sullen crankiness to protect himself from your importunity. Or perhaps the roles are reversed. Your husband is the nagger and you are sullen, irritable as a result. There ARE men naggers. I have known them. Discontent in the breast of either husband or wife can breed endless trouble in any marriage.

It seems to me that the matter of a proper pride should enter into answering the problem of nagging. Ask once to have that job done. If there is no response to your request within a reasonable period of time, re-word the request, pointing out the need with an extra portion of love's endearments. It could be he or

she forgot you had asked some time ago. If there is still no response, let the item which needed repair fall apart if there is nothing at all you can do to hold it together. One day of reckoning should suffice to put some fire under the feet of your spouse when the next need presents itself.

Such action is a painstaking procedure. It requires long-suffering patience. Does not the Word of God command: "But thou, man of God, . . . follow after righteousness, godliness, faith, love, *patience*, meekness" (I Tim. 6:11). One has to "follow after," work for patience. But *once* yours, what a thrilling possession! It makes you a person of stature. What nagging will not accomplish, patience will. And you will not have lowered yourself to the unlovely level of nerve-jangling nagging, or love-destroying crankiness. We all do well to follow the example of the Apostle Paul who could honestly say: "I have learned, in whatsoever state I am, therewith to be *content*" (Phil. 4:11).

Does the wrong desire to *dominate* your loved one make you a nagger? There can and should be headship in the home, but in order to be Christ-honoring, such headship must be absolutely devoid of the desire to dominate. You must remember that your wife (and your husband), is an individual whose personality must be respected. Paul told the Roman believers "in honour *preferring* one another" (Rom. 2:10). There is no room here for domination of another's very soul.

Marriage is a sacred relationship which requires infinite patience and eternal vigilance on the part of both individuals to keep it on the high plane where God intended it should be. The adversary of our souls will do his best to degrade and destroy the Christian marriage because in so doing he mars again the picture of Christ, our Bridegroom, and the church, His bride. Don't be a party to his nefarious work by being a nagger!

THE NATIONAL PRAYER CHAIRMAN'S VISIT WITH PRAYER WARRIORS!

We have just had the privilege of participating in a Billy Graham rally, in Akron, Ohio. It was also our privilege to attend the pre-rally counselor training classes. The outstanding truth emphasized in these classes was the absolute necessity for Christians to hide God's Word in their hearts, and to have daily secret fellowship with God by way of prayer and Bible meditation. We were impressed anew that Bible reading and prayer go hand in hand in the life of a Christian, and when these are neglected, the result is a spiritual defeat!

Our Lord in John 15:7 said: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Notice the condition to answered prayer in the very center of this verse! How can God's Word *abide in us*, if we are not daily reading it, thinking about it, and memorizing at least some of it? Again our Lord said, in John 16:24: "Hitherto ye have asked nothing in my name: ask, and ye shall receive, that your joy may be full." Could it be that the reason all Prayer Warriors are not joyful Christians is because these two conditions (daily prayer and Bible meditation) are *not* a part of our lives?

(Local WMC prayer chairman, consult the program committee for suggestions included in programs for the prayer circle.)



MISSIONARY BIRTHDAYS FOR JANUARY

Africa—

Mrs. Albert W. Balzer January 1
B. P. 10, Bossangoa via Bangui, French Equatorial Africa.
Ramona Marie Samarin January 8, 1953
Bellevue via Bossangoa via Bangui, French Equatorial Africa.

Argentina—

Lynn Arthur Hoyt January 3, 1948
Calle 31, No. 33, Don Bosco, F.C.G.R., Argentina, South America.
Charles Loren Churchill January 7, 1951
Remedios de Escalada 74, Rio Tercero, F.C.B.M., Prov. Cordoba, Argentina, S. A.

Brazil—

Arthur Allen Burk January 10, 1954
Caixa Postal 861, Belem, Para, Brazil.
Jeanette Elizabeth Miller January 22, 1951
Macapa, Terr. Federal do Ampa, Brazil.

Mexico—

Leandra Marie Edmiston January 15, 1947
Box 384, Laredo, Tex., U.S.A.

In the United States—

Dr. Harold A. Mason January 1
724 Anderson Ave., Fort Wayne, Ind.
Mrs. Carson E. Rottler January 10
1701 Sherman Ave., Hagerstown, Md.
Mrs. Martin Garber January 22
c/o J. W. Rae, 269 Rowland Ave., Modesto, Calif.
Mrs. J. Paul Dowdy January 27
Box 104, Winona Lake, Ind.
Mrs. Matilda W. Kennedy January 28
c/o Box 538, Winona Lake, Ind.

NATIONAL WMC PROJECT OFFERINGS

1956-1957

General and Publication Offering \$2,199.66
Home Missions Offering Due December 10
Christian Education Offering Due March 10
Foreign Missions Offering Due June 10
Thank Offering (Penny-a-day) Due June 10
Birthday Offering Due July 10
Missionary Residence Upkeep Due July 10



November brings to a close our period devoted to our home-mission project. During this period our offering is to go to the completion and interior finishing of our new WMC residence at Dryhill, Ky. Many of our number who have had the opportunity to visit our missions in Kentucky and have seen the terribly primitive conditions under which "Miss Evelyn" lived and served the Lord for so many years, rejoice greatly in the fact that we have had the privilege of providing her with the simple necessities that we never have to be without. We women always finish any task which we begin, so let us rally round, give generously to this project, and reach our goal this month in making this new residence a wholly WMC project.

NATIONAL VICE PRESIDENT PROJECT CHAIRMAN REPORT

There is great profit and joy in serving the Lord. Do we have a happy heart as we serve Him. Let's stop and take stock of ourselves. Have we done our best for Jesus? Has it been as unto Him?

We marvel at what the Lord has done this past year as we retrospect a little on the past accomplishments. Local and district mission churches have benefited with such gifts as hymn books, communion sets, baptismal robes, silverware, chairs, parsonage sinks, cash or church properties, etc. Seminary students were encouraged with gifts of food, a washing machine, baby layettes, etc. The Tresise's in Hawaii were given some assistance on their car expense. The Missionary Residence equipment has been improved. The Siccardi girl was encouraged with financial help with her polio operation expense. The Lynn Schrock's cooking was made easier by the gift of a new cook stove, and the supply of posters for France helped to make Christ better known there. The school work in Brazil will be improved with the remodeling and equipment in Icoraci. The Navajo work has received both cash and material gifts. Many of our missionaries have received special personal gifts of money, as well as many fine gifts from the missionary chests.

Now just a few suggestions. Before sending gifts to missionaries either contact the missionary or the foreign board. A 10-cent airmail letter (obtainable at your post office) will reach the missionary in a few days. Never pack soap or any scented items in the same box with food. If you are sending used clothing to mission points, be sure it is clean and mended. Some articles might be transformed into other articles. Do not send high heeled shoes or shabby shoes, but sturdy walking shoes with flat heels. In your missionary chests include such things as attractive linens and household items. Perhaps some WMC ladies who are working outside the home, and do not have time to make articles, could give money to apply on such things as household equipment.

Let's not be satisfied with past achievements but press on to higher goals and accomplishments as we pray and ask God to indeed "open our eyes" to the needs.

Now for a little summary of this year's work. Each piece of correspondence has been cared for as it was received. Project sheets were sent to each district project chairman to be given in turn to her local councils. A project award was made up for the district having the best display at conference. The expenses for postage and telephone calls amounted to \$7.10.

In the service of our Lord,
Mrs. Miles Taber

A SAVOR—LIFE OR DEATH?

(Continued From Page 688)

I? I recommended Isaiah 9. We haven't had an opportunity to talk since then, but when I saw her last week she volunteered the information that she was still reading in Isaiah.





"VESSELS of HONOR"

II TIM. 2:20-22

SISTERHOOD THEME 1956-1957

CITY SURPRISES

By MRS. WILLIAM SAMARIN

Sara scrubbed her legs with the rough seed pod till they stung. Then tossing the "seedpod washrag" over her shoulder she plunged into the warm river water. "I'll wash very clean today," she thought, "for tomorrow I'm going to Bossangoa." Her father went often to the big town that was six walking hours away from their little village, but Sara had never gone before.

After her bath Sara went to the house of Moko, her friend. Settling themselves in the shade of the house, Moko began to comb Sara's hair. Then she parted the hair in dozens of little squares. Each square of hair was bound with thread until Sara's head was covered with many long "pigtales," which were drawn back and secured at the top and back of her head. This process took hours, but the girls had so much to discuss that time passed happily.

"Why do you think your father is taking you to Bossangoa?" Moko whispered. Sara giggled, and then confessed more seriously: "I'm not quite sure, but I think he is going to see the family of the Christian boy that I will marry. Father says that the last goat they sent is crippled and he wants a better one."

On through the whole afternoon Moko worked. "I'll buy thread at the market," Sara promised, "and do your hair when I return." "You can do it for my wedding day," Moko replied bitterly. With a sigh Sara indicated her understanding. In one more moon this friend since childhood would become the fifth wife of an old village chief. Married to this old man with five other women to boss and scold her was no life to look forward to!

By noon the next day Sara and her father reached the outskirts of the big market town. But much to her disappointment her father took her immediately to the home of some relatives while he went on about his secret business. Her disappointment changed to joy when she discovered one of her cousins was a Christian. Sara quickly told her the story of the trouble over her marriage. The cousin listened with interest. Then the cousin told Sara about her life. She went every day to the mission school. With amazement Sara found that her cousin could read and write and even do arithmetic. "Tomorrow is Sunday, and you shall visit our church, and I will show you my school building," Sara's city cousin promised.

It was a happy Sara that sat in the market village church. Her pretty brown eyes saw the hundreds of people gathered around her, and she could only cover her mouth in amazement. They sang the same songs as she had learned in her little village chapel. When Pastor Kobo preached, his words cut deep into her "liver." He spoke of reading God's Book every day to

make us strong Christians. "I will!" Sara promised in her heart.

When the service was over, the two girls went to inspect the church school building. "Oh," thought Sara, "if I could only go to school here."

On the steps of the school they saw a young man. Sara's cousin said that the young man would soon be a teacher. "He's just a helper now, but I've heard it said that he is going soon to begin a school in one of our bush chapels." The young teacher greeted the two girls and then politely asked Sara her name. Sara gave her name and the name of her village. The young man's eyes widened. Then with an unexpected loss of dignity he turned and hurried away. Watching his flight, Sara wondered why her name had been such a surprise. Suddenly suspicious, Sara asked her cousin, "What was his name?" "Why, he's David, son of Laugba." Sara sank to the bottom step with a gasp. "Why, Sara," cried the cousin, "you look like a goat that just smelled a lion!" "Not a lion," was Sara's weak reply, "I have seen the man I will marry."

SUGGESTED PROGRAM FOR DECEMBER

LET'S SING some Christmas carols!

PRAYER TIME is next. Read the prayer requests first; then the leader may ask four girls to read the following passages in order: Isaiah 7:10-14; 9:6-7; Micah 5:2; Luke 2:1-7. If the requests are read before the Scripture, God's Word will prepare your hearts for prayer.

DEVOTIONAL STUDY this time for the Seniors and Middlers is Mrs. Samarin's "City Surprises." For the Juniors the study is "Your Home."

SING the theme song for the year, "Channels Only," and repeat the year's verses (II Tim. 2:20-22).

MISSIONARY VISION will be heightened by the story of Betty Taber's life for the Seniors and Middlers. Another installment of "Pondo Sees the Light" is ready for the Juniors.

BUSINESS MEETING comes next. Note "Your Reminder" by your national president. And keep pushing those goals!

SMM BENEDICTION is found in Psalm 145:1-2.

SISTERHOOD OFFICIARY

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Vice President—Rachel Smithwick, R. R. 1, Harrah, Wash.

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By MRS. DON WEST

"Trust in the Lord!" That is just what Betty Joyce Taber did after she became a Christian at the age of 14. A little old lady living next door to Betty kept asking her to attend the Friend's Chapel with her. She had great persistence, and Betty began attending. She was saved at a young people's camp, and two weeks later she felt the call to be a missionary. The friends Betty had before she took the Lord as her Saviour deserted her because as soon as she became a Christian the Lord convicted her of all her worldly activities (shows, dancing, etc.). These "old" friends, not understanding spiritual things, dropped her. Some made unkind remarks about her paleness and primness since she wore no make-up. She thought she would have to go through the rest of high school without any friends because she and her old friends had nothing in common. She trusted in her new-found "Friend" and He added to her new friendships that will never be broken.

After high school Betty enrolled at Bryan University in Dayton, Tenn. While there she again trusted in the Lord. When it came time for her to return for her junior year at Bryan, Betty was without funds. That summer she had been unable to find work. Pressure was put on her to go to Dykes Business College. If she had gone there her expenses would have been paid. Some of her family would have been glad to get her away from what they called "fanatical nonsense." She returned to Bryan with only 10 cents in her wallet, a ticket, and a lunch. When she arrived at Dayton, she used the dime to call the University so that someone might come and take her and her luggage up to Bryan Hill. She didn't have a cent and was 500 miles from home. There was no doubt in her mind that she was where the Lord wanted her to be. She also knew He was with her. The Lord supplied her every need.

Betty met her husband, Charles, at Bryan. They had been classmates for two years before either of them took notice of the other. Their first date was on a hike to Laurel Falls, sponsored by the University. It poured rain most of the way back and an hour after arriving back at the dorm they attended a Thanksgiving Banquet which was semi-formal. Betty felt a little limp and washed out (literally), but Charles didn't seem to notice, for from that time on he didn't stop asking for dates.

The next spring, while they were on a Greyhound bus, traveling to Betty's home for spring vacation, Charles asked her to marry him. She gave him her answer two weeks later, after much prayer, to make sure this was the Lord's will, particularly as to whether Africa was the place of service for her. She had been considering India. They were married one and one-half years later after graduation.

Since trusting in the Lord was such a great thing in her life, Betty offers a challenge to each Sisterhood girl not to be afraid to do what God shows you is His will for you. Even if you can't see how it can be done, plunge in and begin. You will see Him open the doors. Remember, He goes before.

YOUR HOME

You have a responsibility being a member of your family. You were born into it. You must share the joys, fun, pleasure, disappointments, sorrows, and trials of it.

Now there is you father—he has his place to fill. He provides the food, clothing and a place to live. Mother keeps the household going by cooking, sewing, washing, ironing, and you know what else. And if you have any brothers or sisters, they have a place to fill. But what are you doing to help in the home? Can a girl your age be helpful? Here are a few things you can do to help make a home:

DUST—now who likes that job? And it is a job. But can't you bend easier than Mother? Aren't your hands smaller and can't they get into smaller dusty corners? Sure they can. Why not help Mother and do the dusting every week or more? Dust reminds me of sin. It soon covers up a beautiful shiny table and makes it dull. Let your hand in a dust cloth come along—and presto—the table is clear. Sometimes girl's shining lives become dusty with sin and the Lord Jesus comes along and "dusts" up a bit, doesn't He? And every Christian girl likes to shine for Christ.

JEWELRY—not the kind you wear on your fingers. I'm talking about the "jewelry" in the wash bowl and tub in the bathroom. Did you ever see a place get so dirty so fast? Just a quick sprinkle of cleanser and a little "elbow grease" from you every morning before you go to school will work wonders. And as long as you are in there, why not straighten the towels? This little deed in itself will reward you greatly by the look of love and admiration you will receive from your parents. And your heavenly parent—God—sees it, too.

STEPS—front and back steps always tell what kind of people live inside. How does your porch look? Be proud of your family and keep the porch swept weekly—and scrubbed once in awhile.

KITCHEN—the kitchen is the place where all girls should shine and help it to shine. When you wipe the silverware, do you put it away carefully and close the drawer? Are the dishes washed clean, dried, put away, and the cupboards closed? Where did you leave the dishtowel? You hung it up to dry, I hope. Even a few sweeps of the broom will help keep the floor clean and tidy. Use it. Let's remember God's Word in I Corinthians 14:40: "Let all things be done decently and in order."

Mother was once a girl like you. And Mother won't ask you to do anything she wouldn't do herself. So when Mother asks you to do a chore—or even mentions that it needs to be done—do it. In fact, do it before she asks you! Philippians 2:14 should be our motto: "Do all things without murmurings and disputing." And remember this: God's girl will learn to like to do the things she has to do at home.

Whatever you—dust, sweep, wipe dishes, pickup things off the floor, run errands for your parents—do *all* to the glory of God. This helps keep a happy home happy—and you, too.

Pondo Sees a White Man

A distant relative had come to visit Koly from his mother's village. He had brought a chicken along as a present, for of course, there must be an exchange of gifts according to custom. But what made his visit even more welcome was the account he had brought with him. Having been sent on an errand to the governmental post, he was able to tell many things he had learned about the white man.

"I just saw him once," he told Koly, "but that was enough. It scared me to see his skin so white. His face was like the palms of your hands, and even the backs of his hands are white. He had reddish hair. It was just like seeing a devil!"

For long hours they discussed the strange new man who had come to their country. What he ate, what he wore, and what he had in his house were all front page news for this African reporter. The neighbors had joined the campfire and the conversation, each adding his bit.

"They say he doesn't eat white ants, nor locusts, nor caterpillars," said one.

"No, nor rats, nor dried fish, nor snakes," said another.

"Then what does he eat?" Koly asked.

"He will eat fresh fish, chickens and eggs, and certain animals. He has some goats from which he gets milk. Think of a grown man drinking milk!" Koly's cousin added disgustedly. "But as far as taboos are concerned, it seems to me that he has more taboos than we do."

"I hear that the white man came here in the big water like a fish."

"Yes"; said another, "and when he wants something new, all he has to do, they say, is to speak to a fish in the water, who goes with the message. After a long while the fish comes back with whatever the man sent for."

Pondo, who was already a good sized lad, was a very interested listener to this conversation. He had often heard of the white man and shuddered at the very thoughts of such a strange being. Suppose he should meet one all by himself some day: what would he ever do?

"How long has it been since the white man came to our country?" one of the men wanted to know.

"We first heard of this one at Babar the year that Pondo was born," Koly said. "Of course, we all know that there are many more of them beyond in the city of Bangui. How long they have been there no one knows."

They all looked speculatively at Pondo. No one could say how old he was, for it was too difficult to keep track of ages after the first two or three summers. Perhaps he had seen seven or eight hunting seasons. At least, the answer was accepted as definite.

"Why did we ever start paying taxes to that man?" asked one of the younger men. "Why, we shall soon be his slaves."

"It started the year that our Sambey lost his fight with Babar," was the answer. "Babar thought it was wise to make friends with him, of course. The white man gave Babar many gifts. That is why he gained the victory over Sambey in our war with him—because of the magic he received from his new friend."

"Do you mean that the white man has powerful magic?" ventured Pondo.

"Why of course, silly!" spoke up his father. "How do you suppose that one stranger would dare to come and live in our midst if he did not have very strong medicine?"

"Medicine! I should say so," answered the visitor. "He sent my brother to tell Gangou to give up his fighting and pay tribute before the next moon died, or else he would go and get him. My brother told the white man that he was afraid to take such a message to Gangou. 'You go and deliver the message to Gangou,' he said. 'He will not hurt you as long as you keep this charm under your arm.' But my brother said that Gangou had very powerful medicine. And the white man said: 'See! my medicine is very powerful, too!' And would you believe it? He took his teeth right out of his mouth and put them back in again. Then he gave him a queer flat stone that was holding down his papers on his table. It was a very shiny stone; you could see through just like water. He told him to put it tightly under his arm like this, and to hold it there when he went to see Gangou."

"And how did it turn out?"

"Just as the white man said. Gangou never touched my brother, and what is more, he sent a present back to the white man. I tell you he has strong magic!"

They were all very much impressed, and especially Pondo. So, several weeks later, when the news was tapped out on the drum from the neighboring village that the white man had passed by on his way to Sambey's village, he was much excited. He was curious to see such a strange new creature, but he was also terror-stricken before the unknown and the frightful being of whom they had heard so much. He and his little friends with one mad impulse ran for the bush. Most of the women, too, and even many of the men, disappeared from the village as if by magic. Silently they fled in all directions, and were soon swallowed up by the tall grass and bushes which surrounded the village clearing.

An hour later, Pondo and a half dozen of his comrades crept back to a friendly bush where they could see without being seen. Everything looked peaceful, except that several strangers were sitting around one of the houses not far from Sambey's, and there was a carrying chair attached to two long bamboo poles leaning up against the house.

"Let us go and take a look at him," suggested Pondo. Quietly they slipped out of their hiding place. Their bare feet made no noise on the dusty ground. They heard his voice once and turned and ran back to the

edge of the village. Then they gathered new courage and crept back to the doorway, as if attracted by a strong magnet.

After several false starts, the foremost of them became bold enough to peek into the open door; then all took a look. Just then the white government official raised his eyes from his papers, and looked absently toward the door. All he saw was the white soles of some small feet rapidly disappearing around the hut.

"Oh, my mother!" gasped Pondo when he finally stopped running in the vicinity of the stream, where they all sank down exhausted. "Did you see those long red whiskers?" panted Kombilly, one of Pondo's best friends. "We've seen a devil. That's no man!"

Back in the village, the white man was telling Sambey through an interpreter: "We want to make a road through here. I shall send you an overseer or guard, as we call him, and your people are to make the road as he tells you."

The outside world was gradually penetrating into the farthest and most hidden nooks of Central Africa. Once the road was built, civilization with all its curses and blessings would sweep into the grassland like a prairie fire, producing great havoc and yet preparing the way for the tender grass to spring up.



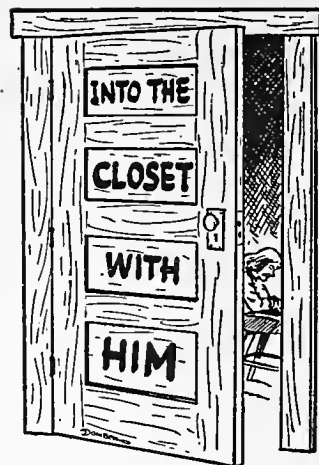
By MARIE SACKETT, National President

PENNANTS! PENNANTS!! How can you get an SMM pennant? You can earn one by learning the seven points of the merit system listed in the SMM constitution. Also, you may secure one for 65 cents from the literature secretary. Why not get a green and white SMM pennant to brighten up your pennant collection?

ARE YOU ROLLING YOUR BANDAGES? A good idea is to roll your bandage each month and bring it to your SMM meeting. The Junior girls are responsible for a minimum of 12 bandages, and the Middler and Senior girls are to roll at least 20. All bandages are to be 2 inches wide and 7 yards long, raveled and sewed securely at the end, and sent to your district bandage secretary. Remember, also the bandage rolling contest!

DECEMBER MEANS CHRISTMAS IS COMING. This is a good time of the year to meet one of your Martha goals by sending gifts or supplies to the mission points or missionaries' and pastors' families.

PRAYER REQUESTS



Pray for the missionaries as the Christmas season is here, and especially pray for missionaries' children who must give up many of the Christmas traditions we hold dear.

Remember national officers from the last few years since most of them are in full-time service for Him or are preparing for it.

Think of your own local group that it may have an industrious, unified, and prayerful attitude to finish the Sisterhood year, and that it may, in turn,

reflect its unity upon the district organizations and the national work.

AN IDEA

Have you ever had a bandage rolling contest with another SMM? Beaver City, Nebr., and Portis, Kans., challenged one another with such a contest last year. Beaver City girls had 400 rolled at the beginning of June; then it was printed that Portis had a goal of 700! Beaver City girls began snipping scissors, whirring machines, and rolling bandage after bandage to avoid a red face at the day of accounting. When reports rolled in at district conference, they were ahead with 560 bandages as compared to 460 for Portis, for the goal of 700 was supposed to be for the whole district! Then it was Portis' turn to make a spirited attempt. And at the final count Beaver City had 600 and Portis 530. So Portis SMM entertained the Nebraska girls at a picnic midway between the two towns! They have decided to have another contest this year. Why don't you try it?

About Jesus

Do you know the story
Of God's glory?
How Christ came to earth
By virgin birth?

He fed the multitude
With very little food;
He walked one day upon the sea;
A man with demons He set free.

Nicodemus came one night
To know the way of heaven's light.
"Be born again," was Jesus' reply,
"If you would live above the sky."

He made the blind man see;
He brought the light to you and me
When He died on Calvary.
A wonderful Saviour is He!

This poem by Marlys Lortz, North English, Iowa, won first place in the poetry division of the 1955-56 SMM writing contest.



NEWS

ST. LOUIS, MO. Peggy Fitzhugh, a high school junior, recently recited perfectly a total of 1,050 Bible verses with references. It took her approximately four hours to quote the verses.

WINCHESTER, VA. The roof is now on the new Sunday-school annex of the First Brethren Church, and the windows have been installed. Paul Dick is pastor.

CHICAGO, ILL. Dr. Edward D. Simpson, of Minneapolis, Minn., was elected president of the National Sunday School Association in session Oct. 10-12 at Moody Memorial Church for their 11th annual convention. Thirty-three hundred fifty delegates attended the convention, and a total of 1,477 workers and pastors registered by the close of the first afternoon.

WEST COVINA, CALIF. The new phone number of Dr. Charles H. Ashman, Sr., is Edgewood 2-6047 (Covina exchange). Please change Annual.

JOHNSTOWN, PA. Rev. J. Paul Dowdy was guest minister at the First Brethren Church during the month of October.

WHITTIER, CALIF. The Community Brethren Church has initiated a second morning worship service. The first worship service is conducted at 8:15 a. m., followed by Sunday school, and the second worship service at 11:00 a. m. The two identical services solve the problems of parking and seating. Ward Miller is pastor.

LONG BEACH, CALIF. The California District WMC was held at the North Long Beach Brethren Church Oct. 25.

SEATTLE, WASH. Rev. Thomas Hammers, pastor of the View Ridge Brethren Church, has initiated the "mystery family" program. In the weekly bulletin an area of the city is indicated graphically, with the instruction that in that area is a "mystery family" and the first person to call and invite that family to Sunday school will receive a gift. The mystery family is revealed on an established date, at which time the mystery family identifies the first caller. Try it!

MARTINSBURG, PA. Gerald Teeter has resigned as pastor of the First Brethren Church, and has accepted the call of the Findlay Brethren Church, Findlay, Ohio. The resignation becomes effective Jan. 15, 1957.

ACCIDENT, MD. Homer Lingenfelter, pastor of the Everett Grace Brethren Church, concluded evangelistic services at the First Grace Brethren Church Nov. 4. Frederick Crawford, Jr., is pastor.

AKRON, OHIO. M. L. Myers tendered his resignation Oct. 21 as pastor of the First Brethren Church. He will assume his new position as assistant pastor at the Grace Brethren Church, Mansfield, Ohio, Dr. Bernard Schneider, pastor.

FREMONT, OHIO. Rev. Russell Ogden, pastor of the Ireland Road Brethren Church, South Bend, Ind., concluded evangelistic meetings at the Grace Brethren Church here, on Nov. 4. Gordon Bracker is pastor.

HATBORO, PA. Rev. Lester Smitley has accepted the call to become pastor of the Suburban Brethren Church. Services will be temporarily held in the Turnpike Room in Howard Johnson's at the Will Grove Turnpike exit.

SPECIAL. Nov. 18 has been declared *Christ for the blind Sunday*. The blind represents 20,000,000 souls of which less than one percent have heard the Gospel. Blind folk are inclined to be lonely, and their great need is Christ. Their great want is fellowship, which Brethren folk can show to them through a kind invitation to attend the services of your church. Offer to provide the transportation for them, and become their friend in Christ. You may win that blind soul to Christ, and his spiritual eyes would be opened. The very emptiness of the lives of the blind afford a real opportunity to contact them for Christ Jesus.

The BRETHREN MISSIONARY HERALD

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Winona Lake, Ind.

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Home Missions Luther L. Grubb
Winona Lake, Ind.
Grace Seminary Paul R. Bauman
Winona Lake, Ind.

FREMONT, OHIO. A groundbreaking service was held Nov. 4 for the new Brethren Chapel (colored) Granville Tucker, pastor. Russell Ogden, pastor of the Ireland Road Brethren Church, South Bend, Ind., was the special speaker. The Brethren Construction Crew moved in on Monday, Nov. 5 to begin operations at once.

HOMERVILLE, OHIO. Neil Beery, pastor of the First Brethren Church, Ankenytown, Ohio, concluded evangelistic meetings Nov. 4 at the West Homer Brethren Church. Robert Holmes is pastor.

ALBANY, OREG. Rev. Lee Burris and family will move to Albany shortly to assume the pastorate of the Grace Brethren Church.

WINONA, MINN. Rev. and Mrs. Glen Welborn and family arrived here to assume the pastorate of this new home-mission point.

PALMYRA, PA. The mission board of the Northern Atlantic Fellowship will meet here Nov. 27.

NORTH ENGLISH, IOWA. Clarence Lackey has resigned as pastor of the Pleasant Grove Brethren Church.

STOYSTOWN, PA. Rev. and Mrs. Arthur Collins have assumed the pastorate of the Reading Brethren Church. Their address is: R. R. 3, Stoystown, Pa. Telephone: Stoystown 3169. (Please change Annual).

WINONA LAKE, IND. The Grace Ambassadors open their 1956-57 basketball season on Nov. 17 against Goshen College, and Nov. 23 with Concordia College. Both games will be played here.

BELLFLOWER, CALIF. Rev. Albert Flory was guest speaker Oct. 14 at the First Brethren Church, Harry Sturz, pastor.

CLEVELAND, OHIO. The Northern Ohio District winter youth rally will be held at Camp Red Raider, near here, Dec. 27-29.

The Brightest Star in the Prophetic Firmament

By GENE FARRELL

Last week we said that the Great Commission was the brightest star in God's prophetic firmament. We sought to prove this, first of all, by the fact that so many other prophecies await its fulfillment. Just as the great spiritual revivals of the past have been the "hinge of history"—not its politics, economics, wars, etc., as the world would have it—even so the gathering of the last soul into Christ's body (not primarily the "budding of the fig tree," the shaping up of Daniel's 10-toed kingdom, the forming of the Russian bloc, etc.) will be the signal for the trumpet blast of Revelation 4:1, which calls the church into the presence of Christ, and ushers in that fearful and yet wonderful march of prophetic events which follow—events which culminate in the Saviour's taking actual possession of the earth in Revelation 19.

Then, in the second place, the Great Commission is the brightest star in God's prophetic firmament *because it reminds the church of its primary task.* Bible students should study prophecy, for one-third of all Scripture is prophetic. However, to shove the Great Commission "into a corner," as it were, will certainly bring lukewarmness to the heart of the prophetic student. "Why stand ye gazing . . ." said the two men in white apparel to the disciples as Jesus was taken up from them into heaven. It was time for them to mingle love for the lost with their looking. It was about time, after a season of prayerful waiting at Jerusalem, to broadcast the seed, to "put in the sickle." Return He would, of that they could be certain, but return He certainly would not until the last soul had been added to His blessed body. "Ye shall be witnesses unto Me . . ." were His parting words. Then, the trumpet call. Then, and not a moment before, the fulfillment of the promise, "This same Jesus . . . shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

Christian, can you think of anything more important than the winning of men and women to Christ? Can you think of anything more rewarding than to stand with that grand company of the redeemed in Revelation 5, and know that you have had a very real part in the singing that issues from the lips of those who do so "out of every kindred and tongue and people and nation" (Rev. 5:9)?

God never intended that Bible prophecy should just "tickle the intellect" and arouse the curiosity. Most prophetic portions have in their context some application to the life of the reader, and more often is it one of exhortation than of comfort! Yet, it has been our experience that many students let their knowledge go to the head rather than to the heart.

Just this past week a Christian man—one of that growing company who smugly thinks that he can neglect God's house and still maintain a strong testimony—asked the writer when we were going to preach on the Suez-crisis. "I'll be there when you do!" he avowed. But later, when we warned him of his responsibility toward an unsaved friend, who would burn in hell should he die without Christ, he waxed strangely silent.

We love dispensational teaching, it is and has always been a favorite, but to say that the Jew is slated to fulfill the Great Commission during the Tribulation period is to carry dispensations to the extreme. God may do this at some future time; that is, send forth His ancient people to the ends of the earth, but that does not lessen our responsibility here and now to reach "every creature" and "all nations." More emphasis upon the Great Commission in our day will keep us from this snare. Prophetic events will take place in their time, God's time. In the meantime, let us be less occupied with the lens of our prophetic telescope, and more occupied with getting callouses on our hands from

INSTALLMENT II

wielding the blade of our scythe. Let us use prophecy as a means, not as an end, as a means of getting the ear of the unsaved so that we may in turn give them the Gospel and warn them of the judgment to come.

Recently we talked to a brother in Christ who seems far more interested in the Beast of the Revelation than he is in "the Lamb of God which taketh away the sins of the world." He will not be here when Antichrist comes upon the scene, something to which he himself agrees; yet he seems more concerned with Tribulation events than he is with those of here and now. Just another case of one who let slip from his grasp the importance of that greatest of all prophecies, the Great Commission and its fulfillment, and hence finds himself majoring in the minor and minoring in the major.

You have probably heard of the great prophetic conference that was held many years ago in New York City, at which time every prophecy of the Word was mentioned and dealt with at great length. When the conference was over, it was discovered that one prophecy had not even been mentioned! The greatest students of the prophetic Word had missed it entirely! What a commentary, for the one which they passed by without a comment was none other than the one which is the subject for this article.

Christian, don't let this be said of you! Turn your study of prophecy into action! Remember that Christ's coming involves a Bema Seat where every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (II Cor. 5:10)! What color are your hands (Ezek. 3:18)? God forbid that they should be red with the blood of those to whom you have not spoken of Christ—or with those souls in distant lands whom your sacrificial prayers and gifts might still win to the Saviour, whose coming is so imminent!

Come Ye Apart for Witnessing

By
ARTHUR CASHMAN

The writer has felt the need of God's wisdom and guidance in dealing with this subject perhaps more than any or all of the others in this series. It is not that we are in doubt as to what the Bible has to say on this subject, for just the one text chosen for this study is plain: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). Neither do we think that there has been a lack of emphasis and challenge concerning this great matter. It is rather that so few do anything about it when they know the facts. If no lasting benefit has been gained by the other studies but a score or more of listeners to this study become Holy Spirit endowed witnesses for our Lord Jesus Christ, the time and effort put into these studies will not have been in vain.

Every Christian is summoned to be a witness and a response is expected. The words of our text were not merely spoken to the 11 apostles but rather to the whole church of which the 11 were a part. We are commanded to tell what we personally know, not what someone else knows. A report of a report is a cold thing and of small value; but a report of what we have experienced for ourselves comes warmly upon men's hearts. So a mere formal description of faith and its blessings falls flat on the ear; but when a sincere believer tells of his own experience of the Lord's faithfulness, it has a great charm about it.

We like to hear the narrative of a journey by a traveler himself. In a court of law, they will have no hearsay evidence. The judge says: "Tell us what you saw yourself and not what your neighbor said." Personal evidence of the power of grace has a wonderfully convincing force upon the conscience. We are not to be echoes, reflectors, or copy machines. The world says in a thousand ways to each of us concerning our Lord, "Do you know Him?" "Is He real to you?" "What has He done for you?" Perhaps many do not witness because they have no personal knowledge of Christ to witness. It has been said by one great preacher: "The simple fact that Christians are on the earth and not in heaven is

proof that there is something for them to do here, and if they are not doing it, they are either not Christians or Christians that grieve Christ. A broken limb hurts more than a severed one, and Christ is hurt by those members of His who do not witness for Him."

A witness is effective by what he is. In the courts, many are not subpoenaed because they are known not to be good citizens themselves. If someone in the world can show some excuse for saying of you: "That's a Christian! It needs no Christ to make a Christian like that," then you are no use as a Christian witness. Just as a good farm is the best witness of a farmer, a good painting the best witness of an artist, and cures the best witness of a doctor, so Christ's cures, His miracles wrought in our souls are the most effective witness. It is not too outworn to repeat that professing Christians are the only Bible that the majority of unconverted people read. When we exhibit the magnetic power of the cross, manifest Christ's spirit, His love, His deep compassion for men and women in their misery, and His readiness to help and save, then some will be subdued and won.

Following a clean life there must be an endowment of power from the Holy Spirit. The early apostles were saved, had three years of training at the feet of our Lord Jesus, had personally witnessed His death, burial, and resurrection, but they were not yet qualified as witnesses. They had to wait for Pentecost.

Let us take heed that we do not expect results in witnessing without the supernatural influence of the Holy Spirit.

Satan hates what we are about to present here because it is God's truth. He has discouraged many average Christians from witnessing with the lie that they lack natural endowments, training, experience, tact, and ability to become successful witnesses. Of course, some do lack these things and do much damage in dealing with the lost, but they are in the minority. Any otherwise normal Christian who knows how to appropriate God's power to live an exemplary daily life, and who knows how to pray and depend on the power of the Word of God, and is willing to be a channel used of the blessed Holy Spirit, can know the

thrill of seeing the lost brought to salvation. The Holy Spirit uses human agents. The heathen abroad and unbelievers at home are saved through the efforts of Christians. God has no other plan. He who gives grace to receive the truth also gives grace to speak it.

There is much unused power in our congregations because men and women neither appreciate their individual influence nor estimate aright their own individual responsibilities. They cannot do everything, therefore they do nothing. They cannot blaze like a star, so they won't shine like a glowworm. If the woods are clothed in green because every leaf is expanding its own form, and the fields are covered with golden grain because every stalk ripens its own head, just think what the results would be if each Christian performed his God-given duty as a witness. Let us not be among those who look on while the few work. Let us not covet the spiritual gifts that others have. The Apostle Paul says that the Holy Spirit has given each believer his own proper gift (I Cor. 7:7), divides to each man severally as He wills (I Cor. 12:11), and gives each one the gift that pleases Him (I Cor. 12:18).

In closing, let us know that all human opposition is of no account against our witness in the sight of God. In Isaiah 54:17 we read: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." The power of God's enemies is but temporary at best. God has never faced a hopeless situation. He can frustrate, confuse, and defeat every one who takes a stand against Him. We can profit much by the words of Hezekiah to his people when Sennacherib, the king of Assyria, besieged Jerusalem. He said: "Be strong and courageous, be not afraid nor dismayed for the King of Assyria nor for the multitude that is with him; for there is greater with us than with him. With him is an arm of flesh; but with us is Jehovah our God to help us, and to fight our battles" (II Chron. 32:7-8 ASV). **END OF SERIES.**



A Job for Brethren Laymen **LEND US YOUR HAND!**

The NATIONAL FELLOWSHIP OF BRETHREN LAYMEN



United for Soul-Winning

By **BERT JORDAN**

When we think of being united for winning souls, our minds must go back to the perfect unity. God the Father, God the Son and God the Holy Spirit were united for this purpose even before the foundation of the world, when God in His foreknowledge saw how man would be lost and through His great love for mankind we see the Trinity united to win man back to himself. We see the Son's part in being willing to come and die on the cross, and then we see the Holy Spirit's part of convicting men of their sins. But the Lord Jesus, having completed redemption's work, commissioned every born-again child of God from that day to this to be a winner of souls. So let us consider: First, the individual must be united with the Trinity to be a soul-winner. We must first have a love for the lost which is the greatest incentive to send us forth to win souls. Some people may say "I love the Lord for what He has done for me," but to test how true that love is, just ask yourself the question, "Have I ever won a soul to Christ?" Then we must have the willingness to go where He wants us to go, we must cooperate with the Holy Spirit in bringing souls in where they will hear the Gospel in order that the Holy Spirit can convict them of sin.

Let us consider the importance of laymen being united for soul-winning. Here I would like to give some personal experience I have had in working with a group of people in our church. In February 1955 we organized what we called the Crusade Band. We met each Sunday evening, the hour before the regular worship service, and told of our contacts of the past week and plan for the coming week. Our main purpose was to witness for Christ. We would go out two by two, either two men, two ladies, or husband and wife. Sometimes as many as five teams would be out one evening. We

Grafton, W. Va.—Brother Mason Cooper, past president of the National Fellowship of Brethren Laymen, has just recently concluded a very successful two-weeks evangelistic meeting in the First Brethren Church, Lee Crist, pastor.

Roanoke, Va.—The laymen of the Clearbrook Brethren Church have completed the placing of signs on U. S. Highway 220.

Hagerstown, Md.—The laymen of

called on hundreds of homes inviting people out to Sunday school and church. Many responded to our invitation. It was a real joy to see these folks come to the services, but the real joy came and many a heart was filled to overflowing when we saw these folks step out and take Christ as their Saviour.

Our pastor was united with us and we with him. It is important that we be united with our pastor for soul-winning. If he is truly a man of God and trying to win souls, he needs our united effort. When we as laymen are not united with the pastor in trying to win souls, we usually have too much time to find fault with the pastor and everyone else as well. Too many lay people in our churches today have the attitude that we pay the preacher to do the calling, etc. but may I ask a question? A few days ago as I was traveling through the State of Arizona, I saw a great flock of sheep and with the sheep I saw a shepherd, now where did all these sheep come from? Did the shepherd bear them? You would say, "No. It is silly to suggest such a thing." It is the shepherd's duty to take care of the flock, to see they get food to eat and water to drink and to bring them back when they go astray. Christ is the Shepherd, the pastor is the undershepherd, we, the laity, are the flock. Is it not then our duty to bring them in? We have a great task before us and to do it like it ought to be done, we must be united for soul-winning.

NEWS ITEMS

Grace Brethren Church have completed the erection of signs on seven highways entering the city, giving street and phone number of the church.

Martinsburg, W. Va.—The laymen of both the North and Mid-Atlantic Districts will meet here Saturday evening, Nov. 24, at which time officers will be elected for 1957 for both districts. Brother Kenneth Kohler of Philadelphia Third Church, is president of the combined districts.

Uniontown, Pa.—The first meeting of the newly organized Allegheny District Laymen was held here Thursday, Oct. 23.

Johnstown, Pa.—The Brotherhood of Alexander Mack continues very active in local and national projects, including local boys club work and a gospel team. We are informed by Brother Carl Uphouse that they have been organized since 1904; therefore being the oldest organization in the brotherhood. If your men have been organized longer, please let us hear from you.

Paris, France—We received a very lengthy and interesting letter from our past president, Brother Donald Spangler, which space will not permit publication in its entirety. He continues to praise the Lord for many blessings, and the way He has led them to many souls who need Christ as Saviour there in France. His address at present is: Mr. Donald Spangler, Chez M. Bandry, Petit Paris, Chateau-Renault, I. L. France.

Ebensburg, Pa.—The East District laymen will have a fellowship dinner here on Thursday evening, Nov. 15. All men of the district are urged to be present. Rev. Ray Streets of Emanuel Baptist Church, Johnstown, will be the speaker.

Washington, D. C.—The laymen here continue very active in boys work having recently had their boys to an all-day outing at Gambrills State Park near Frederick, Md.



Churches IN THE News

HOLLINS, VA.

I want to report a blessed two weeks September 2-16, spent at the Patterson Memorial Brethren Church of Hollins, Va. The visible results were: three conversions, 12 rededications, and eight men who pledged themselves as the head of the home to have daily family altar.—*Evangelist Bill Smith.*

The evangelistic meetings under the leadership of Bill Smith were greatly blessed of the Lord. The Word was faithfully preached in power. The church was quickened, refreshed and challenged.

John Newson, minister of music did a faithful and excellent job. We praise the Lord for the wholehearted cooperation on the part of the church. We are happy for the victories won.—*Archie Lynn, pastor.*

ROANOKE, VA.

Our whole congregation was inspired and blessed by the ministry of Evangelist Bill Smith from September 16-30. Seven important decisions were made. The two who came for salvation have now requested baptism. We are trusting the Lord to reach more of those for

Christ who were influenced by the meetings.

The average attendance was 95. Seven cottage prayer meetings met weekly for six weeks prior to the opening date. Pray with us that many more might accept Christ as Saviour in our community.—*Vernon J. Harris, pastor.*

EVERETT, PA.

October 2-14 were thrilling days of preaching, conviction and decision at the Grace Brethren Church.

This church, under the ministry of Homer Lingenfelter, is a living and growing testimony as to what God can do.

The visible results are only part of the story but they give reasons to rejoice. There were five adults who publicly confessed Christ as Saviour and eight rededications.—*Evangelist Bill Smith.*

In Memoriam

Mrs. S. A. (Georgia) Moore, a charter member of the Grace Brethren Church of Fort Lauderdale, Fla., slipped quietly into the presence of her Lord Friday, October 5. Despite many infirmities she seldom missed a service at the church until late August when she broke her hip in a fall.

Before coming to Fort Lauderdale the Moores were faithful members

of the Ghent Brethren Church, Roanoke, Va.—*Ralph Colburn, pastor.*

Annie Miller, a faithful and devoted member of the First Brethren Church, Inglewood, Calif., went to be with the Lord on Sunday, September 16. She had a marvelous testimony for the Lord. She will be missed but she is in a place that is far better.—*Glenn O'Neal, pastor.*

Minor Shirey, a long time member of the Dallas Center, Iowa, congregation passed away on June 7, 1956 at the age of 79 years and 8 months. His widow, Anna, survives.—*A. D. Cashman, pastor.*

Mrs. Luella Shiery, the mother of Chaplain Floyd Shiery and six other children, died on July 15, 1956 at the age of 71 years. She was confined to her home for a number of years with arthritis, a trial she bore with real Christian fortitude. She was a long-time member of the Brethren Church.—*A. D. Cashman, pastor.*

Martha Jane Royer, age 84 years, and a member of the Dallas Center Brethren Church since 1894, was suddenly snatched away following a stroke on October 11. She was a beloved Aunt of Eva Morgan of the Dallas Center Brethren congregation, and Mrs. Herman Hoyt of Winona Lake, Ind.—*A. D. Cashman, pastor.*

New Subscription Rates

FOR



100 percent churches\$2.50

Single subscriptions\$3.00

Over the past five years, the Brethren Missionary Herald has been assuming all deficits incurred with the printing of our church paper. This last year this amounted to over \$5,000. In view of the fact that there has been no increase in the subscription price of the Missionary Herald since March 1946, the board of trustees felt there was no alternative but to raise the subscription price to the place where the cost of the magazine is more proportionately cared for. The actual cost involved in the raise is less than two cents a week. During the last 10 years the cost of paper, labor, and equipment has spiraled upward. We trust the Brethren across the nation will stand with us in this necessary increase and continue to pray that souls shall be nourished by the truths of the printed page.

"You may have five cookies, Paul Kent."

The eyes of the near nine-year-old shone. "Five? Oh boy. Hey kids, Mama says we can have five cookies."

"No; I didn't, Honey. I only said you can have five." Above the din that shook the kitchen as an undetermined number of youngsters descended upon her, Mother tried to explain: "Paul Kent wasn't here this afternoon when I baked the cookies and you each had three. Then for dessert after supper you each had two. That makes five and that is absolutely all anyone gets. Now get out to your play or you'll find yourself in bed."

"I won't," Mother heard a voice dispute. "I don't live here."

"I guess you don't," Mother replied as she gave the little redhead a gentle tap on the shoulder. She then noticed at least three youngsters who didn't belong to her but who joined the general moan which accompanied their exit from the house.

"That's not fair. I want a cookie. Paul Kent gets five. I'm gonna tell Daddy. Why can't we have some cookies?"

Mother went back to her type-writer half perturbed, half tickled. It wasn't bedtime yet and she was trying to get in a half hour of thinking before the nightly ritual began. Her quiet time had been interrupted by the appearance of Kent home from a visit, and the onslaught of a dozen youngsters, more or less.

"Are children never satisfied?" she asked herself. "Give them a foot and they'll take a yard every time. But it was precious of Paul to be so generous in wanting to share his 'windfall' with his brothers and sisters. The catch in such generosity is that when we call our children for a treat, the entire neighborhood which congregates at our house troops in to share the loot. And I can't afford to treat the neighborhood. Some of those parents ought to pay our grocery bill for just one week. Maybe then they'd treat the kids. Or a few of those mothers

ought to spend the hours I do in the kitchen baking cookies, whole wheat cinnamon rolls and bread. Whenever they want anything along that line, they go to the store and buy it ready baked.

"Come to think of it though," Mother continued her soliloquy, "that's part of the reason so many neighbor children like to come here. In the characteristically frank manner of children many have told me they like homemade baked foods and wish their mamas didn't buy them at the store. And the Lord never failed to provide for us. We



COOKIES

want the children to be generous but not extravagant. I guess the fundamental difference between the provisions for a large family and a small lies in the word 'work.' We have to work a little harder to get ours. But we know in an especial way the truth of David's experience: 'I have been young, and now am old; yet I have not seen the righteous forsaken, nor his seed begging bread' (Ps. 37:25).

"Truly I have no reason to complain. Rather, I must thank God for healthy, active children who grow and develop by the goodness of the Lord and our hard work as parents. I must also thank Him for some 'sanctified common sense' in learning to make a little do the work of much. For instance, I've long since

learned to make all cookies *small*. Children always want more than one at a time, whether they be small as a quarter or large as the mouth of a tumbler. So, we make them small; then three or four are not too many, and the child gets the feeling of Mother's having been generous with him. Yes; I'm coming," her thinking came to an abrupt end as a tired baby boy came in the house with a banged up knee from a fall on the sidewalk.

NEXT DAY

"Mommie, please, I have a cookie?" A little blue-eyed boy tugged at Mother's skirts.

"Let's see, what time is it? I guess, so Honey. It's only 10 o'clock and Mommie knows your little tummy gets empty after three hours."

Opening the cookie can she stepped up to the little fellow and said: "Help yourself, Mark." With a chubby hand poised over the can he looked up at Mother with the most beguiling expression and asked: "FIVE?" Daddy joined Mother in laughter since he'd been brought up to date on the story when returning home last night.

"Ha," he exclaimed, "Mama will be the most quoted woman in the world for many a day. And I think two cookies are enough for any little boy," he concluded by giving him the cookies and shooing Mark out of doors. "That'll be the last time Mother will ever extravagantly announce 'five' of anything at one time."

As Mother thought on the subject of cookies (and how could she help it?) and the reactions to and involvements of this particular batch, she suddenly knew her own hand had been in God's "cookie jar." Nor had He stopped her with just FIVE cookies. His blessings cannot be counted for number. Such heart-warming experiences arise out of her love for her children and their responsive love and need for her. She must admit to the fact that at times the burdens of rearing such a family almost eclipse the privilege God has given her. But God reaches down in tenderness and puts her tired heart into heaven's "cookie jar." What refreshment is then her's as she once more feels the surge of new strength. His strength, as she is satisfied once more in His love. "Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's" (Ps. 103:5).

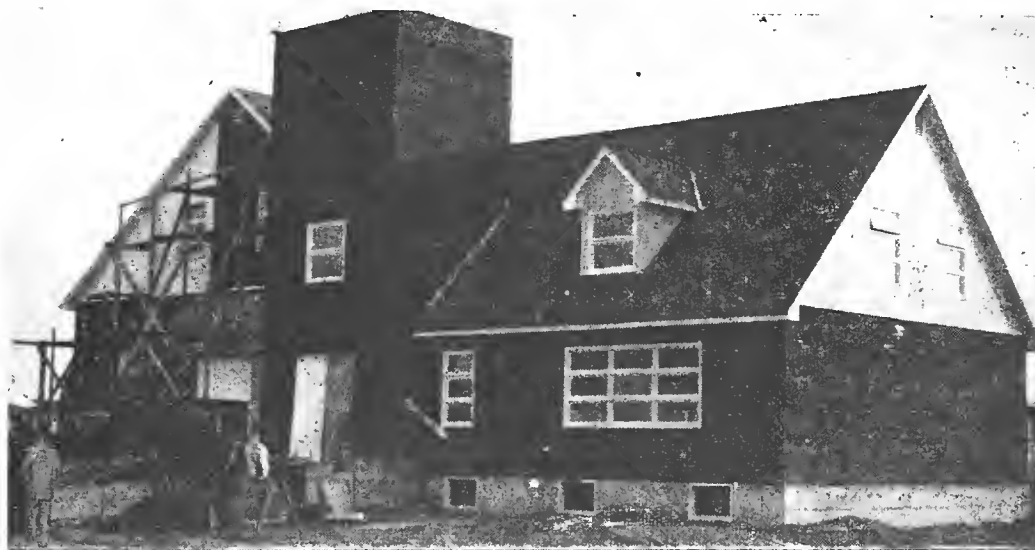


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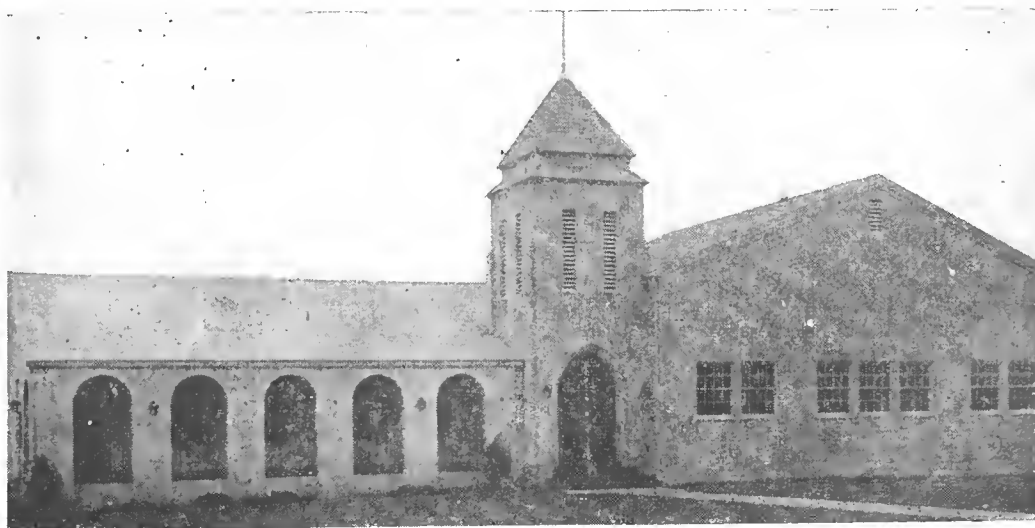
Two More Churches

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Grace Brethren Church, Albany, Oregon

Go Self Supporting



Grace Brethren Church, Chico, California



Editorials

By L. L. Grubb



Thanks Be to God!

"Being enriched in everything to all bountifulness, which causeth through us thanksgiving to God" (II Cor. 9:11).

"Being enriched." God makes this a momentary matter in the life of His child. Continuously, constantly the beneficent Heavenly Father is loading His children with benefits. It is as if a never-ending stream of blessings of all types runs into the reservoir of our lives. Actually the child of God has need of nothing which is not fully provided by God and always at the time of real need. "Everything" we need is available.

In turn we, as God's blessed ones, should be liberal. Our giving should be the bountiful type. There must be no stint or withholding of the blessings God has given to us. Christian liberality should be the order of the day for the saint of God.

Then those who are helped by us as God has made this possible will praise Him and render thanksgiving to Him for His blessings.

This divine cycle of blessing has never been changed. It applies in both the material and spiritual realms.

Passing on the Blessings—

How can the child of God abound in blessing to others? There are many practical ways in which this may be accomplished, even though our routine of life has become very complex.

To show a lost soul the way to eternal life and heaven is the most important task in all the world. "He that winneth souls is wise." This is not only a privilege but is also a responsibility for each Christian.

This ministry must be carried on personally as the Holy Spirit leads. It also must be carried on through the sending of preachers and missionaries into the areas where we cannot carry our own personal testimony. This includes the U.S.A. and all foreign fields we can evangelize. No Christian testimony is complete until it is global insofar as God makes it possible.

Practical Christian Missions—

Giving of material things thus becomes a very vital part of any Christian's testimony. None of us can go across America and around the world to witness personally. There are not enough Christians in some areas to do a proper coverage in evangelism. The apostasy of the professing church is rampant and increasing so that many who profess to be Christians need to hear the simple story of the Gospel themselves. Therefore those who are genuinely born again and have a vision of lost souls and their need must give to send others like them into the regions of spiritual darkness.

It is this aspect of thanksgiving to God for the abundance of His grace that many Christians have failed to

see and practice. The vision to send the testimony beyond their own local sphere of activity has never gripped their souls. They are content to do whatever is to be done in their own little circle, telling an occasional soul how to be saved, helping and supporting the church and taking part in the local church activities. This picture indicates the limit of the spiritual activities of more Christians in America today than we like to admit.

Missionaries, whether at home or abroad, are "sent ones." In the sense that all Christians are to be witnesses, all are "sent ones," for Jesus said of all His followers: "Ye shall be witnesses unto me" (Acts 1:8). But, in the sense that those at home support others who labor in the next town, or even in an entirely different part of the same city, or who go anywhere over America or around the world, *missions begins beyond the sphere of the local church's activity.* In the way that we use the word "missions" today which is a legitimate use, nothing we do in the local church as *such for the local area* can be considered either home missions or foreign missions. It would seem rather beyond possibility that it could be called foreign missions. Then why call it home missions since both are *integral parts of one missionary program* which God has ordained. *Missions, both home and foreign, begin beyond the confines of the local church and its immediate area of activity.* What is done in the local church is our own immediate responsibility.

Any New Brethren Churches Next Year?

Part of the answer to this question will depend on how well the children of God practice the above truth. Brethren Home Missions has been severely injured in the past and thus the whole Fellowship has been injured by a failure to believe and practice these things. There is no question about the fact that the NFBC could be at least *twice* its size today if thousands of Brethren people had considered Brethren Home Missions as MISSIONS!

The cry is coming from every section of the nation: "Give us a Brethren church!" "Help us start a Brethren Gospel testimony in our town!"

Whether we can do this or not; whether we have a single new Brethren church established next year *will depend entirely upon the offering to Brethren home missions during the Thanksgiving season and throughout the year.*

Only a minimum increase of 35 per cent will care for our budgeted needs in carrying on the tremendous program God has made possible. Beyond this we need help in meeting the challenges for establishing new churches.

Please PRAY and then GIVE as the Holy Spirit directs!

Eight Years of Triumph at Chico

By PHILLIP J. SIMMONS, Pastor

Chico, Calif? Another of our southern California churches? That is what we thought less than four years ago, and that is what most easterners think. On the contrary, it is midway along the highway of the west, Route 99, of the 1,000 miles which separates Portland and Los Angeles. The Tracy church, which is our nearest neighbor, is located 170 miles to our south, or a distance almost equal that from Chico to the Oregon border.

Chico, a city of about 25,000, is located on the east side of the broad fertile Sacramento Valley, and the largest city in the State north of our state capital.

On the evening of March 29, 1948, a group of 16 local people, who became charter members, met with Dr. L. L. Grubb, representing the Brethren Home Missions Council and Rev. George Richardson, representing the California District Mission Board in the home of Mr. and Mrs. D. L. Yeater. These formulated the organization of the Grace Brethren Church, and Ennis V. Rife was elected chairman of the group until the arrival of a pastor. Services began in the recreational building.

Brother Herbert Bess, then a student at the University of California in Berkeley, and who had to travel a round trip of 400 miles weekly, was called to minister the Word until a resident pastor could be provided.

On June 13, 1948, it was voted to purchase lots at the corner of Arbutus and East Fifth Avenues. Time has proved that this was a very wise choice, and this congregation today is well located to reach large developments of homes which have sprung up around and beyond this suburban site.

When this new congregation was six months old, Rev. J. Ward Tressler, who had graduated from Grace Theological Seminary in the June class, came to take up his pastorate in Chico on October 1, 1948.

A building committee to consist of the pastor and four laymen had already been elected, and plans for a building were under way. Under the leadership of the new pastor construction of the first unit of the building began very quickly. This present building which cost about \$32,000 was dedicated on August 14, 1949.

Brother Tressler enjoyed the blessing of the Lord upon his ministry. Souls were saved and the congregation grew. After moving to the new location, which was across the city, an intensive program of evangelism was launched. People and pastor worked together to reach the lost. As is true in so many communities it was soon learned that every step forward would demand much prayer and a lot of effort. The community knew almost nothing of the National Fellowship of Brethren Churches because we had no nearby Brethren churches, but God blessed. Converts were won, nurtured and woven into the very fiber of the church. The leadership of the national-and district-mission boards by their wise council and financial assistance blended with those of the local group in such a way that the church made steady progress.

In the summer of 1953, the Lord through His people and the Brethren Home Missions Council, who by this

time had assumed the full mission help and guidance, extended to Phillip J. Simmons a call. He was at the time closing his pastorate at the Grace Brethren Church in Altoona, Pa., and he began his pastorate at Chico on August 16, 1953.

The evangelistic emphasis was maintained. The Sunday school was departmentalized. A junior church was organized, and then divided into two groups. Building fund giving on a weekly basis was inaugurated. The Lord continued to bring in new folk by both conversion and leading consecrated Christians into the church. Additional church equipment was added, and six new rooms were provided by construction and division. The official family of the church grew, and the leadership was spread among more folk.

In the business meeting of January 5, 1955, the pastor recommended the church set as its goal to go self-supporting in two years. This was kept before the people and made a matter of prayer. A letter from Dr. L. L. Grubb in April of this year challenged the church to consider taking this step of faith on July 1, which would mean that it would be stepped up by six months. It looked like a tremendous step of faith, but was accepted by the congregation without a dissenting voice. God has greatly honored that step of faith and our financial picture looks much brighter today than it did on July 1.

As we look back we see much for which to praise the Lord. Considering the fact the Lord puts more worth upon one soul being saved than upon all the universe, we see that Chico has been a tremendous investment for the Brethren Church. Without your united effort our present testimony would not be a reality. It thrills the heart of the pastor when he calls in so many homes where either individuals or the entire family have come to know Christ at Arbutus and East Fifth. In other cases he has seen those who have grown in the Lord because of the ministry of and fellowship in this place. It gives real joy to see souls saved and watch them grow in the Lord.

The church is sincerely grateful for the many prayers, the fine interest, the loving counsel and the financial help which has come from the brotherhood, and has been expressed most realistically through your agencies, the Brethren Home Mission Council, and the mission board of the local district. It is our desire that we may be used of the Lord in assisting in the establishing of other testimonies so that many other adults and youth may find the Saviour to be precious and dear to them as He is to us.

We want to feel that we are yours, and that we are one of you as we take our place among the established churches of our brotherhood. We now have a membership of 107. Our Sunday school which averaged for the last year 123 had as its peak attendance this fall an attendance of 147. Our morning worship attendance has reached a peak of 118. Our building accommodates at the present 14 classes, all in individual rooms, and we are taking our young people's class across the street to the living room in the pastor's home. While we owe considerable on our building we are rejoicing in the fact that it is being regularly reduced.

CHICO'S EIGHT YEAR TRIUMPH IN PICTURES



Left top down: Church sign; Pastor and Mrs. Phillip J. Simmons with Joyce, Roger and Bernard, and the Grace Brethren Church, Chico. Right top down: The beginner-

primary department. The junior-junior high department, and the young people-adult department.

Chico Testimonies

The Church Benefits From Boys Club

To me a church is a place where God is exalted and the Gospel of Jesus Christ is clearly seen. I was brought to the church through the ministry of the Boys Club, and after being brought to know Christ as Saviour it has helped me to grow spiritually and have a greater understanding of His Word.

I have come to have a closer acquaintance with Him. He points the way in our classes where we study His Word. We talk to Him in our prayer meetings. We have fellowship with other Christians in our young peoples meetings.

I thank the Lord for our church.—*George Raiter.*

Teen-ager's Testimony Wins the Family

I thank the Lord for the blessings bestowed upon my family. Our whole family was saved about the same time. My mother, my three sisters and I all made public decisions for Christ in our church and were baptized in one service during last July.

I thank the Lord for answering my prayers, and I get a good clean feeling inside when I pray to Him.

The Grace Brethren Church where I was saved is to me a place of worship and fellowship.

I love the Lord and would give everything I own and all the riches in the world to be with Him this very moment.—*Roy Shults.*

Chico Church Becomes a Part of Us

The church means to our family a part of our lives at home which we miss very much. It is where both the husband and I accepted the precious Son of God to be our personal Saviour. It was a guidepost during those stormy teen-age years. It is where we met and where our little daughter was dedicated. For these reasons and many, many more the home church will always hold a large place in our hearts and lives.

Messages and letters from the pastor and others always bring welcomed news and encouragement. We always look forward to those occasional visits with joy and expectation —*Airman and Mrs. Jerry Brown.*

Chico Charter Member Gives Praise to God

We want to praise our Lord for a Brethren testimony in Chico. We have had many precious experiences with the Lord as we have seen His blessing in the establishing of a work here.

We praise Him for giving us a nice new building.

It fills our hearts with joy to see the work grow from a small group to a Sunday school of 150 and a full auditorium during morning worship service.

We praise the Lord for blessing the work and prospering our folk so that we were able to go self-supporting and thus enabling our Home Missions Council to help in the support of a new work elsewhere.

Our hearts were made to rejoice as we recently voted to expand our work in the near future by establishing new testimonies in the surrounding communities and nearby valley towns as the Spirit leads and as the opportunities open up to our people working in cooperation with our church at large.—*Mr. Ennis Rife.*

Police Captain's Family United in Christ

"What a wonderful change in my life has been wrought, since Jesus came into my heart." This has been my testimony song since December 27, 1953, when through the faithful witness and teaching of the Grace Brethren Church I learned how I may have this wonderful salvation so full and so free.

Three months later, in March of 1954, during the evangelistic services under Brother Ralph Colburn, my husband, Howard, and our 10-year-old daughter Vicky, accepted Christ as their Saviour. A few months later the Lord made our home complete when my husband and I led our six-year-old son, Chris, to accept Him also.

Our family has found the Bible to be a complete guide for our lives and source of strength—every promise true, and the presence of the Holy Spirit to be real and abiding whether in the matter of conviction or comfort. Our home and lives are transformed since Christ has come to be the honored guest. Where there was once selfishness, uncertainty, fear and tears, there is now peace, love, and joy. How true the verse: "If the Son therefore shall make you free, ye shall be free indeed!"

Our prayer and desire is to praise and glorify our beloved Saviour and serve Him in any way that he may choose. It is our prayer that we may be of help in bringing other families to the Lord.—*Mrs. Virginia Geyer.*

Death in Family Brought Us Life-Eternal

God, in His infinite mercy, saw fit to save our sick souls. It was after the death of our 15-month-old daughter, and the peace for which we sought seemed nowhere to be found. We attended a special evangelistic meeting at a neighboring church. God spoke emphatically to my heart through this message, and almost before the invitation could be given, I went forward to give my heart and life to Jesus Christ. Shortly thereafter, during an evangelistic campaign at the Brethren church, God graciously blessed, and I saw my husband and my brother give their hearts to Christ.

Not only have we found the joy that comes from living for Him, but also the peace that passeth all understanding.

Recently we were blessed with a baby son, proving that precious promise in Psalms: "Delight thyself also in the Lord; and he shall give thee the desires of thine heart."—*Mr. and Mrs. Robert Stephenson.*

Gathering of the Nucleus

On the occasion of this announcement that the Chico church has become self-supporting, it is a pleasure to think back on the days of its earliest beginnings. I was called upon to have a share in the formation of those beginnings and a "gathering of the nucleus," through a long-distance phone call from Brother Grubb to my home in Alameda, Calif. It was arranged that each week-end I would make the 400-mile round trip to Chico and back, in order to minister the Word and encourage

(Continued on Page 711)

ALBANY, OREGON, AFTER NINE YEARS' GROWTH



Left top down: The original Albany church, the new addition under construction, and the parsonage. Right top down: The children's department with the teachers

in the background, the entire congregation, the young married people's class and a farewell gift being presented to Rev. and Mrs. Glen Welborn.

Albany Takes Steps of Faith

By GLEN WELBORN

Looking back into the November 15, 1947 Missionary Herald I found the report of the birth of the Grace Brethren Church of Albany, Oreg. It says the church was born on September 30, 1947. This means the church is now nine years old.

At that time it was called an "infant." The infant grew. It became a child and learned to walk. But it didn't walk alone. The Lord held one hand and the Home Missions Council held the other. But now the church must lift both hands to God. The Council and the church agreed that it should be this way. Now the Council can turn a little more attention and support to another infant church somewhere and help it grow.

These nine years have been wonderful years of blessing from the Lord. Precious souls have been saved here. Believers have grown in the Lord. One of the church's charter members grew both physically and spiritually to the point that God put him into the ministry. He is Rev. Gilbert Hawkins, the pastor at Berrien Springs, Mich.

In 1952 a four-bedroom parsonage was built. This was a good addition to the church property. But this year of 1956, in many ways, has been the most eventful year in the life of the church. In June a major building program was undertaken, and is still in progress. The construction is providing a double improvement consisting of a much needed "face-lifting on the original building" and a Sunday-school addition with 10 new rooms. One month later, July 1, the church became self-supporting. One month after that, August 5, I resigned as pastor. This resignation came after two years of prayer regarding the new field at Winona, Minn. The church got busy, and under the leading of the Lord, called Rev. Lee Burris. Brother Burris assumed the pastorate November 1.

As the pastor of this church during those nine years, I have some personal words of thanks to offer. First, I thank my God for saving my soul, and for His marvelous leading that brought me from Indiana to Oregon. At that time I was a minister in the Church of the Brethren, and was called to pastor the church here in Albany. Seven families in that church appreciated the Word of God. The time came when these Bible believers were ready to separate from apostasy. At the time of her birth, the Albany Grace Brethren Church consisted of these families. Several of these remain to this day. And my second word of thanks goes to them and to all the faithful ones who joined in later to serve Christ in this field. Without God and faithful brethren no pastor can build a church. My third word of thanks goes to the Home Missions Council. Without the vision and support of the Council, it would be most difficult to establish a new church in these days of financial inflation and religious apostasy. But without the vision of all of God's people in the Brethren Church manifested in their giving, the Council could not be the help it has been. And so all of you who have prayed and given

have a share in the eternal fruit God has given here in Albany.

Prayer and hard work have been necessary in the building and developing of this church. God has heard and answered prayer. He has honored the work. And we thank Him for all He has done. But disappointments, too, have attended the way. Some got angry and quit. Perhaps they were not saved and God wanted them out of the way. If they were saved, they yielded their carnal natures to the Devil that he might use them for his hellish ends. Others have moved away. Many of these moved for financial gain, and nothing else. It would be a wonderful thing if Brethren moved only at the leading of the Lord for greater service for Jesus Christ. But serving Christ is secondary with such folks. Another disappointment along the way came from those who remained without a burden for the work of Christ. There are those who would rather sit before a TV screen than sit at the feet of Jesus and hear His Word as did Mary of old. Hardly a week goes by without hearing one of the 10,000 excuses for missing a service at the house of God. Then there have been those who served selfish ends in the church rather than humbly serving Christ and seeking to win lost souls to Him. Dead fundamentalism and worldliness is a curse in any church. Brethren, these things ought not to be.

May God help all of us in every Brethren church to heed the plea of God in Romans 12:1-2: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that we may prove what is that good, and acceptable, and perfect, will of God."

Remember to pray for the Albany church and for its new pastor, Rev. Lee Burris. In the light of the Scripture quoted above, let us do what God would have us do in our home-missions giving this Thanksgiving season. Amen.

FREMONT COLORED CHAPEL BREAKS GROUND

The Fremont, Ohio, colored chapel broke ground on Sunday, November 4, at 2:30 p. m. Rev. W. Russell Ogden, home-mission pastor from South Bend, Ind., and evangelist for the Fremont Grace Brethren Church, was the speaker for the occasion. Part of unit two of the Brethren Construction Company moved in the following day to start the building. Rev. Granville Tucker is pastor of this first colored church to be constructed by Brethren Home Missions Council.

Palmyra Church Dedicated

By ROBERT MARKLEY, Pastor

The little church on Palmyra's West Main Street was the scene of great rejoicing on Sunday, October 14, 1956. The day had arrived to which many weeks of long hours of work had pointed—the dedication of the building to the Brethren ministry.

Friends who found Christ able to save in this very building were present with exclamations of joy at the beauty of redecoration, the reverence of the service, the sweet spirit of fellowship, and the tenderness of the message brought by the Rev. Herman W. Koontz, D.D., pastor of the Grace Brethren Church of York, Pa. Dr. Koontz spoke of the Lord Jesus Christ as the one in the midst of the candlesticks—the pre-eminent one, the omnipresent one, and the omniscient one—the Head of the church.

There were 225 people present to dedicate to the Lord this church building which housed a church aged 15 weeks. The first Sunday-school session was held at 9:30 a. m., Sunday, July 8, 1956. At this first session, the Lord seemed to give an adumbration as to the future of this church, for there were 72 scholars registered in the classes. This was an immediate increase of 20 over the 52 members who formed the nucleus of the church. The Lord has continued to give an increase and on this memorable Sunday there were 99 present for the school. This figure already has become an obsolete record by the establishment of an higher attendance of 101 on Sunday, October 28.

In addition to the 52 members of the Melrose Gardens Brethren Church of Harrisburg who formed the nucleus of the Palmyra Grace Brethren Church, there were present two other members who submitted to baptism by trine immersion and were added to the membership of the church at Palmyra on Sunday, October 7. Mr. and Mrs. Clarence Nye, having accepted Christ two years earlier, came forward in the morning worship service that day and were the first members to be added to the church just three months to the day after services were begun.

While the first services of the church were held on July 8, 1956, the history of the church actually begins in the early fall of 1954. Feeling compelled of the Lord to start a Brethren testimony in Hershey, Pa., the Brethren Home Missions Council searched there for a site. Not being able to find a desirable location, the Council concluded that the Lord may be leading elsewhere. About November 1954, in the fair town of Palmyra, three miles east of Hershey, a business transaction was about to take place involving the transfer of three properties. This proved to be the leading of the Lord, for the door was open for a Brethren testimony to be established in the building vacated by the Evangelical Congregational Church. This building was vacated when the church purchased and moved into the building formerly occupied by the Evangelical United Brethren Church; the latter having purchased lots and erected a new house of worship.

With the assistance of the Brethren Home Missions Council and the Atlantic District Mission Board, the necessary transactions were negotiated and settlement was made on April 4, 1956. A church building seating

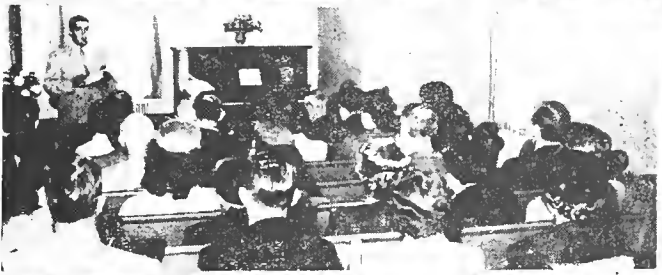
about 250 with four assembly and classrooms in the basement, an eight-room, brick parsonage of about 20 years, and an additional lot with an old house to be removed had been purchased for the sum of \$44,000. Possession of the property was had on June 1, 1956 and renovation procedures were begun. Shrubbyery was planted in front of the church, the entire auditorium painted, draperies made for the windows, all auditorium furniture was cleaned and refinished, and the outside of the church was painted. Sunday-school supplies and furniture were purchased and the organization was ready for the first day of meetings in the Lord's house.

On the night before the first meeting, the group met with Rev. Harold Etling for a Sunday-school organizational meeting which proved to be a valuable asset to getting off to a good start. Rev. Etling taught the adult Sunday-school class and brought the evening message of the first day. The pastor was on hand for the day also and brought the message in the morning worship service. There were three decisions in response to the invitation on the evening of the first day.

The church has had a fine reputation in the community for being the stronghold for fundamentalism. The path of the true believer seems to lead to the building which is now occupied by the Grace Brethren Church. This has been confirmed by the number of visitors who have shown an interest in the ministry of the Brethren church since the first service. While the reputation of the church has been for fundamentalism, the present appreciation expressed is for the stand for the Word of God and fundamentalism according to the Word. Many true believers who have already separated from modernistic churches, and many more who are considering such a move have expressed a desire to fellowship with the Brethren.

To return to the dedication service, what could be finer at the dedication of a church building than the dedication of lives? Such was the case at the Grace Brethren Church of Palmyra when Dr. Koontz gave an invitation at the close of his message. Mr. and Mrs. A. Rollin Sandy and family lay their lives on the altar of service for the Lord. Younger brother to Pastor Conard Sandy of Harrisburg, Brother Sandy plans to close out his earth-moving business and enter Grace College in the fall of 1957 to study for the Lord's place of service for him, wherever the Lord may lead. Brother Sandy has acted as moderator for the group during the organizational months and is currently president of the National Laymen's Fellowship. The Sandy's will add to the already generous number of members of the Grace Brethren Church of Palmyra who are in training at Grace Seminary and College.

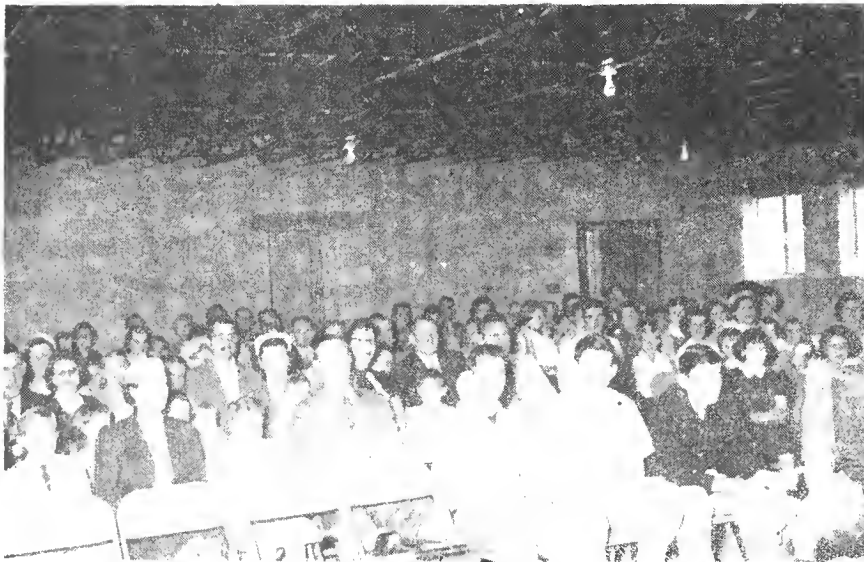
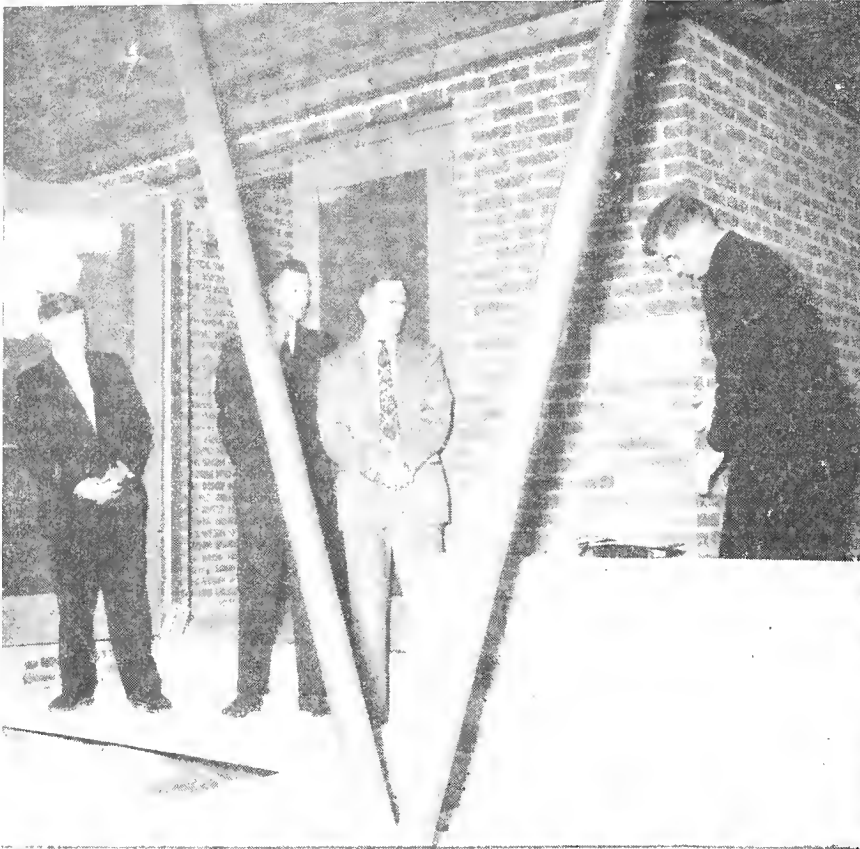
As to the future of the Grace Brethren Church of Palmyra, plans are for it to be a home-mission church the shortest period of time of any church to date. The future is as bright as the promises of God. The field is great even though Palmyra itself, a community of 6,500, is well churchd. There is one great need and that is for God's people to prayerfully remain in the line of God's blessing so that He can use them to execute His own great plans for His church. Pray with us for a fruitful ministry of the church in Palmyra where many precious souls are on the road to hell in the midst of religion.



Left top down: The nursery department with Mrs. Wells, Cassell, Gingrich assisting. The Primary class. The Juniors That Know the Answer with Mrs. Jesse Gingrich. Jeremiah Kauffman and the young people. Rollin Sandy teaching the adults, and picture of the dedication congregation. Right top down: Dr. H. W. Koontz, dedication

speaker, Rev. Robert Markley, pastor, and Rev. C. K. Sandy. The Palmyra church. The Rollin Sandy family including Mrs. Sandy, Brent, and Dean dedicating their lives to full-time Christian service. Pastor Markley baptizing the first converts, Mr. and Mrs. Clarence Nye, and the Mount Calvary Radio Quartet.

Victorious Day For Woodville Brethren



Top left: Harold Witzky, Robert Butterbaugh, John Guthrie, the building committee and the pastor, Gene Witzky, placing the cornerstone. Top right: Grace College Freshman Quartet, Dave Hacker, Warren Brown,

James Custer, and Robert Burk. Bottom: Morning service in the new church basement and Dr. Bernard N. Schneider, pastor of the Grace Brethren Church on Marion Avenue.

Woodville Brethren Lay Cornerstone

By GENE E. WITZKY, Pastor,

Woodville Grace Brethren Church, Mansfield, Ohio

Sunday September 30 was a big day for us here at Woodville Grace Brethren Church! It seems that the Lord has been sending blessings by the ton, not just one by one, for on this day we were blessed in every way at once. It was an activity-packed day to say the least with Dr. Paul R. Bauman, president of the Brethren Home Missions Council, as the special speaker. All attendance records were shattered in the morning service as 150 people gathered in the nearly completed lower auditorium of our new building for the first time. After a timely message on the Christian's attitude toward apostasy in these days, the invitation was given and 28 persons moved forward to make decisions for the Lord. Two of these were first-time decisions and the rest were rededications. We thank the Lord for His faithfulness, for we had prayed that someone might be saved the first time we met in our new building. It was promotion day in our Sunday school, and each class participated in the specially prepared program that was refreshing to all who attended.

The cornerstone service at 3:30 p. m. was well attended and a number of the churches of the district were represented. Featured on the program with Dr. Bauman was the freshman quartet from Grace College. Dr. Bernard Schneider from the Marion Avenue Grace Brethren Church of Mansfield, Rev. Neil Beery from the First Brethren Church of Ankenytown, Ohio, and Rev. James Cook, associate pastor of the Grace Brethren Church of Mansfield, participated in the service. Rev. Gene E. Witzky, the pastor of the church, officiated at the service and was assisted in the placing of the cornerstone by the members of the building committee, Mr. Robert Butterbaugh, Mr. John Guthrie, and Mr. Harold Witzky. The cornerstone was a gift from Mr. Leroy McGinty and son. Mr. McGinty is a member of the first Grace Brethren Church here. Nothing was placed in the cornerstone now but will be when the main unit of the building is erected. The present unit which will be completed sometime in November will serve as the educational plant. The present auditorium will accommodate approximately 260 people and is equipped with Sunday-school classrooms, a baptistry, nursery and a kitchen. The Woodville Grace Brethren Church was begun in 1953 with a small group of approximately 26 believers and has grown to an average of 95 for the Sunday morning worship. Praise the Lord for the way He has provided for the needs both great and small and for people who have had a will to work and sacrifice to see the work move ahead in spite of the barriers the Devil placed in the way.

On behalf of the people and the pastor of this church we want to make known at this time our deep appreciation to the Brethren Home Missions Council, the members of the corporation, and all those who have given, prayed, advised, and assisted in bringing to pass the answer to prayer of this people for a new church in which to worship the Lord. The enthusiastic program of

this church could never have been carried on in the past without the aid of Brethren home missions, and for that reason probably would not have been a strong testimony for the Lord today. It has been the prayers of home-mission supporters all across the country that have helped defeat the adversary. It has been the counsel, advice and supervision of the executives that have helped us over some rough places. It has been the dollars from the Council that put the pastor on a full-time basis and also the home-mission dollars that got the building program well on its way even before the local loan was executed. We also want to thank the Lord for the assistance of the Brethren Construction Company. The members of the crew have labored in sweet spirit long hours, on a missionary salary, living in crowded trailers, and have for this reason been an unforgettable testimony to the people of our church. We praise the Lord for their wholehearted support of our work here in Mansfield. To say little of the actual building of the church, they have faithfully supported the church with their attendance, with their talents in teaching and with their spirit in general. Praise the Lord for the new church which will soon be completed here in Mansfield, for without Him behind the scenes we could do nothing.

Yes; another lovely home-mission church, another testimony for Christ, another place where people can be saved, another memorable day in the lives of the people of the Lord as the cornerstone was set in a building where Christ will be honored as the Head of the church.

CHICO TESTIMONIES

(Continued From Page 705)

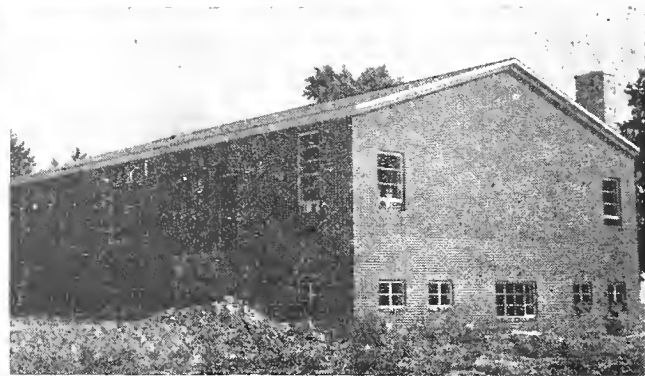
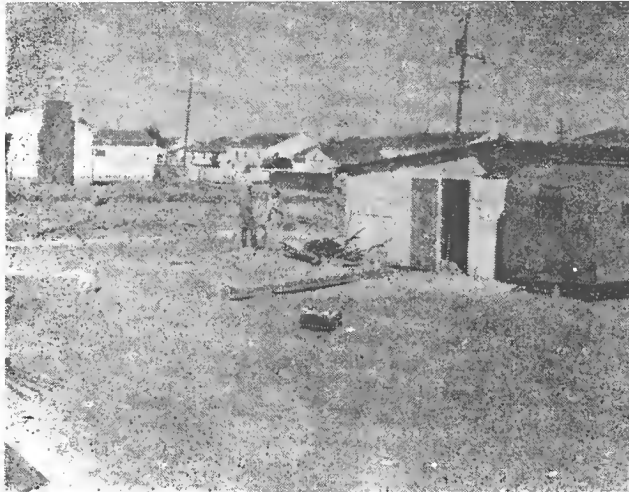
in the work until a resident pastor could be brought to the field. I vividly recall how wearied I was upon returning to my university work on Monday mornings after experiencing the demands of such a ministry. But those were happy experiences nonetheless, and I am inspired now to recall the faith and the enthusiasm of that little handful who composed the first congregations, and to remember how they ignored the crudeness and inconveniences of their first meeting place as they envisioned what could be in the future by the grace of God.

I rejoice now with the Chico church as they come into the realization of some of those aspirations, having a self-supporting congregation housed in a lovely church building. I trust their vision will be an ever-expanding one, resulting in the establishment of a number of new Brethren churches in the north of California's central valley.—S. Herbert Bess, the first pastor.

Brethren Construction Company Continues Growing

The Brethren Construction Company is now composed of three units, working on three separate projects simultaneously. The newest unit is known as number three and is presently working on the new Los Altos church of Long Beach, Calif. Mr. Max Fluke, of Winona Lake, Ind., formerly Hopewell, Pa., is the foreman of this crew. Working with him are Mr. Charles Koontz, son of Dr. and Mrs. H. W. Koontz, York, Pa., and Mr. Bert Jordan of the First Brethren Church, Kittanning, Pa.

Unit number two with Vernon Latham as foreman has three members working for him, all of whom come from home-mission churches. While the original unit was working on the York, Pa., church, Mr. James Knepper felt led to join the work. Later when the crew was working on the Fort Lauderdale church, Mr. Ray Sturgill came to know the Lord through the testimony of Mr. Latham and at the same time was led of the Lord



Brethren Construction Company Unit Number Two

Top: Brethren Construction Company Unit No. 2. Members: James Knepper, Ray Sturgill, Superintendent Vernon Latham, and Don Stroup. Bottom: Woodville Grace Brethren Church.



Brethren Construction Company Unit Number One

Top: Cheyenne church location. Bottom: Brethren Construction Crew No. 1. Members: Frank Brill, Dale Myers, Don Sellers, and Superintendent Tom Bailey.

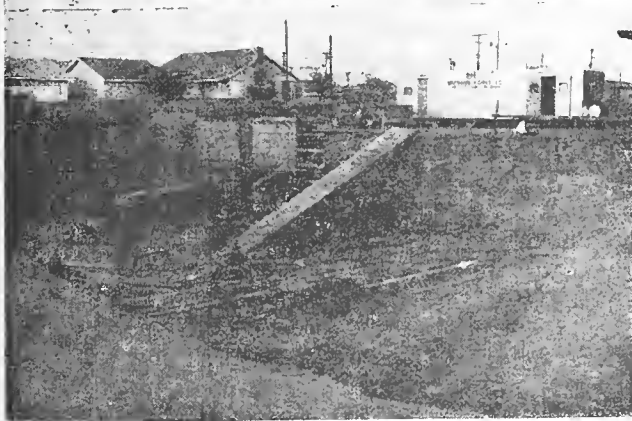
into the construction work. Mr. Don Stroup comes from the South Bend, Ind., church. Another new member, Walter Brovont from Lake Odessa, Mich., has joined this unit which for a short period will be working on two projects. The Woodville Brethren Church, Mansfield, Ohio, is being finished while the new Fremont, Ohio, colored Brethren Chapel is being started.

Unit number one is headed up by the original construction company member, Mr. Thomas A. Bailey, Jr. Mr. Bailey has working for him Mr. Don Sellers of Sidney, Ind., Mr. Dale Myers of Wheaton, Ill and Mr. Frank Brill of Winchester, Va. Mr. Bailey and his unit are building the new First Brethren Church of Cheyenne, Wyo.

The Brethren Construction Company has built the following churches and buildings:

Patterson Park Brethren Church, Dayton, Ohio; Washington Heights Brethren Church, Roanoke, Va.; Grace Brethren Church, Wheaton, Ill.; Grace Brethren Church, York, Pa.; Grace Brethren Church, Goshen, Ind.; Grace Brethren Church, Parkersburg, W. Va.; Grace Brethren Church, Fort Lauderdale, Fla.; Grace Brethren Church, Elyria, Ohio; Woodville Brethren Church, Mansfield, Ohio; Navajo Mission School, Cuba, N. Mex.; Dryhill parsonage, Dryhill, Ky.

The Brethren Construction Company in four and a half years since starting the first building with one member, Mr. Thomas Bailey, has increased to 14 members and three units. The establishing of this group of builders has placed 14 home missionaries in the field. These missionaries have been able to save many thousands of dollars for our local churches and Brethren home missions. They have accelerated the church building program of the Brethren Church to meet an ever-increasing demand. Praise be to God for this segment of our missionary family.



Brethren Construction Company Unit Number Three

Top: Superintendent Max Fluke, Charles Koontz and Bert Jordan. Bottom: Location of the new Los Altos Church.

A SUCCESSFUL MISSIONARY CHALLENGE

By Miss June Blough, Johnstown, Pa. Junior Dept.

Feeling the need of acquainting our Junior boys and girls in our Sunday-school class with our home-mission churches and pastors, we asked the Lord to show us a way in which this could become a reality. We wrote to the Home Missions Council asking for the home-mission pastors names and addresses. In reply, we received the list and a home-mission map. We knew this was our answer to prayer and immediately went to work sending to each pastor a letter asking for a reply concerning their work and any prayer requests they might have. The response was most gratifying,



Miss Blough

some pastors sent pictures of their churches and work.

The following Sunday the superintendent of our Juniors, Mrs. Walter Palliser, asked me if I had any ideas concerning home missions. Telling her of our plan, she asked to make it a department project, which we were glad to do—because now instead of 14 boys and girls knowing home missions 35 would become acquainted with the work.

We hung the map upon the wall of our department. Each Sunday we read a letter received from one of our home-mission pastors. Prayer was offered for the different requests and the pastor whose letter was read that morning. An offering was taken each Sunday in addition to our regular Sunday-school offering. For each dollar received a red star was placed upon a home-mission point. We prayed as we read and gave and our prayers were answered. Our Juniors gave the highest offering ever given—\$50.

This year when we spoke to the children of home missions, they asked: "Are we going to have letters this year?" "No," our project is a little different. We have the home-mission map (up to date) on the wall and each Sunday we have children pick two cards from our Prayer Promise Box, read the verse, the pastor's name, location, then find this mission on the map. Prayer is then offered for the pastor and the church. For each dollar received in the offering a silver star is placed on this particular mission point. We covet your prayers for our Juniors and all the boys and girls throughout our churches as they give to home missions. We are praying for \$58 (plus) a dollar for each home-mission church.

This group of boys and girls gave \$50 to foreign missions using missionary prayer books, \$50 to the Sunday-school annex debt (project—a thermometer reaching the top) and \$50 for new songbooks, all within this past year. Does it pay to teach boys and girls to pray and give—we will let the above offerings speak for themselves.

Are you sold on our home-mission and foreign-mission programs and our denomination—then sell it to our boys and girls. If the Lord tarries, they will be, our home, foreign missionaries, teachers and laymen of tomorrow. Is it worthwhile to teach, pray and give? I leave with you Romans 10:14-15.



LONG BEACH, CALIF. The annual Torrey Conference will be held Jan. 20-27, with sessions being conducted in the First Brethren Church, Dr. C. W. Mayes, pastor; and the North Long Beach Brethren Church, George Peek, pastor.

LONG BEACH, CALIF. The California District Conference of Brethren Churches will convene here at the First Brethren Church May 27-June 1, 1957, for the annual conference.

SPECIAL. Order your beautiful two-color *Christmas* bulletins from the Missionary Herald today. \$1 per 100. Order now and pay later.

DAYTON, OHIO. Harold Etling concludes evangelistic services Nov. 18 at the Patterson Park Brethren Church, C. S. Zimmerman, pastor.

ROANOKE, VA. The Clearbrook Brethren Church announced their evangelistic meetings to the community by having a parade. There were three floats representing the nursery, family altar and the choir. Edward Lewis was the evangelist and William Howard, pastor.

WINCHESTER, VA. The rough wiring has been completed and the lath is being put on and the steel stairways have been installed in the new Sunday-school annex of the First Brethren Church; Paul Dick, pastor.

STERLING, OHIO. The Northern Ohio District Thanksgiving youth rally will be held here Nov. 22-23. James Young will be host pastor.

FORT LAUDERDALE, FLA. Ten bannered cars and 15 decorated bikes formed a parade Oct. 13 to advertise the Sunday school of the Grace Brethren Church here. Ralph Colburn is pastor.

Executive Editor ..Arnold R. Kriegbaum
Winona Lake, Ind.

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Winona Lake, Ind.
Home MissionsLuther L. Grubb
Winona Lake, Ind.
Grace SeminaryPaul R. Bauman
Winona Lake, Ind.

WINONA LAKE, IND. The Sunday school material is ready for the January-March 1957 quarter. Order today and avoid the Christmas rush.

PRAY FOR THESE MEETINGS

Church	Date	Pastor	Speaker
Cleveland, Ohio .	Nov. 11-25	Robert Cessna ..	Dean Fetterhoff.
Flora, Ind.	Nov. 11-25	John Evans	A. R. Kriegbaum.
Wooster, Ohio ...	Nov. 18-25	Kenneth Ashman.	A. J. McClain.
Johnson City, Tenn.	Nov. 18-Dec. 2 .	Dean Risser	R. Paul Miller.
West Covina, Calif.	Nov. 18-Dec. 2 .	C. H. Ashman	Bob Munro.
Limestone, Tenn.	Nov. 20-Dec. 2 .	Harold Arrington.	Ralph Colburn.
Akron, Ohio	Nov. 21-25	M. L. Myers	Eddie Smith.
Dayton, Ohio	Nov. 25-28	Wm. Steffler	R. E. Gingrich.
Middlebranch, Ohio	Nov. 25-Dec. 9 .	Wesley Haller ...	R. D. Barnard.
Berne, Ind.	Nov. 25-Dec. 9 .	Irvin Miller	Bill Smith.
Washington, D. C.	Nov. 28-Dec. 7 .	James Dixon	Walter L. Wilson.

Estella Myers at Home With the Lord

November 1, 1956

This saddening news arrived by cable from Africa on Saturday evening, November 3. A letter had been received earlier in the week indicating a heart attack had been suffered, but gave the encouraging news that she was improving. Miss Florence Bickel was moved from Bellevue to Bekoro to assist Miss Rosella Cochran in caring for Miss Myers. Miss Myers was the last remaining member of the pioneer missionary party from our Society to French Equatorial Africa, having sailed from New Orleans on the old S.S. CITY OF CAIRO on January 7, 1918.

Fitting memorials will become a part of our regular foreign missionary issue of the Missionary Herald under date of December 1, 1956.

Foreign Missionary Society of the Brethren Church
Russell D. Barnard, General Secretary.

The Brightest Star

INSTALLMENT THREE

In two previous articles in this series we have sought to prove that the Great Commission is the brightest star in God's prophetic firmament for two reasons: (1) Because so many other prophecies await its fulfillment. (2) Because it reminds the church of its primary task.

Our third and final consideration concerns itself with the fact that the *Great Commission and its fulfillment will turn our faith into sight!* Can you think of anything more wonderful than that of actually seeing the Lord Jesus Christ face to face! Certainly no event is as important to the believer as this. Reckon them all up, take the sum of the whole, and surely all other future events would fade into insignificance! The whole creation groans and travails to see Him, how much more those who have known "the first fruits of the Spirit"? Is there anything more important to the bride than the bridegroom? to the body than its head? to the building than its chief cornerstone? In the words of Paul we exclaim that "to depart and to be with Christ is far better"—far more to be desired than any thrill of this life; far more to be desired than the fulfillment of any other prophecy of the Word.

We thank God for the privilege of believing without seeing. We thank God for the patience that hope inspires in the heart and mind of His own. But though faith and hope are necessary now, there will come a day when both will vanish. But of love it is said that it shall never fail. "Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away . . . for now we see through a glass darkly, but then face to face: now

I know in part, but then shall I know even as also I am known. And now abideth faith, hope [love], these three; but the greatest of these is [love]" (I Cor. 13:8-13).

It was wonderful when Rebekah said to Abraham's servant, "I will go." That was faith in action! But what a day that was when Rebekah lifted up her eyes and saw Isaac, "and she became his wife, and he loved her." We know His love now by faith. What will it be when we see Him face to face!

With this in mind, may we again remind you that it is not the rise of the 10 kings of Daniel, or the regathering of the last Jew into Palestine, or the adding of the last nation to the northern confederacy, or the culmination of "the mystery of iniquity," that ushers in this most-to-be-desired event. All of these things may be expected to take place, as indeed they are, and that before our very eyes, praise God! But it is not these things that will trigger His second advent. No; the things that will trigger His coming in the skies, and our being caught up into His presence, ever to be with the Lord, will be *the gathering of the last soul into the body of Christ!*

How all important it is, then, that our principal occupation be the reaching out after the souls of men and women, both at home and abroad, for we know not which soul will complete the body. In fact, our only desire that His coming be delayed is that more and more souls be included with our own!

Concerning this, Dr. L. S. Bauman used to relate the story of a premillennial minister-friend of his who said in conversation one day that he did not want the Lord to come immediately. Shocked no little by this statement, Dr. Bauman asked that a reason be given for such a statement. Whereupon the reply was given that the minister-friend had *three* reasons! "*Three* reasons!" Dr. Bauman exclaimed. "Why, I didn't



By GENE FARRELL

Pastor, Cherry Valley
Brethren Church
Beaumont, Calif.

think there could be *one* reason that could be advanced for our not wanting to see the Lord, let alone three!" But the friend insisted that such was the case, and when prompted further, he hung his head and answered, "Three unsaved boys!"

The Apostle Paul said: "For I could wish that myself were accursed from Christ for my brethren, my kinsmen after the flesh." Moses prayed that God might blot his name from the record of the redeemed rather than see the Israelites expire as a nation.

Our love for Christ's coming is more intellectual than real and personal when it does not involve the winning of the lost here and now. The writer is one, having suffered much in the body, who longs for His appearing. Yet how glad we are that he waited until September 8, 1937 at which time he found Christ. How glad you are that He waited until the time when you came to the Saviour. Wherefore, though we look for Him every moment, we work as though He were never coming that others may be brought in. We account, with Peter, that "the long-suffering of our Lord is salvation" for many. For which reason we seek to "be diligent that we may be found of him in peace, without spot, and blameless" (II Pet. 3:14).

Judgment in the Last Day

"He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12:48).

Our present world will not stand forever. The bounds of its history and the length of its existence are divinely determined. The last day, of which the Apostle John speaks, is the day of judgment, at which time the Great White Throne will be set up before which all unsaved will have to appear to hear the pronouncement of their eternal doom. "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken shall judge him in the last day." The first truth I wish to point out from this verse is: The basis for the judgment—*He that rejecteth me.*

He that rejecteth me, or in other words, the one who is rejecting me. The word translated "rejecteth" in our English Bible is indeed an interesting word. It comes from a word which means to displace, not to place, or to render null and void, or to scorn a thing as of no value or worth. The idea is that of despising or setting at naught. This same word is used other places in the New Testament, but there is one reference in particular which I want to point out in Luke 10:16. "He that heareth you, heareth me; and he that despiseth you despiseth me; and he that despiseth me, despiseth him that sent me." Here the exact same word is translated "despise," but in the ASV it is translated "reject." The person thus described is one who despises or rejects the Lord Jesus Christ. This is one who, after hearing the word of Christ, deliberately refuses to accept Him as Saviour, despises the Lord, sets Him aside, displaces Him, or rejects Him.

The language of the text is exceedingly strong and emphatic. I think the primary reference here is to a rejection of Jesus Christ, but it also seems to include the rejection

of the Gospel of grace, for in the next phrase we read, "and receiveth not my word." These acts of rejection and unbelief, although referred to separately are one in essence and are never found except in close relationship. No one can believe the Gospel without also accepting the words of Christ. In like manner, no one can reject the Lord without at the same time rejecting the words which proceeded from His mouth. This double subject, "He that rejecteth me, and 'receiveth not my words,'" describes exactly the basis for the judgment.

It should be noted that nothing personal enters into this judgment. Not a word here or elsewhere in the Scripture would suggest that a man will be judged by any social standard or creed. The judgment will be upon the basis of one's response to Jesus Christ and the word of His Gospel.

The next truth to be observed is: "The certainty of the judgment." The certainty of the judgment is expressed in the words: "*hath one that judgeth him.*" The present tense of the verb "hath" is placed first in this phrase with great emphasis—*hath one that judgeth him.* The individual described in the first part of this verse as the one who rejects the Lord Jesus Christ and does not receive His words *has* right now, in the present, a Judge. In other words, the Christ rejector stands already under trial and has One who is engaged in judging him. He has One who judges him and he has that Judge right now.

These words of our Lord seems to mean, whosoever hears My words has that same word either as his Saviour or as his Judge. Once a person has heard the word of Christ, he cannot escape that responsibility. Having heard the word of salvation, the personal attitude one assumes toward that word of Christ determines whether or not one has that same word as his Saviour or as his Judge. One may hear the Word



By EARLE PEER

Pastor, Rosemont Brethren Church
Martinsburg, W. Va.

of God and reject the Word, but it is certain that he can never escape the responsibility resting upon his soul for his having heard it. In the last day a Judge will not be wanting to pronounce sentence upon the one who in this life has refused Jesus Christ and His words of grace.

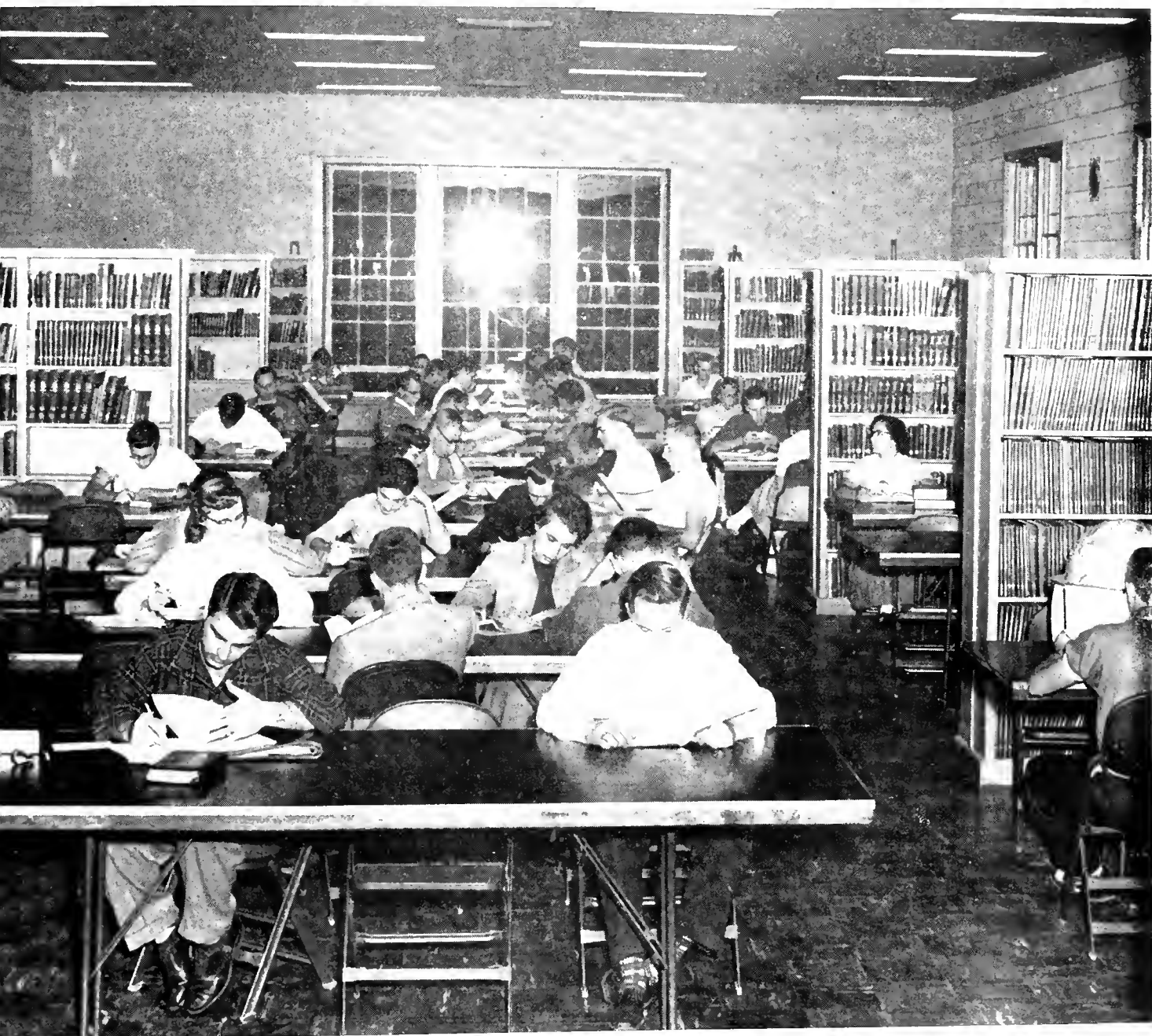
Now, I want you to see the person of the Judge: "*... the word that I have spoken, the same shall judge him in the last day.*" Who is the Judge? While the text does not state in so many words that Jesus is the Judge, I think you will agree with me that it does infer that He is the Judge. "For the Father judgeth no man, but hath committed all judgment unto the Son" (John 5:22). It is Christ who is the Judge, and who holds the judgment as the executor of His word, which constitutes the power and the authority of the judgment.

"The word that I have spoken, the same shall judge him. . . ." Our Lord declares that the words He publicly preached to men while He was upon the earth would finally witness against those who did not believe and receive His words. The witness of Christ's words will be unanswerable and in consequence of that testimony all Christ rejectors will be judged. Every unbeliever has the Word of God, and the Christ whom he has rejected, as his Judge. Thus it is seen that it will be a mighty familiar Judge whom the sinner will confront in the judgment at the last day. It is not true today, but it will be in that day that the conscience of every lost soul will concur with his sentence and he will go into a Christless eternity self-condemned. All who appear at the Great White Throne judgment will hear that same despised and rejected Word of God testify against him to Christ, the Judge. What an awful day that will be for the unsaved!

NOVEMBER 24, 1956

A PASTOR SHARES TWO LETTERS

SEE PAGE 719



MAIN ROOM, GRACE SEMINARY AND COLLEGE LIBRARY

OUR GROWING LIBRARY

PAGE 720

EDITORIALS



By Paul R. Bauman, Vice President in Charge of Public Relations

A Missionary in Alaska Writes the Editor

Recently I received a fine long letter from a missionary in Alaska whom I met last year when I was addressing the Protestant army and airforce chaplains of that area. The letter was used of the Lord to bring to my heart a period of heart searching and a new sense of responsibility to the Lord. I have felt constrained to pass one paragraph along to our readers because I feel that this missionary has laid his finger on what is probably the greatest need in the life of most Christians during these days of hurry and rush. Pastors, as well as laymen, should realize that, until we put first things first, our lives will be powerless and barren. The missionary writes:

The work here at the Home is going along normally, but I can see a great need for a real work of the Spirit of God in every heart. It seems to me that in these days of hustle and bustle God's people have lost sight of a tremendous truth. We need to spend much time in the presence of God occupied with Him, not merely in feverish activity, striving to serve Him. I believe that the case of Mary and Martha of Bethany offers a remarkable example of what I mean. We can be ever so busy about what we believe is God's work and be dry and barren in our souls because we have not fed upon Him. The history of the professing church affords ample evidence of this fact. The Ephesians were commended of God, but they were also indicted of God for having lost their first love. Devotion to God, means sitting at the feet of His blessed Son. It means to be taken up with real meditation upon the Word and to be in the constant attitude of prayerfulness. These beloved Christians of Dorea and India can teach us something about this truth. We are busy about many things, but alas, it finds us so often neglecting our Master. Someone has pointed out that we can receive our inspiration from being in the company of other Christians and being where there is Christian activity rather than from the Source himself. If our inspiration in worship comes from anything other than Christ himself, there is something dreadfully wrong in our heart attitude. I think we all need to examine our hearts in this very thing.

We Have Set March First By Faith!

Anyone who has spent even a few hours on the Grace campus, or anyone who has read the columns of the Missionary Herald, must certainly realize by this time the desperate need at Grace College for a new building in the immediate future. We have been talking about this need for many months, and we have also prayed about it. The school's board of trustees has authorized the building committee to begin construction just as soon as there is \$100,000 in the building fund. Several thousand dollars have come in during the past 18 months. It is now the unanimous feeling and decision of the building committee that the time has come when we should step out on faith, set a goal, and lay definite plans to break

ground. Accordingly, March first has been set as the date on which we believe the Lord would have us begin construction, and we have faith to believe that He will provide the funds to make it possible for the work to get under way at that time. Accordingly, final plans are now being considered by the committee and will be prepared by the architect. We are asking our friends all over the country to join us in definite prayer for the attainment of this goal as we enter the period for the school's special appeal, beginning December first.

Your Church Should Set a Goal

Goals are seldom attained when goals are seldom set. This is true in every avenue of life. It is also true in the construction of a church or college building. For this reason March first was set as the date on which we would strive to meet the goal of \$100,000. We believe that goal and also the eventual one of \$300,000 (the entire cost of the new building) can be reached if every Brethren church will set a goal of its own for the building fund. We are encouraged by what some churches are already planning to do in this regard (See Dr. Hoyt's article on the next page). Most of our congregations could reach a goal of \$1,000 by March first, and many could reach higher goals. May we urge you, brethren, to prayerfully and carefully consider what you believe the Lord would have your church strive to give to the building fund by March first. You set other goals and meet them. We know you will do the same for one which, like others, is so vitally related to the future welfare of young people and your church.

Set a Goal for Your Own Gift

What is the future of Christian young people and the future of your church worth to you? Can you make a greater investment than one which is made in a life? As you look toward March first and on through the building program, ask God to direct you as to the part you should have in the Grace College building program. Determine what you can give to the building fund in addition to the regular monthly gifts you have been making for the operating expenses of the school. Let us not forget that the school's ministry must continue during the building program.

We are Sure You Will Want to Know

Have you forgotten those little monthly offering envelopes lately? You may be interested in knowing that the September gifts to the general fund amounted to \$2,795.92, and the receipts for October amounted to \$3,856.78 (see financial report elsewhere in the magazine). The gifts for both months were far short of the \$6,500 monthly average necessary for the operation of the school. Larger offerings during the earlier part of the year helped greatly to hold up the average. Let us now make use of that December envelope and bring 1956 to a close with an offering that will really honor the Lord.

This Was Real Encouragement

By HERMAN A. HOYT, Dean

Recently the writer was in Bible conference in the East and had the privilege of fellowship in two congregations and with the ministers of one of the districts. This experience sent him back home with renewed faith that God is definitely in the plans and program of Grace College.

In three years time Grace College enrollment has reached 180. In another year it will exceed 200 and perhaps reach 250. Already the quarters now being occupied by college and seminary are taxed beyond capacity. This word has reached the home churches and the pastors. As a result real desire was expressed for information on building plans.

The desperate need for funds amounting to \$100,000 to begin the building by March 1 was related to these interested pastors and Brethren people, and there was an immediate response to the need. It was asserted by

pastors that they would return to their congregations and attempt to raise at least \$1,000 from their congregations by March first.

The writer suggested to the two congregations in which he had the opportunity to speak that if each church in our fellowship would raise at least \$1,000 by March first there would be more than enough on hand to begin the project. The suggestion was apparently used of the Lord for in each church the Brethren expressed desire to join in such a venture.

This was a real encouragement. Perhaps the Lord may take this suggestion and use it all across our Brotherhood. God is raising up many Christian young people from Brethren homes all across our nation. Surely it is our responsibility now to prepare them for a larger and fuller service. We cannot send them home. May it please the Lord to honor this proposal, and give all our Brethren people a mind to join in this cause for the sake of our blessed Lord.

A Pastor Shares Two Letters

Recently a pastor shared with one of the members of the faculty two letters he had just received from young people who had gone from his church to attend Grace College. The faculty member was so encouraged by the unsolicited testimony which these letters contained that he asked permission to bring them back to Winona Lake. Believing that many of our readers would like to know how some of our students feel about the school when they write home, we are reproducing the two letters, leaving out only the name of the church and of the student in each case. The letters follow:

"Greetings to all of you in the name that is above all, even Jesus Christ:

"This is a note of thanks that can't be expressed in words to the folks of the—for introducing me to such a wonderful Saviour as the Lord Jesus Christ and for helping me, through your prayers, to take my first step toward serving Him.

"I can't begin to tell how much each and every person in the — means to me. It's just beyond words. I thank God each night for the testimonies of the — Church. You have had an influence in my life one way or another and have drawn me closer to the Saviour through your earnest prayers. I know that your prayers also guided me to Grace College, and I feel your prayers will continue while I'm here. I can say now that I've been experiencing the grace of Jesus at this wonderful school, and I can't begin to thank Him for bringing me here.

"There's one thing that I don't want to overlook, though, and that's the growing necessity for funds for the new college building. As most of you know, the college has increased 26 percent over last year's enrollment, and it's on its way up higher next year. However, if the funds aren't met for the new building, Grace will lose some of its potential enrollment; so not only make this an object of prayer, but also make it an object of giving.

"Your brother in Christ,
_____"

"Dear Friends in Christ:

"I am writing you to let you know how much I appreciated all the cards you sent me for my birthday. It really, and I emphasize that fact, felt good to hear from so many of you on that day.

"I'm doing just fine in school and thus far the Lord has really blessed me. It seems a day doesn't go by but that the Lord gives me many new blessings here at Grace. You learn first of all, to put your complete faith and trust in the Lord. Then, He seems to make every burden smaller and every blessing richer.

"Thank you so much for your prayers. Please continue to pray for me, but especially be much in prayer for our much-needed new building. Your prayers are really needed at this time. Thanks again for the cards and prayers, and may the Lord bless you. I must close now, for classes and studies are awaiting me.

"Trusting in Him,
_____"

That our students love the school and are concerned about its needs is evident again and again. We trust their concern will be shared by many throughout the church just now as we seek funds for the new college building. Let us pray about this need.

ATTENTION, PASTORS!

The materials are in the mail for your assistance in publicizing the special offerings for Grace Seminary and College. All materials ordered should be in your hands by this time, with the possible exception of the 1957 calendars. Check your order. If you lack anything, please let us know, and we will give the matter immediate attention.—P.R.B.



Upper left: Marjorie Gonzales, freshman student from Taos, New Mex., installs card pockets in newly cataloged books. Center: Esther Friesen, senior from Jansen, Nebr., returns book to shelf. Right: June Finley checks out overnight books to Terry Kirkpatrick, freshman from Conemaugh, Pa., and Carol Judy, freshman from Osceola, Ind. Lower left: Mrs. Ben Hamilton finds it necessary to examine and store incoming books in

closet of lower auditorium inasmuch as the stackroom next to the school library must be used also as a classroom. Center: French class, taught by Mrs. Hamilton, meeting in combination stackroom and classroom. Right: Ben Hamilton stores files of magazines in downstairs closet until additional space can be provided for them when new building is erected. Front cover shows main library room which is now used to capacity.

Our Growing Library

By MRS. BEN HAMILTON, Librarian

Second only to a competent, adequately trained staff of teachers is the role of the library in the proper functioning of a college or seminary. We are happy to see our library growing and developing the characteristics which will make it a vital teaching adjunct in our school.

During the past five years we have seen the number of books processed and put into circulation more than double, from less than 7,000 to almost 15,000. We are grateful for the many fine books that have come to us as gifts in recent years in the fields of history, music,

education, and theology. In addition, our new college has required the regular and continual purchase of new books to meet the demands of our expanding program.

The outstanding growth in our college has made itself felt in our library as everywhere else in our present building. Our library, planned for a seminary of 200 or 300, is not adequate for both a seminary and a college. Library authorities say that a college library should have seating space for at least one-third of its student body, and that in small colleges there should be room for approximately half of the students. This fall, by crowding in four more tables and putting six chairs at each table instead of five, we increased our seating capacity from 80 to 120, thereby reaching the bare minimum requirement. But we are crowded! We can't put in more tables because of the bookshelves. We can't put in more bookshelves because of the tables. We have no place left for any exhibits or displays. One of the classes is planning to give us a glass case in which to display some of our rare books and old Bibles. Recently the builder came to see about its location and we couldn't find one spot in the library where we could place it. It may have to be put out in the hallway.

The small room adjoining the library, which should be our processing workroom, must be used for a classroom in our present crowded state. One wall has floor to ceiling shelves on which we have books not yet processed and ready for student use. If that room was not needed for classes, we could stamp, classify, and mark our new books in there and then transfer them directly to the library shelves. However, we must now do all work on new additions, as well as all repairs on old books, at our desks in the library proper. Having a table piled high with books in various stages of processing or repairing adds to the general crowded, untidy appearance of the library.

One tiny corner of the room, separated from the rest of the library by the charging desk, is our periodical section. There approximately 150 magazines and periodicals are shelved. Of course, we have room only for current numbers. Last year's numbers have to be piled in cartons and stashed away in a downstairs closet.

Until this year Mr. Hamilton and I have attempted alone to keep the library functioning as best we could and also teach our classes. Our growing student body made it necessary for us to add student help. This year, for the first time, we have students working a total of 40 hours a week. They are Esther Friesen; Marjorie Gonzales, and June Finley. They are able to do much of the routine work of putting in bookplates and pockets, checking out of books, and the shelving of books, leaving us free for other more professional duties. This additional help has made possible improved service to our student body.

Just last month we completely shifted our 15,000 books, placing duplicate and little used sets on the top of the bookshelves and making some additional space on the shelves themselves for some of the books now being prepared for use. As the person who has the responsibility for getting new acquisitions into circulation, my heart sinks when I look at the hundreds of books on the shelves in the sideroom and think of the hundreds more in a downstairs closet. Little by little we are getting them into the library and ready for use but once they are processed and ready for circulation **WHERE WILL WE PUT THEM?**

2,000 Volumes Presented to Grace College Library



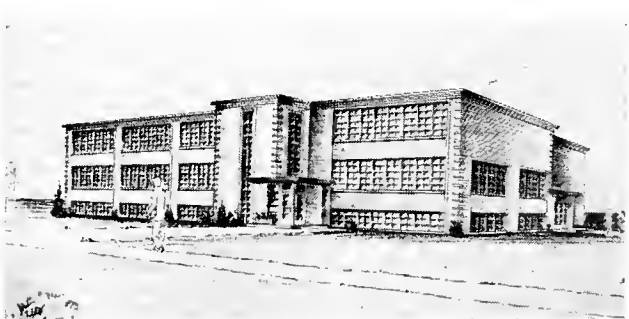
Mr. and Mrs. Gallatin

Grace College has recently come into possession of another fine library which supplements in excellent fashion other books recently given to the school. The private library of Mr. and Mrs. C. E. Gallatin of Winona Lake, is now being installed at Grace.

Mr. Gallatin is a retired railroad engineer who spent his leisure time for many years collecting and reading the nearly 2,000 volumes presented to the school. Mrs. Gallatin has been active for many years in the work of the WCTU, and the library reflects also her special interest.

The Gallatin library is especially strong in current history, particularly that dating from the end of the Civil War to the years immediately following the close of World War I. Beginning with Volume I, there are 46 volumes of Current History, a publication originally begun by the New York Times in 1914. There are 69 volumes of the North American Review, dating from 1889 to 1921. The library also contains bound volumes of the National Geographic Magazine, dated from 1913 to 1927.

Our librarians now have the problem of finding shelf space for this generous gift. This is another clear evidence of our need for a new building.



Exell Excels in Voluminous Volumes

By BEN HAMILTON, Research Librarian

Note: This is the second article in a series written by Brother Hamilton evaluating Bible commentaries and answering some of the questions most often asked about them. Laymen who use these Bible helps, as well as pastors, will find these articles profitable.—P. R. B.

If you like a commentary consisting of vast masses of words, then the two commentaries mentioned in this article are for you. For either or both sets extensive shelving is a must for housing them.

Joseph Samuel Exell (born 1849), a Church of England churchman, collaborated with H. D. M. Spence-Jones to produce *The Pulpit Commentary*, which appeared first in 1880 and continued through succeeding years. Exell alone edited the 57-volume set entitled *The Biblical Illustrator*.

The Biblical Illustrator

Verbosity is the keynote in this set. This is shown in the subtitle of the word ("OR Anecdotes, Similes, Emblems, Illustrations; Expository, Scientific, Geographical, Historical, and Homiletic, Gathered from a Wide Range of Home and Foreign Literature, on the Verses of the Bible"). For example, in the first volume on Genesis there are 16 pages of 6-point type on the general introduction to the Bible; 46 pages of fine print introducing the Pentateuch and finally 24 pages of introductory material on Genesis!

There are 31 pages of citations and illustrations quoted from more than three dozen sources just on Genesis 1:1 alone. Closely packed in 6-point type, with narrow side margins, no paragraphing, practically no leads between lines, *The Biblical Illustrator* is typographically unattractive.

There are some sparse nuggets of occasional merit scattered through the ponderous contents of this set. But to discover such gems is almost as laborious as the process required for extracting a few grams of radium from tons and tons of uranium ore!

The Pulpit Commentary

This commentary is perhaps seen on more ministers' and theological students' shelves than any other set. It does make a commanding appearance in a library. There is more verbiage in the set than is really necessary. Nevertheless *The Pulpit Commentary* has several good features.

There are usually two commentators assigned to each book of the Bible, although in a few instances there is but one commentator. One writer handles the exposition of a Bible book; the other, treats the homiletical application of the portion of the Bible assigned to him. There is a third section consisting of homilies, in short form, by various writers. In the case of the Book of

Micah there are homilies by three men, but the number of contributors in the homilies section varies according to Bible book. At the end of each Bible book commentary there is a homiletical index to the material presented under the homiletics division—a very helpful feature. In addition, there is an index volume that serves as index for the entire set.

Problem passages (so called due to problems about the interpretation of such passages) are handled in a helpful way in the exposition part of the individual commentaries in *The Pulpit Commentary*. All the more prominent views of the passage in question are given and discussed and then the commentator gives his own view and explanation of why he adopts his own interpretation. Usually the more prominent supporters of the divers views are also listed. Thus without having to have an elaborate array of reference books the owner of *The Pulpit Commentary* can have at his fingertips much valuable data with which to evaluate the various interpretations of a passage and thereby determine for himself what seems to be the most reasonable view. All the contributors to *The Pulpit Commentary* are conservative and even though the reader may not agree precisely with some of the doctrinal assertions in the set, yet Christ is not defamed or dishonored.

GIFTS TO GRACE SEMINARY

October, 1956

General Fund:		Modesto, Calif.	
		(La Loma)	
Akron, Ohio	\$124.50	Modesto, Calif.	15.00
Alexandria, Va.	22.50	(McHenry)	17.00
Allentown, Pa.	37.90	New Troy, Mich.	25.00
Altoona, Pa. (First)	16.00	Norwalk, Calif.	55.00
Altoona, Pa. (Grace)	5.00	Peru, Ind.	3.00
Ankenytown, Ohio	21.00	Philadelphia, Pa. (First)	91.00
Ashland, Ohio	23.05	Portis, Kans.	19.00
Beaumont, Calif.	41.70	Radford, Va.	8.30
Bellflower, Calif.	6.00	Roanoke, Va.	
Chico, Calif.	40.50	(Washington Heights)	18.25
Clay City, Ind.	23.00	San Diego, Calif.	11.00
Covington, Ohio	22.25	Sidney, Ind.	26.50
Dallas Center, Iowa	2.00	South Bend, Ind.	5.00
Danville, Ohio	10.00	South Gate, Calif.	63.00
Dayton, Ohio		South Pasadena, Calif.	15.25
(N. Riverdale)	481.50	Sunnyside, Wash.	43.40
Everett, Pa.	11.00	Temple City, Calif.	25.00
Fillmore, Calif.	50.00	Washington, D. C.	27.10
Flora, Ind.	43.00	Waterloo, Iowa	63.00
Fort Wayne, Ind. (First)	277.20	Waynesboro, Pa.	70.50
Hagerstown, Md.	81.50	West Covina, Calif.	5.72
Harrah, Wash.	54.52	Whittier, Calif. (Comm.)	3.00
Harrisburg, Pa.	66.00	Winchester, Va.	74.00
Homerville, Ohio	33.00	Winona Lake, Ind.	309.45
Hopewell, Pa.		York, Pa.	2.00
(Yellow Creek)	2.00	Isolated Brethren	1.00
Inglewood, Calif.	43.00	Non-Brethren	225.00
Jenners, Pa.	28.00	Maintenance Gift	500.00
Johnstown, Pa. (First)	308.85		
Kittanning, Pa. (First)	68.25	Total General Fund	3,856.78
Leamersville, Pa.	36.00	Designated Funds:	
Leesburg, Ind.	55.89	Ashland, Ohio	70.00
Leon, Iowa	1.00	Everett, Pa.	75.00
Limestone, Tenn.	3.00	Mansfield, Ohio (Grace)	96.00
Listie, Pa.	49.00	Temple City, Calif.	5.00
Long Beach, Calif.		Winona Lake, Ind.	34.50
(First)	20.00	Isolated Brethren	25.00
Mansfield, Ohio (Grace)	10.00	Building Fund	50.75
Meyersdale, Pa.			
(Summit Mills)	16.50	Total Designated Funds	356.25



Picture on left. First row: Carla Monroe and freshman students Carolyn Caldwell and Dee Ann Dillon. Second row: Mrs. Bertha Disney, Mrs. T. R. Monroe, sophomore Jeanette Turner, Mrs. H. O. Turner. Third row: T. R.

Monroe, freshman students Bob Monroe and Deloy Brumbaugh. Picture on right, Mr. and Mrs. Carl D. Caldwell and daughter, Carolyn.

HOW A SCHOOL GROWS

By PAUL R. BAUMAN

One year ago the little town of Portis, Kans. (which I have the honor to call my birthplace), sent its first students to Grace College. She was Jeanette Turner, who was the recipient of one of the scholarships offered by the school. This year there are five Portis students in the college, and these are already talking about others whom they hope to interest in Grace.

A few weeks ago a carload of relatives traveled more than 800 miles from Portis to spend several days at the school. They had full opportunity to get a firsthand experience of college life, eating and associating with the young people at the dormitory, and by attending the classes, chapel services, and other school events. They were delighted with what they saw and heard.

A week later the parents of another Portis student came to visit. They too were highly pleased with their visit to the school. We sincerely hope that the visit made by our friends from Kansas will inspire other parents and friends who live at considerably less distance to make similar visits to the school. We are absolutely sure that if some from each of our churches would do so, there would be no difficulty whatsoever in raising the amount necessary to begin construction of a new college building by March first.

The five young people from Portis are an excellent example of something seen again and again at Grace College. One satisfied student brings another. As a result the school grows, and young people who would otherwise attend other institutions are brought to their own school. More than one church has come to realize the need and value of an institution which it can call its own. The number of young people who have been lost to the Brethren Church, its ministry and its mission fields during the past 25 years, largely because they attended other schools, has been appalling. It is true that there are other good colleges, some of which are thoroughly Christian. But the fact remains: such institutions are not interested primarily in building the Brethren Church.

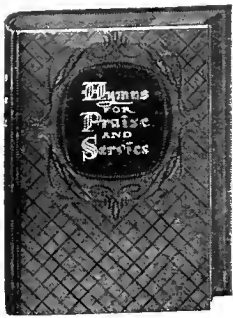
If our denomination is to grow as rapidly as it should, a large number of its young people must be in an atmosphere where they can be given the necessary information about the fields of service for which we are responsible as a church. They must be in a place where they can receive a vision of the harvest fields in which we are reaping, and they must be where their companions—some of whom become their life partners—are likewise challenged.

If the Brethren Church means anything to us at all, we must be far-sighted enough to plan for its future. How much it means to us will be seen in the extent of our willingness to invest our time, our energy, and our money in this part of the Lord's work—a part on which so many other portions depend.

NEW TROY, MICH., YOUTH ENSEMBLE



First row (left to right): Elizabeth Mollencott, Jeannine Clark, Darlene Simpson, and Rev. Richard Jackson, Jr. Second row: Judy Mensinger, Patricia Gancer, Carol Mensinger. Third row: Dale Hauch, John Clark, Dale Taylor.



Rodeheaver Company Presents New Hymnals To Grace Seminary

A valuable gift in the form of 300 new hymnals came to Grace Seminary and College several weeks ago from the Rodeheaver Company of Winona Lake. These are now duly installed in the chapel and are already a source of blessing to the students of the school and the Winona Lake Brethren Church.

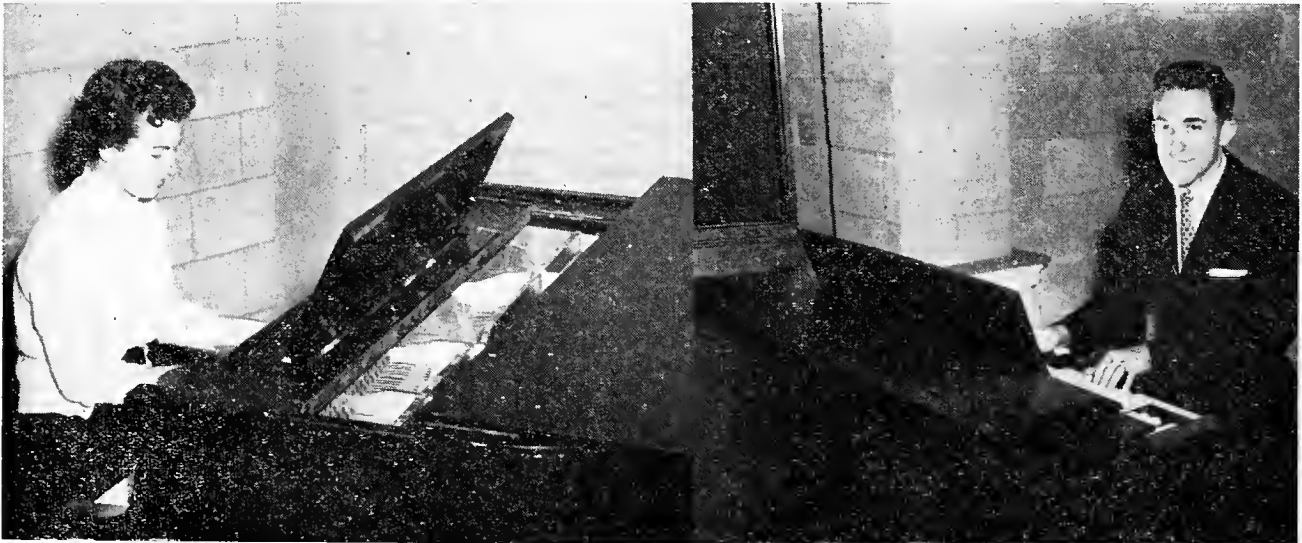
The older hymnals, which were beginning to show some wear, have been taken to the lower auditorium, thus eliminating the necessity of transferring the chapel hymnals each time there is a gathering in the larger room.

The new all-purpose hymnal, latest to be published by the Rodeheaver Company, is entitled, "Hymns for Praise and Service." It was compiled by Homer Rodeheaver and George W. Sanville. The music editor is B. D. Ackley. According to Mr. James E. Thomas, president of the company, the combined experience of more than 50 years of successful hymnbook compiling has gone into the making of the book.

Hymns for Praise and Service has 352 pages containing 375 of the finest selected hymns obtainable. Among the valuable features which it possesses are:

One hundred and ten standard hymns of the ages; 120 hymns used continuously for 50 years; 65 familiar gospel hymns like "The Old Rugged Cross" and "In the Garden"; 25 hymns of more recent popularity like "He Lives" and "Beyond the Sunset"; 30 new gospel hymns which may become the favorites of tomorrow; 25 short choruses for youth meetings; 37 excellently selected Scripture readings. Professor Ralph Gilbert, of Grace College, assisted in the selection and compiling of these. Special Scripture readings for Christmas, Thanksgiving, and Easter.

The students and faculty at Grace joined recently in a service of dedication. The gift is deeply appreciated, for these hymnals assist greatly in the services which are held at least five times each week throughout the larger part of each year.



More Musical Instruments for Grace

By DONALD OGDEN

With the close of the summer Bible Conference season and the opening of school, Grace Seminary and College and the Winona Lake Christian Assembly found themselves coming to one another's rescue again. The two Baldwin grand pianos in the Billy Sunday Tabernacle were in need of a winter home, and Grace was in need of two such fine instruments for use in our auditorium and student lounge, both of which are frequently used for public meetings. In addition, the Christian Assembly's Hammond Organ found a wel-

come resting place beside one of the Baldwin grands in our auditorium, and both instruments have already added immeasurably to the services we have held there.

Our teaching program will be greatly benefited by the availability of the Hammond Organ for lessons and student practice, as well as by the use of another small grand piano which we brought from the Winona Hotel to our Music Building for the school year. Our only obligation is to keep the instruments tuned and in good repair. We are grateful to the Assembly and its executive manager and our friend, Mr. John Andrews, for this kindness.

"COMMUNISM VS. CHRISTIANITY" Is Lecture Subject

"Communism is progressing so rapidly because it is following the three tokens for success that Christ laid down for His followers," stated Dr. Karlis Leyasmeyer in a lecture on the Grace campus. A native of Latvia, Dr. Leyasmeyer has had firsthand experience with the Communists, and he is considered one of the foremost authorities in America on that subject.

Speaking in two lectures and an open forum, he informed the students and faculty of the real threats of communism. He used documented evidence to prove that their success is due to their threefold program of total acceptance, total commitment, and total action for the communist cause. Citing the growth of Christianity in Russia until 1929 and the Communist's fear of it that resulted in execution of most Christians, Dr. Leyasmeyer asserted that the only way to stop the tidal wave of this atheistic system is for Christians to follow the Biblical success formula: total acceptance of Christ, total commitment to Him, and total action for Him.

Concerning the churches of Russia today, Dr. Leyasmeyer said that they are attended mainly by the few elderly Christians who escaped annihilation. The Communists found that infiltrating the churches was a more effective means of breaking their power than mass execution had been.

Dr. Leyasmeyer warned that the present "smiles and

peace" strategy of Russia is merely to give them the advantage of surprise when they do start further conquests in the West and he read a direct statement from a high Russian official as a basis for the warning.

All who heard Dr. Karlis Leyasmeyer have a new understanding of the extent to which the future of the free world, the USA, and religious freedom depend on their individual, total stand for Christ.—*Elener R. Norris.*

PIANIST KOHNOP PERFORMS AT GRACE

Cincinnati-born Louis Kohnop presented a superb concert on November 2 to an enthusiastic listening audience of students, teachers, and friends from the Winona-Warsaw area. Dr. Kohnop's artistry enhanced such numbers as Haydn's Sonata in E Minor, two of Rachmaninoff's preludes, and (the most popular of all) Kaledoscope by Goossens (an interpretation of a day in a child's life).

Three curtain calls supported the high acclaim he has obtained everywhere. Kohnop has not only won superlative praise from critics, but commands the respect of musicians as well. A graduate of Juilliard and the Cincinnati Conservatories, he has won as many awards and contests for his playing as any pianist of his generation. He has performed with major symphonies, and has appeared as a soloist throughout the country.

SEASON BASKETBALL SCHEDULE SLATED FOR AMBASSADORS

Date	Team	Place
Nov. 17	Goshen	Here
Nov. 24	Concordia	Here
Dec. 1	Fort Wayne Bible Institute	Here
Dec. 4	Manchester "B"	There
Dec. 8	Goshen	There
Dec. 15	Western Michigan "B"	Here
Jan. 5	Purdue (Fort Wayne)	There
Jan. 7	Baptist Bible Seminary	Here
Jan. 12	Valparaiso "B"	There
Jan. 18	Kalamazoo "B"	Here
Jan. 23	Manchester "B"	Here
Jan. 26	Huntington "B"	Here
Jan. 29	Fort Wayne Bible Institute	There
Feb. 1	Philadelphia Bible Institute	Here
Feb. 5	Nyack	Here
Feb. 8	Concordia	There
Feb. 15	Purdue (Fort Wayne)	Here
Feb. 23	Western Michigan "B"	There
Feb. 26	Taylor "B"	There
Mar. 2	Huntington "B"	There

YOUTH ENSEMBLE VISITS CAMPUS

Recently a group of nine high-school students from New Troy, Mich., together with their pastor, Richard Jackson, Jr. ('52), spent a day at the Grace Campus. Their purpose in coming was twofold—to get a first-hand experience of college life and to make a contribution of their own. The young people are also known as the New Troy Youth Ensemble. Directed by Pastor Jackson, they have sung at many youth rallies, schools, and churches throughout southern Michigan and northern Indiana. At home they are a part of the large young people's choir.

Several of the young people who visited the campus have already indicated their desire to enroll at Grace upon graduation from high school. The college already has two students from New Troy, Shirley Smith and Eddie Mensinger, now in attendance.



Be All Out Christians Or Be All Out!



CONEMAUGH, PA. The Conemaugh Brethren Church is planning to install new electric fixtures in the main auditorium. Stanley Hauser is pastor.

SPECIAL. Bibles have now been placed on all the new Super-G Constellation planes of Trans-World Airlines.

JOHNSTOWN, PA. Any Brethren minister who is interested in the pastorate of the First Brethren Church here should contact the church clerk, Mr. Donald Rasbach, 726 Oak Street.

ELYRIA, OHIO. The new edifice of the Grace Brethren Church was dedicated Nov. 11. Dr. Paul R. Bauman was the dedicatory speaker. Galen Lingenfelter is pastor.

WINONA LAKE, IND. Church bulletins 18 through 22 are ready for distribution. All are two color and retail for \$1 per hundred, except bulletin 22 which is 80 cents per hundred. Beautiful two-color Christmas bulletins are \$1 per hundred. Order today from the Missionary Herald.

ROANOKE, VA. A reception was held Oct. 19 at the Ghent Brethren Church in honor of Rev. and Mrs. Kenneth Teague and family. A household shower was given them by the local WMC.

HAGERSTOWN, MD. The Crusade Team, composed of Evangelist Dean Fetterhoff and Truymond Had-dix closed a two-week evangelistic meeting at the Calvary Brethren Church Nov. 4 with 226 present. Jack Peters is pastor.

PARKERSBURG, W. VA. Richard Placeway, a 1956 graduate of Grace Theological Seminary, has accepted the call of the Grace Brethren Church, and will assume his duties about Dec. 1.

FORT WAYNE, IND. The first global missionary conference was held in the First Brethren Church Nov. 7-11. Twenty conference speakers represented both the foreign and home mission fields. Dr. J. A. Woodward, president of Arizona Bible Institute, delivered the Bible lectures each day. Mark Malles, pastor.

KITTANNING, PA. A new highway sign has been erected by the First Brethren Church at the junction of highways 422 and 28. Wm. Schaffer is pastor.

STERLING, OHIO. Evangelist Herb Hoover concluded a one-week meeting at the First Brethren Church on Nov. 25. James Young is pastor. A Northern Ohio District youth rally was held Nov. 22-23 in the Sterling High School gym, with Herb Hoover as the speaker.

Executive Editor Arnold R. Kriegbaum
Winona Lake, Ind.

DEPARTMENTAL EDITORS

Foreign Missions R. D. Barnard
Winona Lake, Ind.
WMC Mrs. Benjamin Hamilton
Winona Lake, Ind.
Home Missions Luther L. Grubb
Winona Lake, Ind.
Grace Seminary Paul R. Bauman
Winona Lake, Ind.

ATTENTION. Pastors, secretaries of district organizations, and other responsible parties are urged to forward to the Missionary Herald announcements of conferences, youth rallies and items of general interest to the brotherhood. All news should be sent as soon as the date and place is determined. From east and west coast, such news should be sent airmail. Pastors are urged to send church bulletins that are not over two weeks old. It is suggested that full particulars be included in church bulletins rather than a line "Remember the youth rally Jan. 23." State place, indicate if it is a local or district meeting. Your cooperation will improve the news brief page.

ASHLAND, OHIO. The Crusade Team will be engaged in special meetings Dec. 2-16 in the Grace Brethren Church here. Miles Taber is pastor.

HARRAH, WASH. Rev. Thomas Hammers will conduct a two-weeks meeting at the Harrah Brethren Church Dec. 3-16. Donald Farner is pastor.

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MUSIC in the Church

By LEO POLMAN
San Gabriel, Calif.

"Let everything that hath breath, praise the Lord" (Ps. 150:6).

Both the Old and New Testaments record that God's people praised the Lord with music. In fact, we are told the "morning stars sang together" in eternity past. Music and musical instruments are mentioned many times in the Psalms, the book of praise for Israel. The sacred historian admonishes the people many times to "sing unto the Lord."

Angels sang at the birth of our Lord, heaven will be filled with songs of the redeemed. Jesus led His disciples in the singing of a hymn in the upper room the night of His betrayal. Paul urged the Ephesians to use "psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." To the Colossians he said: "Teaching and admonishing one another in psalms and hymns and spiritual songs, singing in grace in your hearts to the Lord." Martin Luther said in part: "Next to theology I give music the highest place and honor. Music is one of the fairest and most glorious gifts of God."

A twofold objective should be sought through church music, spiritual impression and spiritual expression. With impression lacking, there is small likelihood of any satisfying expression. Music prepares the congregation for the message to follow. This being so, it is important that songs be properly selected.

IN THE BIBLE SCHOOL

There is much discussion today concerning the worship service of the Sunday school. Experience teaches we should not compete in any way with the church worship service. It should be very different. Worshipful, yes, but still very happy and lively, leading up to a more quiet hymn before prayer and the lesson.

Remember Paul's admonition "psalms and hymns and spiritual songs." Right here we might consider these different types of music. The psalms and spiritual songs are songs of experience, our joy in the Lord. "There is within my heart a melody," "What a friend we have in Jesus." The psalms and hymns are a praise and worship to God. "Holy, holy, holy," and "O Worship the King" are examples. There are times

and places for both. Someone might ask where choruses "come in." Perhaps under spiritual songs, let us be careful they are spiritual, and if not, don't use them.

The Lord's Day morning worship service should be just that, a time of real worship. It is the part of the service in which the people participate. It is their time to worship God together. Pastor, choir and people raising their voices together in praise. Of course this is the time for hymns to be sung. Hearts tendered and comforted, encouraged, lifted up is the desire and should be the aim of this hour.

The evening service in most of our churches is more informal and evangelistic. This service of course calls for the "songs and spiritual songs." Testimony in song and word should strengthen the congregation—prepare their hearts to respond to the message given.

THE MUSIC COMMITTEE

This committee elected by the church each year, should be three in number, more in larger churches; the pastor, an active member and adviser. Sound mature judgment is required. They should know music, but musical experts are not necessary. A music committee can relieve the pastor of many responsibilities, but be entirely cooperative with the program of the pastor and church.

MUSIC DIRECTOR

Just because someone can "sing like an angel" does not make him a songleader. His first requisite is spiritual of course. Then the ability

to direct a choir and congregation should be considered. Perhaps you cannot afford to hire a music director. Then train them. Begin with the children and young people. Would that every student planning to go into Christian service would take training in song directing. More likely than not the first place of service will be in a small church, an assistant pastor or Christian education director, a missionary, any one of these or other services would be doubly effective if the ability to direct music was added to the accomplishments required at schools of learning. Many good books on music directing are available also.

PIANIST AND ORGANIST

The four notes which are used in songwriting are for the voice. The harmony sung by choir and congregation. The pianist uses these as a harmony guide to improvisations. This can be learned from private teachers or a good correspondence course in piano accompaniment (one may be obtained written by, Robert Harkness). One thing the pianist should always remember is to give a good firm introduction, using the beginning of a song—not the ending. This confuses instead of helps in getting started, for congregational singing, or in special numbers. (Note—the introduction should always end with the tonic chord or home tone).

The pianist should always be ahead of time to begin the service—not merely on time. Nothing is so frustrating as to have the pianist or songleader late or merely on time. So to have your music all in hand, ready to go, before the hour announced will help immeasurably to have the service go smoothly—and the pastor at ease.

A pause for prayer asking God's blessings upon your part in the service, by director, choir and pastor, will quiet your hearts, as you hurry in from other duties.

CHOIRS

It is ideal to have besides the regular church choir—a youth choir—



(Continued on Page 732)

Paul had been forsaken by all in Asia according to verse 15. He then gives two examples of this in Phygellus and Hermogenes. The apostle's heart had been saddened by the consciousness of them forsaking him. But, in contrast, Paul names Onesiphorus as one who stood by.

Onesiphorus means "profit bringer." Onesiphorus lived up to this name given him, for he was profitable unto the saints of God. This speaks to us how every child of God should be ministering spiritual profit to the Lord's people and to the church.

(1) The Quality of His Ministry (vs. 16).

The Word says: "He oft refreshed me." What a testimony for the Lord! The greatest of all apostles was refreshed by Onesiphorus. In the very heat of trials and difficulties, he refreshed Paul. When Onesiphorus blew in, he brought with him a freshness of spiritual atmosphere that could bring blessing to the heart of this saint of God.

What type of atmosphere do we leave today as we come and go, and especially to those tested saints of God.

(2) The Faithfulness of His Ministry (vs. 16).

"Was not ashamed of my chains." Though Paul was forsaken by the saints at large, Onesiphorus did not desert the apostle. Faithfulness was a part of Onesiphorus' character. This virtue is fast becoming a rare characteristic among the saints of God. The cry again and again is for faithfulness to the things of Christ. Though Paul was in the dungeon and bound by chains, yet Onesiphorus was one whom Paul could count on, being faithful and ministering to his soul's refreshing.

(3) The Diligence of His Ministry (vs. 17).

"He sought me out very diligent-

ly." We noticed that Onesiphorus was not satisfied with his ministry though he was diligent. "And found me," Paul says. Millions are lost and need to be found for Christ. Therefore, we should be diligent in hunting them out. Many saints in this day are being led astray, having no victory, no joy and seem to stand in need of an Onesiphorus to refresh them and encourage their heart. Let us not cease until we have found them.

(4) The Future Reward of His Ministry (vs. 18).

"The Lord grant unto him that he may find mercy of the Lord in that day." Onesiphorus, like you and I, will stand before the Judgment seat of Christ and will be rewarded according to the ministry that God hath given. "In that day" it will be gold, silver, precious stone, or wood, hay and stubble. In Hebrews 6:10 we read: "For God is not unrighteous to forget your work and labour of love which ye have shewed toward his name, in that ye have ministered to the saints and do minister."

Though Onesiphorus was unnoticed by others, yet he carried on a vital ministry that will be rewarded of God. Onesiphorus also had a ministry that brought profit to the saints of God. Would you not enjoy having an Onesiphorus in your church ministering spiritual profit to the saints? I'm sure you would. There is a better suggestion however: why not try to be a "refreshing saint" yourself? God has need of them everywhere among His people because they bring spiritual profit to the Lord, to His servants, to His saints and to His church.

May it be true of us, as Brethren, that we are found refreshing others in the things of Christ, diligent in the service of Christ, seeking those who are in need, and faithful in the calling given us as saints that we be not ashamed in that day.

"The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: but, when he was in Rome, he sought me out very diligently, and found me. The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well" (II Tim. 1:16-18).

The world today stands in need of this type of saint, and how the church would profit if the saints were all of this type.

A Refreshing Saint

By ROBERT HOLMES

Pastor, West Homer Brethren Church
Homerville, Ohio

SPIRITUAL TEEN-AGE DELINQUENCY

In this fast-moving civilization of ours, crime has increased steadily year by year, and most of us who stand as leaders of young people have patted ourselves on the back at the fine job we are doing in keeping our young people out of lawlessness. It is costing us something in a monetary way, too. We supply gyms, youth halls, a stepped-up social program, district fun times; and indeed, ideas come and go by the hundreds. Yet we continue to ask: "Have we done the job?" But this involves answering other questions.

A basis for understanding any person is to know what it is that "makes him tick," and some have devoted an entire lifetime to the question as to what makes a young person tick. We are tempted to analyze everything as a *spiritual* problem when, in reality, there are mental and physical problems which must be met coincident with the spiritual.

PHYSICAL PROBLEMS

An attempt to list all of the physical problems which exist among our teen-agers would be impossible in an article such as this, but here are some suggested fields of study—

Problem of physical appearance. If most of us as adults were as careful about our appearance as many of our young people, the world would never accuse us of sloppiness. But our young people have problems here. I am speaking about dress and styles, for we cannot blithely ignore them. Not to be accepted because of appearance is one of the most difficult situations that many of our young people face. And we cannot tell them: "Christ was not accepted, so don't you try to be." That is a pious platitude and it fails to answer their problem. We might well ask ourselves: "Was Christ ever unaccepted because of His physical appearance?"

Problem of physical handicap. This

is probably a poor designation, for lumped together here could be handicaps of limbs, handicaps of coordination, of the actual size of the individual, etc.

Again, this is closely allied with acceptability. Some of our young people feel like the proverbial boy who was the last one to be chosen simply because he didn't drink the right kind of flavoring in his milk, or failed to eat the right breakfast food. In attempting to solve all of the problems in this group, we find ourselves long on ideas, short on money and practicality.

Problem of physical behavior. When we recognize that there are

marks of this group is that they are becoming independent individuals. With this emergence as independents, there is the insatiable desire to be recognized even if it means upsetting a Sunday school or BYF lesson. Piety unfortunately does not answer some of these problems, for some of our most pious are often our most annoying.

MENTAL PROBLEMS

The reader will notice that though these fields are distinguished yet they overlap, for any physical difficulty is connected with some sort of mental activity. But here are real live problems to be faced. Isn't it true that some of our most alert people mentally are sometimes the slowest to capture spiritual truth? There is a reason, too.

Interests. A good physical program has become a necessity for our youth programs. Out of about 100 potential high-school young people in our own church, it is impossible to get more than 40 to 50 percent of them out to play basketball, volleyball, or even parlor games. Here we fail a big group. About 5 percent are interested in "long-hair" music. As a youth leader, can you or can I discourage this? I'm afraid that we do discourage it, and yet that small group could well be our key. Here is another group whose interests are not physical, not musical, but parental. They come to church because they have to. What can be done to interest them? Interests play a big part in our success or failure.

Agnosticism. Many of our young people are doubters. Because of school or parental ribbing, they have had their childhood faith challenged. Scholarship is attractive, and though it is not true that everyone with a PhD. is an authority, to the inquir-

By RICHARD I. McNEELY

Minister of Youth
First Brethren Church
Long Beach, Calif.

many contributing factors to the physical problems which have to be faced, our prayer will be increased that we might have an understanding heart and mind. With these problems, there follows that which we consider as the problem but which is really the outgrowth. Unfortunately, our young people are not kept free from either the problems or the results of them. The results which are seen in sexual difficulties, or in smoking, drinking and the many others, are often looked at as the problem when we need to go back beyond that.

Just as no individual is exactly like another, so it is impossible to lump all of "teen-ager" in the same mass, for one of the distinguishing

(Continued on Page 731)

Music and Evangelism

By R. TRUYMOND HADDIX

Board of Evangelism

Crusade Team

This is not meant to be a scholarly discourse on the various styles of sacred music nor analyzations of the harmonies, melodies, and forms incorporated therein. It is rather a brief discussion on how music in the hands of consecrated musicians can be effective in the evangelistic service not only by bringing joy and comfort to God's people but also by drawing the unsaved to the Saviour. It is the prayer of the writer that *you will* be challenged to use *your* God-given talent at every opportunity afforded *you*, whether *you* possess one talent or 10. Music was created to glorify God; use it to bring souls to Him!

In approaching the subject of the function of music in evangelism it seems logical to make a threefold division—the evangelistic service, the music itself, and finally the musician.

In opening an evangelistic service five to 10 minutes of pertinent organ and/or piano music as a prelude to the service is most desirable. If properly inspired, the congregation should be eager to enter into the singing of the very first song. Secondly, the song service should be lively, for the people have come to find release from the every-day burdens and cares of this life and a good way to do this is to sing. It is a fact that people like to sing, so let them! Don't ask the people to sing a Georgian chant for the first song. On the other hand there is no place for dixieland music in the Lord's house either. You can sing heartily and "play skillfully" (Ps. 33:3) to the glory of the Lord. It is also important that a song service be coherent or "stick" together. To avoid unnecessary pauses is certainly

recommended. This can be done by having words of testimony or continuity between a hymn and a special number or sometimes it is good for the musicians to modulate from the key of the hymn just sung to the proper key for the next musical number.

Finally the musical portion of the service should not be too long, preferably 25 to 30 minutes. During those minutes there is ample time for three congregational songs, three or four musical numbers, and the announcements and offering. As is desired by the songleader, choruses or testimonies can be substituted for a hymn to provide variety and to give the people a place to participate more in the meeting. As for the song service, it should be spirited and unified throughout and should be just the proper length. Martin Luther, that great leader of the Reformation, once said that the Devil flees from the sound of music almost as much as from that of the Word of God. The song service cannot take the place of the preaching of the Gospel, but it is definitely needed in the preparation of the hearts and minds of the people for the message to come.

To have an effective song service without appropriate hymns and enjoyable special music is an impossibility. Thus it is necessary to consider the music that is used. It is not needful to say in detail what is appropriate and what is not. Such songs of testimony and praise as "He Lives," "Wonderful Grace of Jesus," "Since Jesus Came Into My Heart," and countless others are used by hundreds every week. And what better choice could we make for the beginning of a time of fellow-

ship together in the Lord's house? As the song service progresses each song and special number should begin to direct the people's minds toward the sermon. The musical numbers should help to do this not only by their content but also by the manner in which they are presented. Appropriate music is not enough, for it is a fact that variety is desired in every walk of life. There are hundreds of gospel songs to choose from today. Many are the different styles because of the numerous composers. To have a repertoire of songs and hymns of as many songwriters as possible is highly commendable. Don't refrain from the use of negro spirituals, for some very effective messages can be conveyed by occasional use of them. Have a variety in your music. Schuler, Dunlop, Kerr, Burns, Ackley—all these and others have their own individual style of songwriting. Make use of them all. In addition to being appropriate and varied, the songs played on an instrument or sung should be familiar to the people—at least some of them should. This is especially true of instrumental music since the words are not spoken. If the song is completely unknown, the message might not be conveyed to the hearer. There are gospel songs and hymns both old and new which have attained popularity. Ever loved is "The Old Rugged Cross" which can be effective both as a vocal and as an instrumental number. New songs should be introduced but don't neglect the old familiar ones. In considering the music itself, then, keep in mind that the music should be fitting, varied, and somewhat known to the people.

The well-arranged song service with its carefully-selected music has been considered, but the key to the door of its effectiveness is in the hands of the musician—the one who plays an instrument, the one who sings, the one who leads the choir or the congregational singing. If the performer is not an "instrument of righteousness" in the Lord's hand, the dynamic impact of the music will be lessened if not stopped. It is absolutely essential that the musician first of all be yielded to Christ in every avenue of his life and be dedicated to the work of the Lord. Just as much as the minister needs to be daily led and fed by prayer and the Word, just that much does the musician need to be in constant, conscious, communion with Christ. It is difficult to subordinate

(Continued From Page 729)

our desires and ambitions to the place that when we sing or play an instrument the message of the song is clearly received rather than being obstructed by our personality. How important to be crucified with Christ! Our effectiveness depends upon it. It is further essential that the musician present songs that are meaningful to him. If we sing "My Jesus, I Love Thee" and mean it not, it is mockery; if we sing, "All to Jesus I Surrender" and have not surrendered all, it is hypocrisy; if we sing, "I'll Go Where You Want Me to Go" and go not, it is insincerity. On the other hand, if we sing, "There is a Balm in Gilead" and have experienced our wounded hearts made whole and the healing of our sin-sick soul, clearly seen is the joy unspeakable; if we sing, "Search Me, O God" and the Holy Spirit has been permitted to burn out the dross, our characters will show it. Even though it is all important that the musician be yielded to Christ and that the music be meaningful to him, there is one thing yet to be considered. It is preparation. We can be surrendered to Christ and mean every word we sing or play, but if it is not further backed with prayer and practice, the message will not be as forceful. Every performer must be prepared! Practice! Don't be a nose-in-the-song-book-musician. The use of music is certainly permissible but avoid distractions in the use of it.

In our discussion of the function of music in evangelism we have considered only the evangelistic service. There are many other avenues of service such as radio work, street meetings, jail services, children's meetings, rescue mission work, and visitation of the sick and shut-ins. During the past year it has been my privilege to travel and work with evangelist Dean Fetterhoff under the auspices of the Brethren Evangelistic Crusade. Together we have ministered to scores of people from every walk of life and have seen the Lord work through music not only by bringing joy and comfort to the old saint of God ready to pass on to heaven but also by drawing the unsaved who are on the brink of going out into a Christless eternity. In one of our meetings a young man was saved largely through his hearing "The Great Judgment Morning" which was sung as a baritone solo. The Lord be praised! Music was created to glorify God; use it to win souls to Him!

ing teen-ager he may be. Science courses have caused difficulty, as have history courses and anthropology or sociology. Here is a time in a teen-ager's life when his leaders must be equipped and eager to help him discover the real answers to life. These answers are naturally based on the norm of the Word of God, but ignorance concerning the problems will often create an insurmountable barrier to pointing to Scripture.

Extremities. One of the most difficult problems to face is that of reaching the person who stands ahead of his fellows in intelligence or the one who is considerably behind. Yet practically every young people's group of any size has one

or more individuals who would fit into this class. Nor is intelligence always a problem. Sometimes backgrounds come in here. Inferiority complexes are often the result of lack of attainment in a "popular" field. So this group also provides its complicity of problems.

So in these two fields alone, there is still much to be discovered. Physically and mentally, the problems relate much to the fact that these young people are becoming "grown up." They like to express themselves both in word and action and these expressions are not always "kosher" with us adults. But there is yet the field of *Spiritual problems*.

(To be continued)

My Bible

By Mrs. Mildred Davis

I waken in the morning,
My day begins anew;
Again God's holy angel
Records the things I do.

I need a map to guide me
As down life's road I go;
There's many roads to travel—
The right one I would know,

And so I read my Bible
Each morning when I rise;
His Word is there to guide me
Through fair or stormy skies.

For some days I am weary,
The road seems O so rough,
Then through its precious pages
I feel His gentle touch.

Oft times I am discouraged,
With troubles I'm weighed down;
And then I read His promise
For me a righteous crown.

It gives me sweet assurance
Of joy and peace and love,
Every good and perfect gift
Comes down from Him above.

There is strength for each tomorrow,
And grace for each today;
There's all I need to guide me
Serenely down life's way.

My sweetest consolation,
As long as life shall be;
And salvation freely given
For all eternity.



GRAFTON, W. VA.

Our Crusade for Christ meeting was held from September 30-October 14 under the capable direction of Brother Mason Cooper of Roanoke, Va. Before this time we had been having pastors or evangelists to conduct our evangelistic meetings, however, having known Brother Cooper as the former national president of our Laymen's Fellowship, we decided to have him as a layman to do the preaching. He was certainly used of the Lord to bring us some helpful, soul-stirring and spirit-directed messages. The Lord was good to us in giving us most unusually good weather. The attendance was generally good and the decisions numbered around 25, most of them for rededication.—*Lee Crist, pastor.*

It was indeed a privilege and a pleasure to work with Brother Lee Crist at our recent revival meeting at Grafton, W. Va.

We truly praise the Lord for the privilege of proclaiming the Gospel to those who are so eager to hear. We were thrilled with the sustained interest from night to night. Especially did we enjoy the time of visitation in the homes where we saw several decisions made for Jesus Christ.

It was wonderful to see the power of God do great and mighty things in our two weeks there. God has promised to honor and bless His precious Word, and we trust that the messages will bring a new interest and greater work among the Brethren there.—*Mason Cooper.*

KITTANNING, PA.

It was my privilege to be with the North Buffalo Brethren Church, Kittanning, Pa., October 8-21, for two weeks of revival and evangelis-

tic services. My own heart was stirred as we prayed, wept, and worked with the congregation. They were good listeners. It was evident they meant to be not only hearers but doers of the Word. Spending two weeks with them convinced me that there is a white harvest field in the area, and that the North Buffalo Brethren will rally with their pastor and seize opportunities and meet the challenge for Christ.

Brother and Sister Walter worked hard to prepare for the meetings. It was a joy to fellowship with them in their home and to hear them, as we prayed each day, pour out their hearts for their people and for those in the community needing salvation.

Ministering for Christ with Rev. and Mrs. Fred Walter and the North Buffalo folks resulted in many decisions and personal victories. The experience was a distinct and definite encouragement to me, a pastor.—*Paul L. Mohler, evangelist.*

RADFORD, VA.

Sunday, October 14 a young couple publicly confessed Jesus bringing their little boy to dedicate him to the Lord. That night we saw one, for whom much prayer had gone up to Him who answers, come rededicating her life to Him. On Tuesday night following Brother Mason Cooper came to be with us and bring us some of the most inspiring messages and challenges that we have ever listened to. Visible results were 29 rededications of life, 12 confessions of faith, and one man over 70 years of age accepting the Lord in his home. Others told us of decisions they had made in their hearts but did not feel led to make a public stand.

Next Sunday is Victory Sunday in our Sunday school and we are still praying for 200. Haven't quite made that number yet, but we have by no means given up. This will be the last Sunday of our SSEC and we are hoping this is just a start for a bigger and better Sunday school all the year round. Average for the month was 171. Also there was a good increase in offerings which is always a good sign.

Just about 10 years ago we came to Fairlawn to investigate the field, starting a Bible class in the home of the Dewey Martins, later moving into the old schoolhouse where we held services for some time. Just nine years ago we started breaking ground for our building. At that time we had very little financial help and few prayer warriors. Maybe that was the reason for our small vision for we erected our building only 30 by 40. We could use twice that much room now, and we are asking you to pray with us and for us that we may soon see a building large enough to accommodate the increase in attendance. Some of God's choicest saints make up the group of worshipers at Fairlawn Brethren Church and may we not limit the power and blessings of a God who wants us to have His best.—*K. E. Richardson, pastor.*

In Memoriam

Daisy Sampson went to be with the Lord on October 22, having suffered a stroke 10 days prior to her homegoing. She shall always be remembered as a dear saint of God who loved her Lord.—*James Dixon, pastor, First Brethren Church, Washington, D. C.*

Nancy J. Milligan went to be with Jesus on October 9. She was a member of the First Brethren Church of Johnstown, Pa. since 1913.

James Eckstein fell asleep in Jesus on October 7. He had been ill for a number of years. He was a member of the First Brethren Church of Johnstown, Pa., since 1938.

MUSIC IN THE CHURCH

(Continued From Page 727)

also a children's choir. Use the youth choir in evening services. This way the church choir will always have recruits. Faithfulness and promptness should be required as a member of the choir. Attendance at the choir practice is also necessary for participation. Since most of our choirs are volunteer, we must be continually on the lookout for additional voices. Be sure any one invited is first a Christian. Unconsecrated singers often bring reproach upon the church and cannot conscientiously bring any glory to the name of the Lord—in whom and for whose sake we use our voices and talents.

The BRETHREN MISSIONARY

HERALD



FOREIGN MISSION NUMBER

DECEMBER, 1, 1956

*Christmas
at*



Brethren Mission

TIJUANA
MEX.

In Our Foreign Mission Work

By RUSSELL D. BARNARD

Estella Catherine Myers is with the Lord, whom she loved so dearly and served so faithfully—

Her life begun

Our sister Myers first saw the light of day in the beautiful community at Williamsburg, Iowa, on August 9, 1884. Her earlier years were spent in that community, and under the spiritual care of the Pleasant Grove Brethren Church near North English, Iowa.

Her service dedicated

Miss Myers heard the appeals presented by the Gribbles as plans were being made for the opening of a Brethren mission in French Equatorial Africa. Her life was given to this cause, and she with the rest of the party sailed for Africa on January 7, 1918. That dedication was put to one of the most severe tests that any person has ever endured, during three years of waiting in Africa before permission was granted to enter into our present field of witness and testimony. Those three years were filled with illness, discouragement and heartache, and yet through them all Sister Myers never wavered in her purpose for Africa.

Her soul promoted

It was at about 9:45 a. m. on the morning of November 1, 1956, that her soul was promoted to the heavenly domains. Beautiful testimonials are arriving, both from the missionaries and from those natives so near and dear to our Sister Myers. There has not been time to prepare and present these in memorial in this issue; therefore, we will use a part of the January foreign-mission number for this. That you may know of Sister Myers' closing days, I shall quote from a letter just received from Miss Rosella Cochran who was with Miss Myers possibly more than any other one person during the closing days of her life:

"She became ill the day after we arrived at Bekoro. We arrived there on September 19. We found she had intestinal parasites so treated her for that. It was after that that she started having weak spells. She had more of these than I knew of at the time but it was after the second of these attacks that I called for Dr. Taber. That was on Saturday, October 6, and he arrived the next day. I guess we had rightly diagnosed the condition as a heart condition. The medicines she received didn't seem to have any great affect, neither did a limited amount of activity do her any harm.

"Dr. Taber left on Thursday, the 11th, and the following Tuesday Florence Bickel came to stay with us

for awhile. That week the Balzers, not knowing of Estella's illness, wrote a letter of invitation to us for the following Sunday. Estella was feeling pretty well and she wanted to go, so the three of us went. The road to Boguila is very good and it just took about an hour to go. She seemed to enjoy the day so much. She wanted to see Boguila but more important, I think, she wanted Elsie to sing for her. We had a lovely time of fellowship and the trip didn't seem to do her any harm at all.

"On Friday, the 26th, I took Florence home while Marvin Goodman was there. He left on the 29th and Dr. Taber came on the 31st, so I was alone with her just one day. As you know, she passed away on November 1, about 9:45 in the morning. She didn't feel as well that morning as she usually did early in the morning, but when Dr. Taber examined her he found no indication that her condition was worse.

"Both Dr. Taber and I were at the dispensary when the houseboy called. He sensed that all was not well as she was breathing heavily and didn't awaken when he called. Neither did she respond after I arrived at the house, and it was just a matter of a few minutes before she took her flight. She had started a letter to Ruth and Roy Snyder that morning. In it she said: 'Yes; I took sick with my heart soon after arriving up here and it still is sick. Floyd says it is a tired, worn-out heart . . . I am just resting in the Lord. I know not the future, only hope that He will strengthen me enough to finish the translations. If it is His will to take me home, this will be O.K. I feel sorry for coming out to cause any trouble caring for me.' Certainly she didn't cause any trouble. It was indeed a joy to be with her.

"We took the body to Bassai for burial. There were complications in traveling as two bridges were out between here and there. Al Balzer went a **long** way around to get between the two bridges to transfer us from one to the other. Then the Bozoum folks met us at the second one to take us on in. The funeral service was an impressive one and meant a great deal to the natives I think. This service was in Karre and Sango—the graveside service in French and English."

Millers on to Africa—

As we prepared these editorial comments, the Don Miller family was preparing to leave France, going on to their field of service. The flight was made on November 17. Brother Don Miller is a nephew of Miss

(Continued on Page 741)

Answered Prayer in Pana Land

By MISS ESTELLA MYERS

(This is the last in a series of 13 articles by Miss Myers on the early history of our mission in Africa. Miss Myers went to be with the Lord on November 1, 1956. How appropriate that the last article in this series should be sent forth so near to the time of her passing. Miss Myers was the last of the pioneer party who opened the work in Africa. We are fortunate indeed to have her material on this early history. It is hoped that many of our readers will have saved the different articles; thus having the entire series. If there is sufficient interest in having these articles printed in booklet form, the Foreign Missionary Society will give consideration to it. We would be glad for the reaction of our readers. —C.K.L.)

"If ye shall ask any thing in my name, I will do it" (John 14:14).

God had answered prayer as we worked among the Karre, Banu, Gbaya, Kaba and Laka, Banda and Mandji, as well as the many other tribes around Bouca and Batangafo and Baiki, but there was a tribe west of the district of Bozoum, called Pana, that hid themselves on top of mountains with others who wanted to join the outlaw crowd. The Pana tribesmen refused to



pay taxes, and otherwise defied the government officials. How often we had looked toward those mountains and had prayed that we might be able to take the gospel story to them.

The time came when the government declared war on the Pana and they were brought down from their mountain hide-out and placed in villages. A black soldier was placed in every village to control them and keep them in place. Some outlaw Karre tribesmen from Symbol mountain, as well as some from the Baya tribe, were brought down and put on the auto road.

As soon as we learned that the Pana were down from their mountaintop and in villages, we wanted to evangelize them. Every dry season missionaries from Bozoum and Bassai visited the Pana villages to tell the Good News. Often they ran from us—afraid of us—and did not care to listen to our story. Another adverse condition was that the chiefs refused to permit their people to listen to the "writing of God," thinking that it was only the white man's belief. We continued to make visits, learning how many people there were and where they lived.

Everyone said to us: "The Pana do not want the Gospel." Later we sent our pastors and evangelists there to live, thinking that by their way of life and by their teaching the Pana would see that our Gospel was the truth. These workers would stay a while; then come

back home, saying: "The Pana do not want the Gospel." The missionaries had hoped and planned so earnestly to give them the Gospel, but now it seemed to no avail. We turned the tribe over to God to change their hearts.

In 1943 Miss Byron and I made a trip in our "push-pushes" to this tribe, preaching along the way. In one village Pierre Huie accepted the Lord Jesus and went with us to the Big Chief's place where Philip, the Karre "catechist" (preacher), still remained. Pierre was taken there so that Philip could teach him to read. At the chief's place we told the story again, but the only ones who accepted the Gospel at that time were Albert, a Kaba who once before had heard the gospel story, his wife, and a lad. Albert said he was a trader who sold things to the Pana tribe, but bought his wares in Nigeria. Philip promised to teach him to read also. I gave primers to the boy and then we went on our way. Soon after this Philip returned and Pierre went with him to Bozoum, learned to read, and was baptized there, the first Pana convert to be baptized, with the possible exception of Andre, a little boy, who was traveling with a soldier and came to Bassai to help our waterboy so he could hear the Gospel, but is now back in Pana land.

As the years passed by, the missionaries continued to spend much time praying for the Pana but did not make trips to their villages as before. In the fall of 1947, just before going home on furlough, I wished to visit Pana land, believing God had answered our prayers to change their hearts, and I wished to teach them to read. No one else at the station was free to go with me at that time, so I went alone. I had charts prepared that would help in teaching them to read, and I also took the Scriptures with me. In addition there were the six Christian men who took the "push-push" and carried the loads, and would also help in the teaching as they all knew how to read.

We would evangelize in the Karre villages as we passed through them. When we were near the Pana district, we met the French official who was out counting the people in the villages. He asked me where I was going. I said: "To Pana land, to teach the people to read," and showed him my charts and books. I also said: "I believe the Lord has worked in their hearts, for the missionaries have been praying for them." He said: "I have just been there. When I was at Bokolele, they asked me to mark out a chapel for them. I asked why they wanted a chapel and they said: 'So that we may have a place where we can go and pray and not be molested.' I asked them what religion this was, knowing that you have no workers there. They said, 'It comes from Bozoum.' I marked out a chapel for them." Overjoyed, I replied: "This is indeed good news," for we had not yet heard about it.

My porters and I decided we would hurry on, and

(Continued on Page 740)

“ . . . and his name shall be called

Christmas on the Mission Field of Africa



By Mrs. Rose Foster

“The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth” (John 1:14).

“ . . . where the Spirit of the Lord is, there is liberty” (II Cor. 3:17).

On the mission field, especially in a new work, the missionary needs some One on the inside in order to get the spirit of Christmas. For as far as the outside surroundings are concerned, there is nothing to remind one of the birthday of our Lord and Saviour.

At that season of the year everything in nature is one black mass. It is the height of the hunting season. All the grass has been burnt, leaving every tree and shrub, as well as the ground, a dismal picture.

We found no stores lighted and decorated with the bright red and green—no toys on display, not even Christmas candies and the proverbial fruit cake for sale. There were no shops except in the capital city.

Among the natives there were few in those early days who understood the message of salvation, or the birth of the Saviour. Thus it was practically impossible to have a program in the church. We always had a Christmas service emphasizing the birth of the Saviour.

With only one model T Ford in the Mission, no unnecessary traveling was done. Therefore, the missionaries on the three stations celebrated at home without guests. This sometimes had a tendency to produce loneliness, especially as thoughts of home and loved ones came to mind.

The dinner consisted of anything on hand, sometimes a chicken or a duck, or a guinea or just a piece of antelope. If during the year some choice morsel in tins had been received, it was always put aside to add zest to the dinner.

The gifts were usually dug out of the trunks and wrapped in year-old paper and string or ribbon. They were always useful. In my possession there are three books which we received as Christmas gifts from fel-

low missionaries. To me they bring back precious memories.

In more recent years conditions have changed greatly, and the Christmas season has been included in the changes. Great blessing was always experienced when we had our field council meetings during the holiday season and all the missionaries gathered at Bassai. They were times of joyous fellowship with each other in the work of the Lord.

Christmas morning was always a time of keen anticipation and expectation for the children. How difficult it was for them to wait for the moment to enter the room of mystery, where the Christmas tree stood with all the beautifully wrapped gifts beneath it.

The rising time was about 6 a. m. After the unusual breakfast (of eggs flavored with ham or bacon, instead of the daily oatmeal) we all gathered for prayer and the native service. At long last the time came to enter the long room in the ladies' house where the tree and trimmings had been prepared. And it was now time for the gifts to be distributed. If the children had had no excitement all year, they surely had their share when they opened their gifts. With delight every package was examined. If those who had made the gifts possible could have seen the eagerness with which they were accepted, they would have been well repaid.

Dinner was now a real feast, provided from the store of all the missionaries, which had accumulated during the year and had been kept for this special occasion.

Worship services were held during the afternoon and evening. These were times of praise, prayer and testimony. Every one remembered the goodness of the Lord, and praise belongeth unto Him.

Christmas programs and pageants, supervised by the missionaries, are now a regular feature in our churches and chapels in Africa. They are greatly enjoyed by the congregations, which include many visitors. They now have better understanding of the coming of the Saviour as a little Babe, and are able to enter into the blessings He has brought to them.

Even though nature is as dark as ever at the Christmas season, the glorious light of the Gospel has shone into many hearts, and has so completely changed them that thousands have turned to God from idols and now worship and serve the true and living God through the Lord Jesus.

But, brethren, many hearts are still as black as the landscape. So few in the homeland are willing to forsake father and mother and “things” for the sake of the Gospel and the glory of the Lord Jesus. Pray concerning this lack of interest. May our hearts burn within us to give or to go.

Wonderful . . . The mighty God"

The Greatest Gift



By Edith Geske

Missionary on furlough from Africa

"Thanks be unto God for His unspeakable gift" (II Cor. 9:15). The African would say: "Thanks to God for His gift which surpasses all gifts."

To what gift of God is the writer referring? It is none other than the Lord Jesus Christ, for the Bible tells us that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Truly the gift of God's Son as our Saviour is the greatest of all gifts. Our hearts marvel at such a love for us. The Africans marvel at such a love for them.

On Christmas morning the African Christians gather to worship Him who came over 1,900 years ago to live and die to redeem them unto God. They sing the beautiful carols in their own language. May the message of these carols wend its way into the hearts of many this Christmas Day. The Christians come with their offerings of food and money in expression of their love and gratitude to God for the Lord Jesus Christ. Young and old come with their gift. It may not be much, but when given willingly and with a grateful heart, God is pleased. When the Christmas story is told, they listen with rapt attention. The story of God coming to earth as a little Babe so that He might give himself a ransom for sinners never grows old, and it warms the hearts of those who know and love Him. The Holy Spirit speaks to hearts and opens them to receive God's Son as their Saviour. The Christmas Day service is climaxed with those who come to the altar to accept the Lord Jesus Christ as their Saviour. What a joy to the missionary to see a precious soul saved, but how much more is their joy in heaven over one who repents and comes into the fold through Christ!

Again this year as the Christmas story goes out all over the world, pray that many will receive God's Son as their Saviour, His gift which surpasses all gifts.

"If I Had Not Come"

A few years ago a striking Christmas card was published, with the title: "If Christ had not come." It was founded upon our Saviour's words: "If I had not come." The card represented a clergyman falling into a short sleep in his study on Christmas morning and dreaming of a world into which Jesus had never come.

In his dream he found himself looking through his home, but there were no little stockings in the chimney corner, no Christmas bells or wreaths of holly, and no Christ to comfort, gladden and save. He walked out on the public street, but there was no church with its spire pointing to heaven. He came back and sat down in his library, but every book about the Saviour had disappeared.

A ring at the doorbell, and a messenger asked him to visit a poor dying mother. He hastened with the weeping child and as he reached the home he sat down and said: "I have something here that will comfort you." He opened his Bible to look for a familiar promise, but it ended at Malachi, and there was no Gospel and no promise of hope and salvation, and he could only bow his head and weep with her in bitter despair.

Two days afterward he stood beside her coffin and conducted the funeral service, but there was no message of consolation, no word of a glorious resurrection, no open heaven, but only "dust to dust, ashes to ashes," and one long eternal farewell. He realized at length that "He had not come," and burst into tears and bitter weeping in his sorrowful dream.

Suddenly he woke with a start, and a great shout of joy and praise burst from his lips as he heard his choir singing in his church close by:

"O come, all ye faithful, joyful and triumphant . . ."

Let us be glad and rejoice today, because "He has come." And let us remember the annunciation of the angel, "Behold I bring you good tidings of great joy, **which shall be to all people**, for unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:10-11).

May our hearts go out to the people in heathen lands who have no blessed Christmas Day. "Go your way, eat the fat, drink the sweet, and **send portions to them for whom nothing is prepared**" (Neh. 8:10).—**Streams in the Desert.**

They Are Beginning to Read Their Own Language

By MRS. MINNIE KENNEDY

Missionary on furlough from Africa

A few years ago, while attending a Parent and Teachers' meeting in one of the eastern schools, the principal of the school made a statement in his lecture that so impressed me that I haven't been able to forget it. The statement was: "We must teach our pupils to read. Unless they know how to read they will amount to nothing." Pupils of that school were entering high school unable to read. What a tragedy in our country! But it holds true in Africa, too. If the African church is to grow, its members must know how to read



Minnie Kennedy

the Word.

In the beginning days of work in Africa no one knew how to read because there was no written language among the tribes and, of course, no literature. They didn't know anything about paper until the white man entered the country. Now it has become a common thing among them; yet there may be isolated villages where it still is unknown. The fathers of the tribes have given it a name. In our section of Bekoro the name for paper is **maketourou**. **Make** means "idol," and **tourou** means "change"—a "changed idol" to them. In the early days of our work we gave old Sunday-school picture cards to those who attended Sunday school, but we had to discontinue giving them because they used them as things to worship. They put them under their sleeping mats to keep the evil spirits away while they slept.

Knowing the importance of being able to read, the missionaries have had this goal before them from the very beginning of the work. The road is long and difficult because in order to learn to read one must have a written language. Therefore, the language had to be learned and reduced to writing, and then printed. A good many of us had to learn to use a typewriter. Imagine trying to type out a couple hundred copies! What a blessing, however, the typewriters have been to the work, together with the mimeographs and now the new printing press which will be going out shortly. This matter of getting printed material in the hands of the African is a big job; it can't be done in a day nor even a year. We have barely made a beginning but are looking to the Lord to help us accomplish greater things speedily. How we do praise Him for imparting the knowledge to us and enabling us to get some of the languages in written form. We also thank all who have made it possible for us to have the machines which are needed to get the work printed.

The first attempt to teach the Africans to read was in

French school, but only a very few were permitted to attend these schools. Later, when government permission was granted to teach in the trade and tribal languages, we were able to make more progress and reach more people. The teaching in the early days was done by the missionaries. This limited the number of pupils, too. Our limit was 140 in one place. But out of some of these we have our pastors and native workers today.

Our aim in the later years has been this: every member and convert a reader. In fact, as a rule no convert is baptized until he or she can read. Someone may ask, as has been asked by others: "What about the older folks?" Exceptions are made for the old folks so far as reading is concerned, although it would surprise you, as it has us, how many older folks could learn if they would apply themselves to the task. We use one of our older ladies as an example to our slow women folks. She learned to read by herself. She had no opportunity to attend any reading classes in her day. All the help she had was from a young lad who knew practically nothing in class. It is a mystery how he did it, but her perseverance was the secret. She learned to read both the trade language and her tribal language. She is now in glory with the Saviour she loved and worshiped faithfully while here on earth.

Today there are two old men, living near the mission station at Bekoro, who are learning to read. They were cronies of the head chief, but they have no time to gamble and drink beer as formerly with the chief. They are finding greater joy in learning to read, and are making good at it too. We are rejoicing with them, too, at the progress they are making. Their African pastor was just bubbling over with joy when he told us about them. Their teacher is a young lad who attends the station Bible school. He is looking forward to attending Mrs. Taber's monitors' school in the near future. In this school they are given a special course in teacher training. We need more teachers for this school.

I just received a letter from the African pastor telling of the progress the converts were making in reading the Book of John in their tribal language. In the last few years there has been manifested a greater desire to learn to read the Word in their own tribal language. They are waiting eagerly for the New Testament in their own tongue. It is at the printer now and we are praying that it may soon be printed.

One very great need today is teachers. Very few of our workers know HOW to teach. We need more missionary teachers to teach our African workers how to teach. Oftentimes our workers report that the people are not interested and will not come to attend classes. When the missionary goes to the village he finds an eager group wanting to learn. The trouble is with the worker and not so much with the people. He doesn't know how to get it across to the people and so they lose interest and don't come.

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THE CHILDREN'S PAGE

'Twas the Night Before Three Kings' Day

"Where are my shoes? I haven't seen them since last Sunday when we went for a walk to the village," said Maria with a very sad look on her face.

Mother helps her to think where she might have put them. Mother remembers well the excitement of the walk to the village. Everyone carried his shoes till the last stream was crossed. Here every foot of the 10 feet was washed and squeezed into a shoe. Ten feet mean five people, you know, and that is just how many there were in the Garcia family. Each one of them really had to pull to get the shoes on because you know how it is when you go barefoot all week—it's hard to get into your shoes. But—you simply wouldn't walk into the village in your bare feet.

As Mother thinks, she remembers how grand it is to stroll through the village on Sunday. Everyone for miles around goes to the village on Sunday just to walk around the plaza and chat. The Garcias are a happy family with Papa and Mama holding Jaime as he toddles along between them and Juan with Maria following along. Yes; Maria had her shoes on then.

However, as soon as they came out of the village, off came the shoes. Oh! how good it felt to be free of them.

Brother Juan suddenly remembers that Maria still had her shoes when they came past old Pedro's place because they had to throw the shoes at the burro to make him get out of the way. That burro was the shaggy-haired burro for miles around.

"Oh! that's it," shouts Maria, "I put my shoes under that shaggy-haired goatskin bed of Grandpa's so I'd be sure to know where to find them today."

As Maria dashes to the back storeroom to get her shoes, Jaime says: "I got the grass all ready, too, look at it." Juan gets excited now and starts looking for his shoes.

Now, what do you suppose those Mexican children were doing? You'd never guess, so I'll tell you.

Deep down in Mexico, December 25—that's Christmas you know—doesn't mean much. But just wait till January 6—now, that's great fun. The evening before January 6 the children place their shoes at the door of their house and fill them with grass or hay. Then they go to bed. During the night the three Wise Men ride

by on their way to find the boy Jesus. As the Wise Men's camels see the grass or hay in the shoes, they are hungry



Grass for the camels—gifts for the children

and they gobble it up. The Wise Men say "thank you" to the children for the grass by placing presents in the shoes. What fun the children have finding the presents when they wake up in the morning. That's a nice "pretend" way to receive gifts, isn't it?

Do you like to receive presents? God wants to give us the best present in the whole world and heaven, too. Do you know what it is? Eternal life—that's it. You know, to let us be forever and ever with Him. Let's get our hearts ready to believe on Jesus and receive this gift, just as Maria and Juan and Jaime got their shoes ready to receive gifts. To believe in Jesus is not "pretend"—it's real.—Mrs. Walter Haag.

MISSIONARY HELPER ON PAGE 741

MARY MISSIONARY—



(Continued From Page 735)

in two days we arrived among the Panas who were happy to see us, and hungry to hear our message from the writing of God. When we had finished telling the Good News in one village and had passed on to another one, those who had accepted the Lord followed us, they said, "to hear more." I told them: "We have come to stay a while, and to teach you to read. Where shall we make our headquarters?" They said, "At Bokolele."

We traveled on, many following us, until we arrived at Bokolele late in the evening. Word had been sent on ahead that we were coming, and the villagers had cleaned out a hut for me, almost in the center of the village, and a crowd had already gathered to hear about the Way of salvation. I noticed that the chapel had been completed. I said: "The administrator told me two days ago that he had just marked out this chapel for you when he was here. How does it happen that it has been built so quickly?" "Oh," they said, "before we asked the administrator to mark out a chapel for us, we had all the wood cut in the forest, and the grass for the roof had been cut from the tall grass. When he gave us permission, we all worked together and soon it was finished."

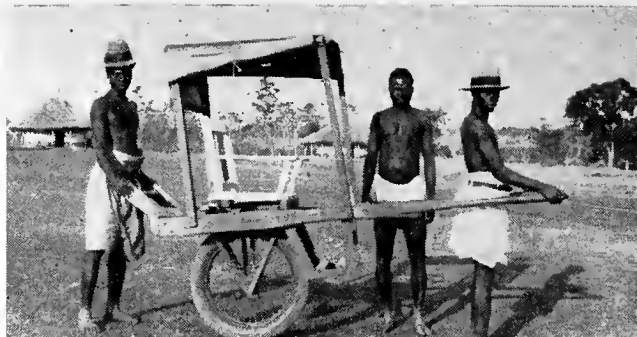
After I had explained to them the Way of salvation and many had accepted the Lord, I asked them to explain to me when they started to want Jesus as their Saviour, saying: "Formerly many of us came to tell you how to be saved, but you all said then that you did not want the Gospel. Now you are all interested and many are accepting the Lord."

This was their story:

When Albert accepted the Lord in 1943, Philip taught him to read. On Albert's travels he bought a copy of St. John's Gospel in Sango, and as he traveled among the Panas he read to them from the Book of John. People crowded around him to listen. He also taught some to read from the primer that had gospel truth in it.

One day Albert was reading the third chapter of John to a crowd that had gathered around him. The chief came out, beat Albert, tore his clothes, and told him he could not read that book to his people, and told him to leave. Then the chief's son, Jacque, said: "Albert, if you leave, I will go with you if you will teach me how to read that book." Albert consented, and both men left. Only two or three months later the chief died. The people sent for Jacque as he was in line to be chief. Albert came back with Jacque, but Jacque refused to become the tribal chief. He said: "My father's brother can be chief. I am learning to read God's Word. I believe it and want to tell this story to my people. I refuse to be chief." They said they had come back just three weeks before our arrival, and were so glad to see us and to know we were going to have school for them.

As a number accepted the Gospel, I asked them if they understood what they were doing. Their reply was, "Yes." I said: "Do you know that taking Jesus into



Miss Byron and I made a trip in our 'push-pushes' . . .

your life means turning away from your idols and praying only to the living God?" They said they did not want their idols any more. I asked: "Do you know that it means you must give up drinking, dancing, gambling, extra wives, wrath at funerals and your lodge, 'Lai,' that teaches you devilish worship?" With one accord they all said they wanted only to follow Jesus and leave the old way.

We had prayer meetings at five o'clock in the morning, services at six, and the rest of the day we had school. Villagers came with their food, stayed a while, went away and others came. All my porters helped with the teaching of the charts, and in the evening as I sat beside my fireside I could hear all of them repeating the little charts they could hold in their hands, many of which I had brought along with me.

One day, the "todaway," who fixes the auto road, came to me, saying it was time to fix the road or the big trucks could not get through to carry away the cotton that had been bought and stored in the sheds. He said: "You have all the people, I do not know what to do." I asked him how he fixed the roads, and he said: "Each family is given a portion of the work to do, and when this is completed their work is done." I said: "You may have all the people after services tomorrow." That evening I told the people what had been said, and they agreed, saying they wanted to obey the government. They worked until midnight to get through so they could come back to school the next day. The "todaway" told me: "They did more work in a day this year than they did in a whole week other years." He told the administrator, who sent word to me asking me to come by the French post on my homeward way, as he wanted to hear what had happened to the Pana.

We thank God for answered prayer for the Pana tribe, and we continue to pray for them as they finish Bible school and take the responsibility of spreading the Gospel to their own people. And we thank God for your prayers.

Since God has answered our prayers in the past, we know He will answer prayers in the present, and in the future. What joy to pray to such a wonderful God!

And now I leave you, saying: "Keep praying for the unreached people in Africa." Some day we shall rejoice together over the harvest of souls in Africa. We may not meet again here, but we will meet again, over there, in the hereafter.

(Continued From Page 734)



Estella Myers. In a recent letter he said: "How difficult it will be to go on to Africa and not find Aunt Estella there."

In Don Bosco, Argentina—

Property has just been purchased in Don Bosco, about two blocks from the railway station, a very enviable location. It is a very excellent property, having been built only about four years ago. Attempts are still being made to secure suitable residence property in Jose Marmol. A recent letter from Brother Hoyt, with respect to the new church in Don Bosco, says it was hoped that they would be ready to pour the concrete roof on the building by November 10.

Two more radio programs—

A letter from Brother Lynn Schrock a few days ago tells of the arrangements made with one of the radio stations in Buenos Aires to air two 12-minute programs per week. These programs will reach the 4,500,000 people in Buenos Aires, many of the other cities in the Buenos Aires area, and to the people in Montevideo, Uruguay. The same programs taped for Rio Cuarto will be used in Buenos Aires.

Miss Abel returning to the States—

Miss Bertha Abel is listed to leave Argentina on December 1 for the United States to begin her time of furlough. For at least the first part of her furlough Miss Abel will be living in her home community of Columbus, Ind.

Field Council—

The meeting for our missionaries in Africa will be during Christmas week. All the missionaries on the field will probably come together for that meeting, which is a great time of joy and fellowship, as well as the time for transacting the very important business and planning for the mission.

In Brazil—

Residence property has been purchased in Capanema, Brazil, and the missionaries are busy preparing the property with some needed repairs. Probably by the time you read this Brother and Sister John Zielasko will be living in Capanema. This is a municipality of 20,000-25,000 people about 100 miles east and north of Belem.

Our Brethren in Denmark—

We are having further correspondence with our brethren in Denmark. There are some 500 of these brethren in different congregations in Denmark and other Scandinavian countries. We hope in the near future to present the pictures of some of these brethren who in their own country are organized under the name of "Assemblies of Christ."

THEY ARE BEGINNING TO READ

(Continued From Page 738)

We have one young man in our section who is putting his whole life and soul into the work. He has a hard time getting his folks to go home. They come at sunset, when the day's work is done, and stay until midnight and later before he can get them to go home. Before they received the Gospel, they danced their heathenish dances all night long at times. Now they sing gospel hymns and learn Scripture verses and are beginning to read the Word in their own language. And they love it and are eager for more and more. It isn't nearly so tiring to sing and read as it is to dance their dances, and all that goes with these dances. But what is one teacher among the thousands? How can he be everywhere? There are multitudes of children but no teachers.

Do pray more earnestly with us that the Lord of harvest may send forth more laborers into His harvest fields speedily. Pray that this great need may be supplied, and that the African church may grow to the honor and glory of their Lord and Saviour. Some years ago the head chief mentioned above said: "We'll have to do something to suppress this teaching or that BOOK will rule our land." He tried hard but didn't succeed. We must work speedily to enthrone this Book in the hearts of the African believers. Another official said: "These people will never learn to read that Book." But many are reading it, and we're looking forward to the day when all will be reading it.

LISTIE, PA. Russell Konves assumed his duties as pastor of the Listie Brethren Church Nov. 18. A "Get Acquainted" reception was given the pastor and his family after the prayer service, Nov. 21. Please change Annual.

STOYSTOWN, PA. The membership of the Reading Brethren Church is now 53 and there were 53 present at the first prayer meeting with their new pastor, Arthur F. Collins.

LISTIE, PA. The Somerset County Brethren youth rally was held in the Listie Brethren Church, Nov. 24. Russell Konves was the host pastor.

MEYERSDALE, PA. Clyde Caes assumed his pastoral duties at the Summit Mills Brethren Church Nov. 25. Please add to Annual.

SPECIAL. Evangelism Sunday will be observed throughout the brotherhood on Feb. 24. This is the one Sunday of the year set aside by action of The National Fellowship of Brethren Churches to contribute to the work of the Board of Evangelism.

WINCHESTER, VA. The Mid-Atlantic District youth rally will be held at the First Brethren Church Jan. 4-5. Paul Dick will be the host pastor.

FLORA, IND. The Indiana District Sisterhood of Mary and Martha met at the Grace Brethren Church Nov. 23. Guest speaker was A. R. Kriegbaum.

PALMYRA, PA. The members of the local police and fire departments attended services of the Grace Brethren Church on Nov. 25. Robert Markley is pastor.

FORT LAUDERDALE, FLA. Grace Brethren Church, Ralph Colburn, pastor, reports that the church is attempting to reach 2,000 homes a week through visitation. In the visitation program the aim is to reach this number of homes with a tract, a handbill, and a personal invitation. The first week 1,200 calls were made, but the next week it reached about 2,000.

SPECIAL. The next youth rally of the East Fellowship will be held the second Friday of February 1957.

WINONA LAKE, IND. Samples of Brethren bulletins 18 through 23 have been mailed to all pastors. These retail for two-color \$1 per hundred; one color 80 cents per hundred. Order from Missionary Herald.

WINONA LAKE, IND. Mr. and Mrs. Elmer Tamkin, members of the First Brethren Church of Washington, D. C. have recently moved to this area. Mr. Tamkin united with the Washington church on Mar. 6, 1926, and since then has served as Sunday-school secretary, church treasurer, trustee and deacon. Mrs. Tamkin united with the Washington church on Oct. 23, 1923. Brother Tamkin moves to Winona Lake to be associated in the work of the Brethren Home Missions Council, and will have charge of the Brethren Investment Foundation. He retired only recently having worked in the Internal Revenue Department for 30 years.

MANSFIELD, OHIO. Russell Konves was ordained to the Christian ministry on Nov. 14 at the Grace Brethren Church. Dr. Bernard Schneider, pastor of the local church and former pastor of Brother Konves, was in charge of the ordination service.

WINONA LAKE, IND. Mr. and Mrs. Robert Foltz, formerly of

The BRETHREN **MISSIONARY HERALD**

Executive Editor Arnold R. Kriegbaum
Winona Lake, Ind.

DEPARTMENTAL EDITORS

Foreign Missions R. D. Barnard
Winona Lake, Ind.

WMC Mrs. Benjamin Hamilton
Winona Lake, Ind.

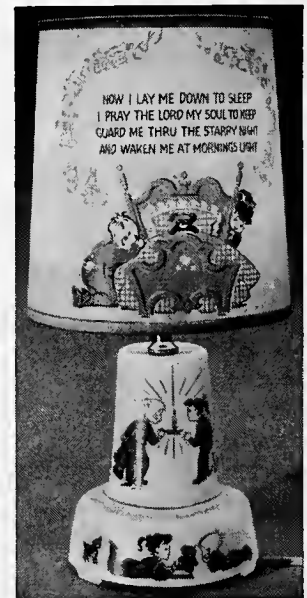
Home Missions Luther L. Grubb
Winona Lake, Ind.

Grace Seminary Paul R. Bauman
Winona Lake, Ind.

Harrisburg, Pa., have recently moved to this community and will be associated with the Brethren Home Missions Council as architect.

WINONA LAKE, IND. Seeking to give our readers a modern and more legible type, the Missionary Herald has expended approximately \$500, through your publication gifts, in the purchasing of a new 10-point Times Roman type (with bold face) which you are reading on this news brief page.

CHILD'S LAMP



IN FOUR COLORS
\$3.95

This is the kind of item you fall in love with the first time you see it—and so will the children. It has the charm of childhood that delights boys and girls. The white washable plastic shade featuring the most loved of all bedtime prayers is decorated in four colors with matching colors on the opaque white glass base. Lamp measures 14 inches high, 6 3/4 inches wide at the base. Has push button switch and ivory colored cord.

Order from

Brethren Missionary Herald
Winona Lake, Ind.

The Brethren Missionary Herald

PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	Date	Pastor	Speaker
Ashland, Ohio ..	Dec. 2-16 ...	Miles Taber ...	Crusade Team.
Harrah, Wash. .	Dec. 3-16 ...	Don Farner	Tom Hammers.
Peru, Ind.	Dec. 10-16 ...	Everett Caes ...	Bill Smith.
Winchester, Va. .	Jan. 6-20 ...	Paul Dick	A. R. Kriegbaum.

Spiritual JUVENILE Delinquency

By RICHARD I. McNEELY

(INSTALLMENT II)

In the last article it was suggested that there were some basic questions which must be considered before we can answer our young people's problems. These as related to the *physical* and to the *mental* sides of their personalities. But there is a third, and that one is the *spiritual*. And here again, we sometimes confuse the problem and the result.

INTRODUCTION

"Do you have to be a square to be spiritual?" This question is a predominant one among the young people of our churches today. By the way, a "square" is one who does not fit in a given social circle. Through some kinks in our thinking and acting, many are led to believe that we are to be some kind of "pious curiosity," rather than devoted, consistent mirrors of Christ. Too many are known today by what they do not do (and this is supposed to be spirituality), rather than the positive thing which God always honors. Like the Pharisee of old, we are patting ourselves on our backs instead of beating our breasts as the publican. Spiritual problems are not mainly: "Does he or she smoke, or drink, or go to movies, or this or that?" These are results of spiritual problems; they are *not* the problems.

SIX "T's" OF SPIRITUAL BLINDNESS

Before launching into these, I must remind the reader that we are concerned not with the young people outside our churches now but those who are in it. What have they failed to see which would spark them into action for Jesus Christ?

Indecision. Here is one which has probably plagued all of us at one time or another. It is this matter which prompts hundreds of young people to trod yearly to the place of decision to renew a covenant with God. Then during the year, faced with the same besetting sins, they

are undecided as to how to answer. We will discuss the cure for some of these things in the next article, but let us first answer the question: "Do we have a Scriptural right to give our young people the idea that all that is needed is a periodic shot in the arm called 'rededication?'"

Indifference. Our Sunday-school rolls and church rolls are filled to capacity with those who are with us in "spirit" but whose care for the work of the Lord goes little beyond that. Most teachers have faced the person who shows by his facial expression that Golgotha, Pilate's Hall, the Empty Tomb, together with the things from that time to this, make little difference. To call on a person to invite him to church is not necessary, nor is it necessary to carry on a daily consistency of testimony. With the adults, our young people are also laid aside by this treacherous blinder.

Intolerance. It has been said by psychologists that the most cruel people in the world are youngsters. Through our example, they laugh at other's misfortunes or scoff at their ideas without knowing what they do believe. I realize that the line is thin here, but in teaching our people what to believe we need with the same objectivity to show them the errors of other systems. For example, to attack the Roman church because of bad morals is a poor way to teach our young people the error of Rome. Some Roman may do the same for us. Better, objectively show the doctrinal error, not by inference or sarcasm, but upon evidence that you have studied.

Individuality. Here is one of the most important qualities which we possess, and consequently one of the most dangerous. The Word of God has much to say about "self," the "I" part of us. But some individuality comes close to snuffing out the rest of our work. The person who believes that the world revolves around him and his peculiar

talents is a bane to any youth group. This problematical area involves conceit, peculiar characteristics, pride, loudness and other such things. Such actions generally are compensations for a real problem underneath which in reality is the one we need to answer.

Impassiveness. In stressing the correct place for emotion in our Christianity, we have relegated it to a place of nonuse. We are faced with a lack of concern, a lack of interest in others; in short, a lack of love, when we present the facts of the Gospel, the fields of the world or the faith which can move mountains. Until there is a love for Christ we can do little in getting calling done or in instructing others in godliness.

Indetermination. Well said is the maxim: "The man who aims at nothing will hit it every time." Thankful we can be to those who faced us with the responsibility of service to Christ. A great bulk of young people in churches today fail to see that the ministry, the work of evangelization, teaching with a Christian emphasis, are the greatest works into which they can be called. How delightful it is to talk to some young person whose eyes are set on some goal. How depressing the words: "Oh, I don't know."

SUMMARY

In giving a list of the problems, there are many which have been missed. But too often we consider the problems as being little fringe areas. We give admonition as to why young people should not be doing, seeing, reading or saying this or that, when our problems are deep-seated. They do not involve: "How does he act?" but "Why does he act that way?"

The next section is much more pleasurable to write, for there are some cures to answer such problems. In *knowing* young people's problems we are well on our way to *answering* them.

THEORIES

By J. W. ZIELASKO

Missionary to Brazil

(INSTALLMENT I)



J. W. Zielasko

When one begins to speak about the creation of the world or of the creations of anything which is within our capacity to observe, one fact seems to stand indisputable. That fact is that there has never existed and there does not now exist any member of the human family who knows very much about the creation of the universe, except that which the Creator, Almighty God himself, has been pleased to reveal unto him. For the Christian, at least, it is still true that "through faith we understand that the worlds came into being, and still exist, at the command of God, so that what is seen does not owe its existence to that which is visible (Heb. 1:3 Weymouth).

Now it is a strange fact that there have always been those who have claimed to know a great deal about the creation apart from that which God has revealed. The universe stood demanding an explanation and the sinful human heart sought for an explanation that excluded the true, holy, and righteous God. A careful study of the world's religions reveals that "the gods of savages and of many civilized peoples are worshiped with cruel, obscene, and irrational rites."

Let us look at some of the creation accounts that exist outside of the Bible.

In mythology we discover that as a general rule the earth grew out of some pre-existing matter. There was an animal, or there was an egg, or a god reached down and used the soil or mud at the bottom of the waters to create. Sometimes it was a part of the god himself that was used to bring other things into existence.

Take for example the savage Australian tribe Boo-noo-rong. Their main god is Punjel, the chief of a

tribe of supernatural beings. Punjel means eagle-hawk, and this god takes the form of a supernatural bird who sliced the valleys with a knife and made the earth.

The Iroquois' myth says that a heavenly woman was tossed out of heaven, and fell on a turtle which developed into the world. In another myth there existed a dog which could assume the form of a handsome young man. The dog was torn to pieces by giants and the fragments became many of the existing things in the world.

In the Greek myths we come across a creature by the name of Brahmanaspati "who blew the gods forth from his mouth." One of these deities, Tvashtri, by name, was the mechanic among the gods and he it was who fashioned the heavens and the earth.

The Aryans of India give credit for the existence of things to a being named Purusha. He was alone in the world and decided that this was not the best of circumstances, so he made himself into two beings, husband and wife. Unfortunately, the wife deity considered union with her producer as incest and fled. In order to escape she assumed various forms of animals. The husband pursued in the form of the male of each animal and from these unions sprang the various species of beasts.

The Egyptians seemed to have three deities. Ptah, "the opener," the god of the cosmic fire, prepared matter for Amen-Ra to organize. To Ra went the honor of creation; however this credit seems to be shared with a deity named Chnum who is represented as the divine breath who stirred the primeval waters. It might be interesting to note here that in the earliest monuments of Egypt the gods are represented as animals.

OF CREATION

It is apparent from these accounts of the beginning of things that the human race was not searching for the truth. Each tribe, each nation was seeking to fill a void that had been left in their lives and in their intellects when they turned their back upon God. The Apostle Paul points the word picture in the Book of Romans 1:19-23. "What may be known of God is plain to their minds; for God has made it plain to them. From the very creation of the world, His invisible perfections—namely, His eternal power and divine nature—have been perceptible and clearly visible from His works, so that they are without excuse. For though they knew God they have not glorified Him as God, nor rendered Him thanks, but they have become absorbed in useless discussions, and their senseless minds darkened. While boasting of their wisdom they are fools; and, they have exchanged the glory of the immortal God for images of mortal man, or of birds, beasts, or reptiles" (Weymouth).

Few would be tempted to accept any of the above mentioned theories or legends of creation. However, in relatively recent years there has appeared upon the scene another theory which claims to be the last word, and unfortunately has gained popular acceptance. All who in any way dare to suggest that the conclusions they have reached are in error must stand ready to have their intelligence seriously questioned. The theory of organic evolution has hidden behind the cloak of scientific fact and has brazenly claimed that the best minds of the world have unreservedly embraced her conclusions. The implication, of course, is that the transmutation of species is no longer a theory but a proved fact. The Rev. Dr. Harry Emerson Fosdick has said: "Today the gen-

eral idea of evolution is taken for granted as gravitation is."

Now, beloved Christian friend, surely one thing must be clear to you; the doctrine of evolution is directly antagonistic to the doctrine of creation. Either the account recorded by Moses is in error or Darwinism is in error. (The evolutionist claims that Darwin corrected the Genesis story.) Either Moses has deluded us with a myth or one of the most fantastic myths ever conceived by the mind of man is being taught as absolute fact.

Life magazine for November 7, 1955 carried an article which represents the very latest in evolutionary thought. The following is a quotation from that article: (Brackets in quotation have been inserted by writer.)

"Piecing together the evolutionary sequence through which *Homo sapiens* came into his great inheritance, anthropologists postulate [this word means to assume without proof] that both man and apes are descended from a common primate ancestor which lived about 30 million years ago toward the end of the Oligocene epoch. *Although the remains of this creature have not been discovered*, it is thought [guessed] that he must have resembled the monkey-like animal *Limnopithecus*, whose remains were found in East Africa, and that he was capable not only of climbing in trees but of scampering on the ground. It seems probable [guess] that in the Oligocene or early Miocene, when the climate grew colder and the ancient subtropical forests began yielding to grasses, some arboreal creatures descended to the ground to get about among the widely scattered food bearing trees. Those which lingered on the ground

and learned to walk erect founded the line which led to man."

You will notice that even in this short paragraph there are tremendous gaps over which the evolutionist jumps without the slightest hesitation. Three gaps over which evolution must jump in the creation story have been pointed out by an ardent evolutionist named Wallace. Three gaps are (a) at the introduction of life; (b) at the introduction of sensation or consciousness; (c) at the introduction of man. In the early days of the battle between Darwinism and fundamentalism, the Darwinist attempted to do away with God completely. That attempt ended with failure because science has met with too many evidences of the existence of a Supreme Being. Now God is being brought back into the picture and is, in fact, being given credit for the great evolutionary process which culminated in the evolution of man (*homo sapiens*). God is needed, you see, to bridge the gaps.

Is our belief in the Bible to be shaken by the claims of the evolutionist? The writer feels that in the light of the fact that the evolutionist is still compelled to use such phrases as "it is probable," "it may be," etc. (at least 16 such phrases appear in Life's article), he can still believe in the Biblical account of creation. It is further evidenced that if Almighty God is brought into the picture at any point, as the evolutionist is now doing, then it is not the theory of evolution but rather the Scriptures inspired by God which give to us the true account of the world's creation and man's origin.

"The heavens declare the glory of God; and the firmament sheweth his handywork" "For he spake, and it was done; he commanded, and it stood fast" (Ps. 19:1; 33:9).

A GOOD SOLDIER?

By JACK K. PETERS

Pastor, Calvary Brethren Church
Hagerstown, Md.

During the close of World War II, I was watching a platoon of soldiers going through their drills. These commands, as I recall, were given: "Attention!" And the soldiers straightened up. Then "Right Dress!" And the heads of the soldiers snapped to the right. Then the command was given, "Forward, March!" And the soldiers began to march. The soldiers were getting ready for a great event—an event of victory. They were getting ready to land on defeated Japan and keep order in the vanquished country. As I think back on this incident, I marvel at the way in which these soldiers responded to the commands of their drill sergeant. I have often thought of the attitude of those soldiers and the attitude of the Christian of today.

If there is any word that describes the attitude of the Christian today, it is the word, "complacency." In many of our churches today Christians are content to remain just as they are. Some are content just to go to Sunday school once a week. This seems to be enough to satisfy the demands of their consciences. Others attend Sunday school and church and even the evening service if convenient. Still fewer come to all the services, including the midweek prayer service. I wonder if we do realize that we are in a war—that we are the soldiers of the great King of kings and Lord of lords. Are we conscious of the fact that very soon we may experience one of the greatest events of all time, the great appearing of our Lord and Saviour, Jesus Christ, for His own? The word "complacency" is Satan's word. I am confident that he rejoices in this feeling, which is described by the words: "I am satisfied to remain just as I am." Beloved, we are living in days preceding the greatest "airlift" of all history. We should be on the alert for this great moment.

The eternal God has words for us in His blessed Book that should characterize the attitude of the child of God. Paul likens the Christian to the soldier in his Epistle to the Romans, chapter 13, as he mentions the armor that we should put

on in verse 12. A good soldier is one that will watch, cast off works of darkness, and put on the armor of light in view of His coming. Notice that all of these admonitions are presented in a positive way. If we are good soldiers, we must get busy for the Lord.

Let us consider first the word "watch" as in I Thessalonians 5:6: "Therefore let us not sleep, as do others; but let us watch and be sober." This word for "watch" here is the Greek word, *gregareo*. This word does not have the meaning of looking intently upon an object as one would watch the sun during an eclipse. It means "to be alert and awake to anything that may take place." If we look closely at the word *gregareo* we can see a similarity between this word and the proper name, Gregory. I understand that the Christians of the early church used this word as a name for their boys as a testimony to their fidelity of its command to be on the alert for the next great event.

Paul is contrasting the word "watch" with the word "sleep" here in our text. Those who were sleeping who were lying down on the job. The word that would have characterized these sleeping ones even in Paul's day would probably be the word "complacency" that we mentioned above. If our Lord Jesus were to return today, many Christians would be embarrassed even as the disciples were when they should have been watching instead of sleeping in Matthew 26:40. Notice here that the reason they were to watch was "for now is our salvation nearer than when we believed." The early church was living in anticipation of that great event of the coming of the Lord. Almost 2,000 years have passed since these words were penned. Today the Spirit of God should speak to our hearts that truly the time is short. We should awaken in light of His soon coming when we shall experience the culmination of our salvation.

Notice in light of His soon coming we are admonished in the preceding verses to do certain things. If we do these things, we shall be

delivered from this complacent spirit that surrounds us and possibly surrounded some of the early Christians.

1. We are "to cast off the works of darkness." These works of darkness are enumerated for us in verse 13: "Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying." Paul was writing to the Christians at Rome, and he is exhorting them to cast off the works of darkness. These Romans had been saved; yet they were not thoroughly conscious of the fact that Jesus Christ might return at any time. The day was at hand. Always the will of God for the child of God in this dispensation of grace, as here in the Book of Romans, was to live in an attitude of expectancy. If these people of Rome and even the body of Christ today would live in such an attitude of expectancy, the works of darkness would have to go. This principle is set forth very clearly in I John 3:3: "And every man that hath this hope in him purifieth himself, even as he is pure." Darkness characterizes the unsaved man. These works are suited to be done in darkness rather than in light. According to I Peter 2:9 we have been called out of darkness.

2. We are to "put on the armour of light." The armor of light are those virtues and good deeds which men are not ashamed of because they can be exposed to the light. The words "put on" here and "cast off" above suggest the idea of clothing. The garment of light referred to here as armor is for the Christian. Again let me refer to the soldiers of our introduction. During the war a soldier must at all times while in the public eye have on his uniform so that he be not mistaken for someone else. Beloved, as we walk in this world the garments of light should be manifesting in good deeds and virtues so that there be no doubt that we are in the Lord's army.

(Continued on Page 748)

HOME MISSIONS—

Pray for Rev. Herman Hein, new pastor in Troy, Ohio, that the Lord will direct in the relocation of the church.

Praise God for the New Testament in the Navajo language and pray that it will bring conviction of sin as it is read to the Navajos in their hogans.

Praise God for the new Woodville Grace Brethren Church just completed in Mansfield, Ohio, and pray for teachers as they try to meet the need of the rapidly growing Sunday school.

Pray for the development of a new Brethren church in Winona, Minn., where Glen Welborn has just arrived to assume the duties as the first pastor. Pray for Lee Burris, who has taken up the Albany, Oreg. work.

Pray for the two new home missionaries in the home office of Brethren Home Missions. Mr. Robert Foltz will be working as an architect and Mr. Elmer Tampkin will be assisting in the financial work in the Brethren Investment Foundation.

Pray for the salvation of seven Jewish ladies and a husband of one who have manifested interest in salvation. One of these ladies is steeped in the teaching of Christian Science.

GRACE SEMINARY—

Pray for the administration and faculty of school as they shall be contacting our churches during December and January in the interests of seminary and college.

Pray for the launching of the campaign in December for funds to erect additional building facilities for a growing college and seminary.

Pray that a good testimony may be born by our students as they go home during the Christmas vacation period.

Pray that more of our people will catch a vision of the importance of supporting a Christian school for the preparation of our young people for service.

Pray that while emphasis is being made on the need for additional

PRAY!

building facilities our constituency will not fail to provide means for the current running expenses of the school.

SMM—

Praise the Lord for two new Sisterhoods in the Allegheny District, and pray for all patronesses and their assistants as they guide and counsel the girls.

December 15

BRETHREN DAY OF PRAYER

WMC—

Pray that our members may not get so busy during the holidays that they forget the importance of “manifesting” and “magnifying” Christ in all the “little” things involved at Christmas time. Pray that we will give more thought about this very important need 24 hours a day.

SUNDAY SCHOOL—

Pray that all teachers, new superintendents and officers who will be coming into service on the first of January, may catch a vision of the tremendous task.

Pray for the itineration of the director as he continues holding Sunday-school clinics and conferences in local churches and districts.

Pray for the financial needs of the National Sunday School Board.



FOREIGN MISSIONS—

Pray that the passing of Miss Estella Myers on November 1 might result in an increasingly effective testimony in Africa. The natives appreciate that she wanted to be buried among them.

Pray for the Africa Field Council meeting in late December, that rich spiritual blessings may result; for teachers and pupils alike in the schools in Africa and for more teachers; and for the building up of the new medical center at Boguila, that many souls in that region may be saved.

Pray that the Lord will bless the Word given out by Brother Sibley Edmiston and his family on a recent trip into the Leon section of Mexico; and for the three Mexican young men from our mission who are receiving training in the Bible Institute near Durango, Mexico.

Pray for the John Zielasko family as they get situated in a new Brazil mission station at Capanema; and for permission to be granted that the Altigs may take their auto into Brazil.

Pray for the Fogles in Lyon, France; for contacts in Roanne and in Tours. Pray that the world situation will not interfere with our testimony in French territory.

Pray for two new radio programs in Buenos Aires, Argentina. Pray for needed residences on that field. Pray for Miss Bertha Abel as she comes home this month for furlough.

Continue to pray for Rev. and Mrs. Foster Tresie in Hawaii.

MISSIONARY HERALD—

Praise God for His abundant blessing on the work of the Missionary Herald, and for the supplying of every need.

Pray for the blessing of the Lord upon the ministry of the printed page, that souls might be challenged and encouraged, and the unsaved might come to a knowledge of the truth.

Pray for the writers, and teachers of the Sunday school lessons, that the Holy Spirit might lead his children into the blessed truths of the eternal Word of God.

The Reign of Lawlessness

By R. E. GINGRICH, ThD.

Akron, Ohio

The Akron Beacon Journal, Akron, Ohio, is an eight-column daily newspaper. It is probably representative of a daily newspaper of any American city of comparable size (approximately 300,000 population).

The Tuesday, October 9 Final Edition of the Beacon Journal, pages 1 and 2, shouted out a message of tremendous significance to the student of the prophetic Word.

Seven out of the eight columns on both pages tell of a wave of lawlessness that has been running through Akron and out into the surrounding area. Here are front page headings:

Boy's own story of how he killed his father.

Wrote will, confession in advance.

100 officers, 40 cars in dragnet for killer.

Divorcee here shot to death.

Jury indicts F—— in plumbing scandal.

Bar St. Mary griddy for slugging referee.

Page 2 presents the same characteristic in seven out of eight columns.

This is not an isolated case, but is typical of almost any given daily edition. Below are other samples of headlines we have collected from various editions of the same newspaper:

Four teen-age hoodlums drag a youth from a car and beat him into unconsciousness with a jack handle.

10-year-old "tough guy" stabs another youth to death in a street fight.

Two youths beat teacher in school corridor.

Five teen-age girls kill Detention Home matron in daring escape.

Current wave of teen-age violence raises demand for return of the

whipping post and the cat-'o-nine-tails as deterrent to crime.

Four teen-age girls, three of junior high-school age, entertain men and boys in delinquency spree.

Seven junior high-school girls nabbed in love nest.

Need we continue! The Federal Bureau of Investigation in its latest report informs us that the crime rate for both Akron and the nation is up 14.4 percent in the first half of 1956 over the first half of 1955. This is a 10-year high.

The pattern in Akron followed the national and state trends. In Akron for this period reported there were five murders, 130 cases of aggravated assaults, 755 burglaries, 344 grand larceny cases, 1,697 petit larceny cases, and 528 reported automobile thefts.

Dr. Edward L. R. Elson, pastor of National Presbyterian Church, Washington, D. C., the church of President and Mrs. Eisenhower, has written in a recent book, "America's Spiritual Recovery," that in America one out of every 16 persons has been arrested and finger-printed; one out of every 31 has been convicted for one or more violations; one family out of 19 is affected in some manner by crime. Since this book was published in 1954 and since crime has been increasing from 14 to 21 percent annually, these figures have not lessened, but have rather increased in their totals.

What, then, does this alarming increase in lawlessness tell the student of prophecy?

To the plea of his disciples:

"Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world" (Matt. 24:3).

Our Lord answered, in part:

"And because iniquity shall abound, the love of many shall wax cold" (Matt. 24:12).

Mark the words "iniquity" and "abound." The former means "lawlessness"; the latter means "over-

flow, appear in abundance." Thus our Lord declared that a dominant sign of His coming and of the end of the age is the overflow of lawlessness!

The Apostle Paul wrote to the church at Thessalonica, describing the days just preceding the coming of the Lord in glory: "For the mystery of iniquity [lawlessness] doth already work" only there is a restraint upon this overflow of lawlessness until the Restrainer is taken out of the way (see II Thess. 2:7). We believe that this Restrainer is the Holy Spirit, working through the church during this age. The Rapture of the church will withdraw this restraint, and lawlessness will overflow, then, like a tidal wave.

In another article we may present an analysis of the cause of this increase in lawlessness that characterizes this period of time. For the present moment we say: "Behold the record! Be wise as to its significance in the light of the prophetic Word."

A GOOD SOLDIER?

(Continued From Page 746)

3. We are to walk honestly, as in the day, putting on our Lord Jesus Christ. We are to walk honestly, not doing those things that are enumerated here: rioting, drunkenness, chambering, and wantonness.

We immediately ask ourselves the question: How may we put on Jesus? Haven't we already put Him on when we took Him as our Saviour? I think we may explain this here as having the Spirit of God in our hearts and yet we are commanded to be filled with the Spirit. We have our Lord Jesus in our hearts in the person of the blessed Holy Spirit. We know that He is in our hearts by faith. Others know that He is there because He is the outer garment that may be seen by others. Paul, under the inspiration of the Holy Spirit, knew that Christ was in the hearts, for he wrote to the Christians that our bodies are the temple of the Holy Spirit. I believe Paul here is referring to that part of the garment that the world sees. We who stand on the very threshold of His coming, realizing that so much has to be done, should, more than ever before, be good soldiers as we heed and put into action these commands with this prayer: "Let the beauty of Jesus be seen in me."

The BRETHREN MISSIONARY

HERALD



WMC NUMBER

DECEMBER 8, 1956

College Class Meeting in Rear of Chapel



WMC Projects help Grace make the best use of crowded quarters



"Open thou mine eyes"

Ps. 119:18



National Women's Missionary Council ~ 1956~1957

"Lo, I Come"

(A Christmas Meditation)

By DR. W. A. OGDEN

"Then said I, Lo, I come: in the volume of the book it is written of me" (Ps. 40:7).

More than a thousand years before the glorious birth of the babe of Bethlehem the words of this text were spoken. Anyone at all familiar with the Bible will not ask who spoke them. In "the volume of the Book" is traced out with perfect clearness the pathway of the coming One.

From the very hour God knew man would sin and need a Saviour, Jesus Christ undertook the way to earth to be that Saviour. There is no other explanation of such passages of Scripture as "The Lamb slain from the foundation of the world" (Rev. 13:8). The appearance of the Son of God in human form should not have taken any student of the Old Testament Scriptures by surprise. The fact that His coming did surprise the political and religious leaders of Israel is proof of either their ignorance of, or their disbelief in, their Holy Scriptures.

The time element in our text is revealed in the first word, "then." In the context, at verse 6, the speaker is heard to say: "my ears hast thou opened"; or, more literally, "as soon as my ears were opened . . . then said I, lo, I come." Somewhere, some time, in the eternal councils of God the fact that man would be, and would become hopelessly engulfed in sin, was known. The "horrible pit, and the miry clay" of verse 2 did not find God unprepared to meet the need of His creatures. God knew from the beginning that man could not extricate himself from the pit into which he would fall, and that the sacrifice of bulls and of goats could never take away his sin. Into this hopeless situation the mercy of God was extended. "Many are His wonderful works," but His most glorious work was to come into human view as the holy child of Bethlehem to be man's redeemer and to fulfill the eternal promise, "Lo, I come."

The pagan religions accept the fact of God, and believe that He is a Being of great power and might, but, still a God who is afar off who must be appeased by man's efforts in self-righteousness or in human works and sacrifices. Only in Christianity is there a Christmas. In no other religion has God come down to man. In no other creed has the heart of man been satisfied by the advent of omnipotent Deity into his world, yea, into his very heart and life.

How grateful we are for the advent of Christ. We mark this point in time as the crowning event of all history. Facts are not fiction. The faith in which we hold this blessed truth is grounded in most solid reality. Nor is this reality lost in the pages of history in the sense that death takes Him from human and personal experience, like a Caesar, a Napoleon or a Washington. He who from all eternity was the coming One appeared "in the fullness of time" (Gal. 4:4), and lives today, and shall live to the ages of the ages.

Very simply, then, this means that with the true Christian every day is Christmas Day. Christ's dwelling place is not in one secluded spot on the earth, Bethlehem in Judea, nor even in heaven itself, but He dwells in the heart of every true Christian in all the world, yesterday, today and forever. Paul voiced this truth when he said in Galatians 4:19: "My little children, of whom I travail in birth again until Christ be formed in you."

Christ came to pay the sinner's ransom: This would include restoration of all that was lost in Adam's transgression. In one of His first sermons He said that He came "to preach the gospel to the poor; and to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." That "acceptable year" did not end with His earthly ministry, for He is the One who never changes, and is forever with His own. "Just when I need Him, Jesus is near . . . just when I need Him most."

"When nothing else could help, Christ lifted me." This is the total testimony of Scripture, and the universal admission of mankind. With the noted Dr. Eidersheim we can say: "If Christ be not the Messiah, he has at least until this time done the work of the Messiah. If He be not the Messiah, Messiah has not, and cannot, come." He said of himself, "For the Son of man is come to seek and to save that which was lost." Christmas lives forever in my heart. "Jesus paid it all, all to Him I owe; sin had left a crimson stain, He washed it white as snow."

Christ came to restore real meaning and purpose to life: Christmas with all its color, and song and mirth is but a feeble attempt to express the joy of His coming to earth. To men weighed down with anxieties, and bur-

(Continued on Page 751)

CHRISTMAS IN AFRICA

By MRS. LESTER KENNEDY, JR.

No street light decorations, no Christmas trees, no snow nor cold weather nor any gifts! Does that sound like a dismal Christmas? Would you like to be an African and spend Christmas this way? Well, they have never been accustomed to these things; therefore they

are not missed. Their customs are different than ours. Let me tell you how they spend their Christmas Eve and Christmas Day.

Christmas Eve is quite a day for Zongairi, who is a young native girl, now a Christian who lives in the village at M'Baiki. Zongairi, like all native women, wants her hair fixed up nicely for the occasion. So she goes to visit one of her friends and gets her hair combed (maybe the first time in a month) and all wound up with neat little black threads.

There is much to be done such as decorating the church with flowers, greenery and palm branches. Many of the church folk help to get the church decorated for Christmas.

Soon as the sun begins to "die," folks start gathering for the evening service. Zongairi, as well as many of the other women, has on her new head scarf. Some have new dresses, but not many.

The service is usually held until midnight. They sing carols and other hymns and have prayer and testimonies along with a message from the Bible. They have a nice big pressure lantern which gives quite a bit of light in the church. This service is unusual because it is an evening service. The light casts a beam on Zongairi's eyes and how they shine in the darkness. The usual services are over by six p. m., but for Christmas Eve who would not stay late like the shepherds of old. Zongairi sings, and sings. She loves the Christmas carols, as well as all the songs of praise to the Lord Jesus Christ.

The time goes by so fast, but oh how Zongairi and all the others have enjoyed themselves! And so each one departs to his own house, Zongairi hurries along because "tomorrow" will be a big day too.

Christmas Day begins early and Zongairi and the others attend the early morning services which is the Christmas program. There are songs from different groups, verses quoted by others and then a pantomime of the Christmas story. This includes the characters of Mary, Joseph, the shepherds, and the wise men. And how they like to dress up! They have most anything tied on them, such as bottles, signs, and walking sticks.

After the program, those believers who have given money to buy a cow are allowed to stay and participate in a real feast. The cow has been purchased several days before, and killed the day before Christmas. The women prepare the meat and they also have rice and bread to eat along with the meat. The rice and bread is not the usual diet but a luxury.

Zongairi has spent a good day, and they have heard again of how much God loved them all, and that He

gave His Son Jesus many, many years ago to be born as a baby. Zongairi remembers what she was before she came to know Jesus as her Saviour, for Zongairi remembers her name means "cursed name"; but now she realizes that she is no longer cursed, for she knows Jesus. And we are made to think how each of us were once cursed until we too accepted Christ as our Saviour and now we are no longer under the curse for Jesus has redeemed us.

"LO, I COME"

(Continued From Page 750)

dens of life we hear Him say: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." To those who have found the ways of men a delusion and a snare, He says: "The thief cometh not, but for to steal and to kill and to destroy; I am come that they may have life, and that they may have it more abundantly." To all who wear a frown, and whose lives are a dark cloud we hear Him say: "These things have I spoken unto you, that my joy may remain in you, and that your joy may be full." To all who are troubled and bowed down in sorrow He promises: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Well may we sing: Jesus is the joy of living, He's the king of life to me."

Christ came to be the friend and companion of redeemed men on life's pathway to glory. That this pathway would not be easy we are forewarned in His invitation: He that would "come after me, let him deny himself and take up his cross daily, and follow me." But that the journey and its end would be satisfying we are assured in the mission of His forerunner who would introduce Him who would "give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." The feet of Adam, and of all his sons, strayed into the paths of sin, misery and death. But God made man for something better than this. Man was created to glorify God, and to enjoy Him forever.

The most gracious invitation ever to fall upon human ears fell from the lips of Jesus when He said, "follow me." Just before the Holy Spirit would close the canon of sacred Scripture our Lord again renews this invitation in these words: "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." As the two disciples walked with Him on the road to Emmaus on Resurrection Day, so by His blessed presence does He walk that road of life which is yours and mine today. "And He walks with me, and He talks with me, and He tells me I am His own."

Christ will come again to call His bride to the eternal mansions. One day, perhaps soon, the voice from heaven will call: "Rise up, my love, my fair one, and come away." Without this glorious consummation, Christmas fades into a dark night, and the greatest of promises ends in the greatest of disappointments. But He who came to live with men for a little while, to redeem their souls from death, will come again to "receive you unto myself; that where I am, there ye may be also."



Mrs. Lester Kennedy, Jr.

OUR COVER PICTURE

The picture used on the cover of our magazine this month shows one of the college classes which regularly meets in the rear of the seminary chapel. You who have never been able to visit Winona Lake and our school may not know that our chapel is divided into two sections. The front or chapel proper can seat almost 200 persons. The carpeting, and most of the furnishings, including the pews, were provided by past WMC projects. This main part of the chapel has always been reserved for chapel services or other services of a spiritual nature and is not used for classes.

To the rear of the chapel is another large room, separated from the chapel proper by folding doors. It can accommodate another 100 people. The original plan when the school was built was that this was to be a classroom which could be used *occasionally* for special services for which the chapel would not be large enough. However, our growth in the college makes it necessary to use this rear part of the chapel for all college chapels. In addition it is used as a regular classroom during several periods each day. The pews in this part of the chapel were also a WMC project several years ago.



These pews differ from those in the front of the chapel in that they have been adapted for classroom use. On the back of each pew hangs a shelf on hinges which can be snapped up into position, providing students with a desk when a class is in session. A simple catch releases the shelf and it returns to its original position when not needed. The accompanying picture shows the practical use of these desks. This adaptation, another WMC project gift, helps the school make the most of its facilities during these day in crowded quarters.

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 Prayer Chairman—Mrs. Frank Lindower, R.R. 1, Uniontown, Ohio.
 Patroness of SMM—Mrs. H. Leslie Moore, 112 Beachley St., Meyersdale, Pa.

'Twas Midnight

'Twas Midnight, and the calm clear sky
 Was studded o'er with gems of light;
 No breeze was floating by
 To break the stillness of that glorious night.

Tending their flocks with watchful care,
 A lowly band of Shepherd-men,
 Beneath the midnight air,
 Were gathered on Judea's palmy plain.

Hark! whence is that melodious sound
 Which bursts upon that listening ear,
 Shedding on all around
 A holy Joy, a reverential Fear?

Well may they turn their wondering glance
 Enraptured, to the starry skies:
 Well may such strains entrance,
 And draw from earth to Heaven the duldest eyes.

'Tis from yon bright Celestial Band,
 Those thrilling notes of glory ring:
 Sent from the Heavenly Land,
 Glad tidings of great Joy to earth to bring.

Glory to Thee, O Lord, most High—
 Is the sweet music of their song,
 While echo takes the cry
 And wafts it far the vaulted arch along.

And Peace on earth, Good will toward men,
 Will Christ the King of Glory bring;
 Then let us join their strain,
 And praises to the new-born Saviour sing.

—R. S. Trend



This month brings us to the beginning of another WMC project. Remember that our gifts for the home-mission project, for the completion of Miss Evelyn's house, should be sent in to Mrs. McCall before December 10. And now we turn our thoughts and gifts toward the Christian education offering. This offering, let us remind you, will go to several important projects. One-half of the offering will go to Grace Seminary and College, the other half to the Sunday-school and youth boards. This month we want to remind you that your gift to Grace is to be used for the providing of mailboxes for students and faculty. At the present time there is no way to deliver mail, messages, or telephone calls to our students and faculty except by having a secretary stand in the hall between classes to try to flag the person down. There is no way to return papers except to take up important class time or to place them on a table where they can be seen by all other students. This gift from WMC will give the school a more efficient way of caring for these matters, as well as saving much valuable time for secretaries and faculty members. Can we count on YOU?

Two More of Our 1957 WMC Missionaries

Aside from Miss Estella Myers, Mrs. Orville (Charlotte) Jobson has spent more years on our African mission field than any other lady missionary. Born and reared near Berlin, Pa., Charlotte Hillegas attended country and normal schools, also Juniata College, and then went to Chicago where she attended and graduated from Moody Bible Institute.



Mrs. Jobson

It was while she was at the Institute that the Lord spoke to Charlotte about giving her life for missionary service. While the need seemed so great in all fields, she found her heart strangely warmed to India and the work among the child widows. But

about that same time the James Gribbles visited Moody Bible Institute and told of the need in French Equatorial Africa. Charlotte was reluctant even to think about the "Dark Continent" with its wild animals and cannibalism. However, at the Institute the students heard so much about the "victorious life"—being willing to do and to go as the Lord would have it. One day in her room Charlotte asked the Lord to show her from His Word His perfect will for her life. She opened her Bible to Matthew 28:18-20 and read: "All power is given . . . Go ye . . . I am with you alway . . ." She closed her Bible and said: "Lord, I am willing to go even to darkest Africa." What joy came into her heart when she surrendered her will to His will!

It was in 1921 that Miss Hillegas arrived on the field in Africa to join the early party there. A young missionary man, Mr. Orville Jobson, arrived at the same time to join the same party, and in November of 1922 Miss Hillegas and Mr. Jobson joined forces to become Mr. and Mrs. Jobson. They have now served 35 years in Africa and after their present furlough year is over, they expect to return to Africa for another term.

Three children were born into the Jobson household: Kathryn Jobson Bellinger, David Jobson, now deceased, and Roger Jobson.

Mrs. Jobson is a member of the First Brethren Church of Philadelphia.



Mrs. Maconaghy

Born in Philadelphia, Pa., Mrs. Hill (Dorothy) Maconaghy spent a normal childhood there, attended grammar and high schools, and one year of college. She accepted the Lord when she was 13. At her church she became acquainted with Hill Maconaghy, for both young people were very active in Christian Endeavor.

Both Hill and Dorothy enrolled in the Philadelphia School of the Bible. In this school their enthusiastic teacher of Evangelism and Missions was Rev. R. Paul Miller, who was also pastor of the First Brethren Church of Philadelphia at that time. Attending Brother Miller's church on Sunday evenings, Hill and Dorothy became convicted of the truth of its teaching, and both of them were baptized and united with this church. They were married just before beginning their third year at the school.

After graduation, the Maconaghys spent several years in the pastorate at Limestone, Tenn., then attended seminary at Ashland and Akron, Ohio. For some time they had been interested in foreign-mission service, but believed the Lord wanted them to go to Africa. However, because there was such a great need for missionaries in Argentina, they were asked to prayerfully consider that field, and so the Lord guided them to Argentina. Since their arrival there in 1938, Dorothy Maconaghy and her husband have labored faithfully in the work of proclaiming the Gospel to Argentine people.

Dorothy is a member of the First Brethren Church of Philadelphia.

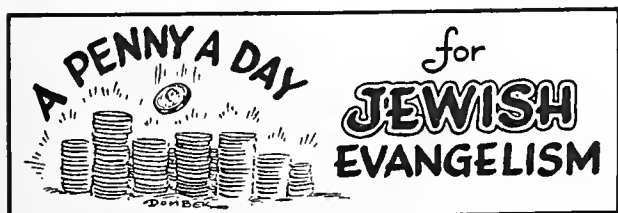
ATTENTION—

PRAYER CHAIRMEN

Has it ever occurred to you that you could cooperate with the Sunday-school Home-Department superintendents and help to increase the number of prayer warriors for our missionaries? We suppose that every local church has members, or friends of the church, who have been "laid on the shelf" so to speak, due to old age, or infirmities of the flesh, or some other unavoidable circumstance. Many of these people grieve because they are no longer able to actively serve the Lord. (Others need to be alerted to the fact that they should serve the Lord.)

Order a copy of "How to pray for missionaries," which is a tract giving practical suggestions from a missionary to earnest Christians, and you will be able to learn for yourself how we have been overlooking a host of folks who could become active intercessors and not only bring new blessing to the missionaries, but new joy to their own lives. Tract available from Moody Press, 820 N. LaSalle St., Chicago 10, Ill. 5 cents each; 55 cents dozen; \$4 per 100.

REMEMBER TO GIVE



Christmas Meditation

By Martha Snell Nicholson



MISSIONARY BIRTHDAYS FOR FEBRUARY

Africa—

Rev. William J. Samarin February 7
Bellevue via Bossangoa via Bangui, French Equatorial Africa.
Allan Bennett Taber February 14, 1943
Mission a Yaloke, Bossembele via Bangui, French Equatorial Africa.

Argentina—

Mrs. Jack B. Churchill February 2
Remedios de Escalada 74, Rio Tercero, F.C.B.M., Prov. Cordoba, Argentina, S. A.

Brazil—

Steven Altig February 20, 1944
Caixa Postal 861, Belem, Para, Brazil.
Linda Christine Burk February 24, 1952
Caixa Postal 861, Belem, Para, Brazil.
Mrs. J. Keith Altig February 26
Caixa Postal 861, Belem, Para, Brazil.

Mexico—

Miss Dorothy Robinson February 4
429 Sunset Lane, San Ysidro, Calif., U.S.A.
Linda Marlene Edmiston February 11, 1948
Box 384, Laredo, Tex., U.S.A.

In the United States—

Christine Anne Taber February 11, 1953
c/o Box 588, Winona Lake, Ind.
Rev. Carson E. Rottler February 27
1701 Sherman Avenue, Hagerstown, Md.

Christmas Carol

By CHRISTINA ROSSETTI

Before the paling of the stars,
Before the winter morn,
Before the earliest cock-crow,
Jesus Christ was born:
Born in a stable,
Cradled in a manger;
In the world His hands had made,
Born a stranger.

Priest and king lay fast asleep
In Jerusalem;
Young and old lay fast asleep
In crowded Bethlehem;
Saint and angel, ox and ass,
Kept a watch together,
Before the Christmas day-break,
In the winter weather.

Jesus on His mother's breast,
In the stable cold,
Spotless Lamb of God was He,
Shepherd of the fold:
Let us kneel with Mary maid,
With Joseph bent and hoary,
With saint and angel, ox and ass,
To hail the King of glory!

Who was this who was born on that far-off Christmas Day? What manner of child was this whose first bed was a rude, dusty manger? Did anyone know?

Yes; Mary knew. Scarcely more than a child though she was, her soul was exalted beyond our imagining as she listened to the announcement of the angel: "That holy thing which shall be born of thee shall be called the Son of God!" The suffering heart of Joseph came in time to know. The wise men knew, drawn from the far corners of the earth as by a magnet. The angels knew, and all the wide golden streets of heaven were crowded with them, their faces shining with joy, and their chorus of rejoicing rising again and again: "Glory to God in the highest, and on earth peace, good will toward men!" Even the sentient stars knew and one of their number was appointed to hang in luminous beauty over the spot where the young Child lay.

But the world, the one most concerned—the world, then as now, before His second coming, went blindly on its way.

But thank God, you and I not only know, but incredible wonder, we have a personal relationship with that Perfect One who left His ivory palaces and the glory which He had with God before the earth was, and walked here awhile in humiliation.

We know that God himself spoke from heaven, saying: "This is my beloved Son, in whom I am well pleased!" Son of God, King of kings and Lord of lords! Creator of the universe, for without Him was nothing made that was made. Our great High Priest, ever living to make intercession for us. Sinbearer, and yet future Judge, for all judgment is committed unto the Son. The Captain of our salvation, the Author and Finisher of our faith! The bright and morning Star, the Resurrection and the Life!

Mary called Him by the little human name of Jesus, but His name was also Wonderful, Counsellor, mighty God, everlasting Father, The Prince of Peace.

No room for Him at the inn! Could any inn contain the Lord of glory? The wonder is that the walls of that small stable did not part and stretch far, far away to the ends of the universe in a vain effort to make a dwelling place vast enough to house Infinity!

Yet this same sinless, incomparable One suffered indescribable tortures for love of you and me! For long dreadful hours He hung upon the cross, bearing the guilt of shame of my sins and the sins of all the world. He conquered death and hell for me. He walked the earth with me. He has given heaven to me!

It is too much. I cannot grasp such amazing depths of love. I can only remove the shoes from off my feet and bow in silent adoration at the door of that little stable in Bethlehem!

(From Threshold of Heaven—Moody Press)



"VESSELS of HONOR"

II TIM. 2:20-22

SISTERHOOD THEME 1956-1957

The Scattered Manioc

By MRS. WILLIAM SAMARIN

Sara thrust her hand into the muggy water to see if the soaking manioc was soft. It fell apart at her touch. She gathered the soaking roots into a basket and then put it on her head. She would not dry her manioc here at the river. There was a large flat rock up by the village where all the women gathered to dry their roots and to pound it into flour.

Sara was pleased when she saw that nearly a dozen girls her age were working at the rock. She called out a cheery greeting and they answered in a chorus of "eeees." Sara spread her manioc in the warm sun and then squatted beside it to help chase the goats away from the precious food and to talk with her friends.

They talked of many things till the sun was low in the sky. Then they gathered their work into their baskets and headed for home. One of the older girls brushed past Sara on the trail. She passed carelessly by, and before Sara knew what was happening, the girl had knocked the basket from her head. Sara took one look at two days' work scattered in the dust and she turned with tearful anger on the older girl.

"Why don't you be more careful?" Sara cried. An angry response came from the mouth of the older girl. The girls shouted at each other with mounting fury. Suddenly the older girl stopped and with disdain said: "How dare you talk to me that way, you child. I'm your superior because I've taken Nganza (a heathen ceremony performed by girls as they reach their teens) and you haven't. You're still a baby!" The other girls giggled at this, and then they joined in the taunting: "You're still a baby; you're still a baby!"

"Stop!" came another voice. The girls turned to see Nambona, the village pastor's wife. The older woman took the tearful Sara by the arm and gently led her to the village.

In the hut of the pastor Sara sobbed out her story. But Nambona was firm. "Sara, you were wrong too. You should never have lost your temper. As to the Nganza ceremony, you are right. Don't be ashamed because you have not taken part. You have done the Christian thing. The man you are to marry is a Christian; he would not want you to take part in it either."

Sara nodded in agreement. It was a hard thing to bear the jeerings of her friends, but she had known before she became a Christian that that was part of a Christian's life. She was sorry she'd lost her temper.

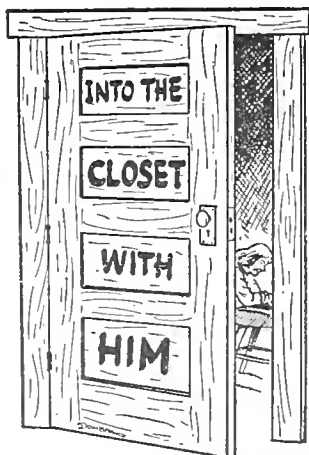
The girl and the woman sat in silence for a long time while outside they heard the noise of the village. Someone was pounding drums to entertain himself. Someone else sang a tune to its rhythm while stirring her pot of cooking beer. No; they thought, it's not easy to be a

Christian, but it is good. God was with them, and it was the best road.

Sara rose and went out to find her basket. She would soak other roots tomorrow. Their family might be two days without food, but Sara was surprised to find no anger in her heart.

Christian girl, your problems are certainly not much different in this respect from Sara's. In our modern American culture, a girl that does not dance is "different," and often must stand alone. Don't let it get you down. Expect it, face it sensibly, and realize that it is part of a life, much freer, and happier than your unsaved friends. But many Christian girls who disdain dancing will take part in the more serious offense of "necking." Guard yourself as Sara did against **any** practice that is not honoring to your Christian testimony. Re-read II Timothy 2:20-22 together. Determine again to be a "vessel of honor" in the house of the Lord.

PRAYER REQUESTS



Pray that the Lord will show **YOU**, as a "vessel of honor," what you can give to the national project offering these four months.

Pray for the missionaries in France who need the benefits of the national project for this year.

Pray for each national officer whose picture is printed this month. All are carrying loaded schedules and need your prayers to help them in Sisterhood work.

Pray for all SMM girls who are in college and preparing for semester exams this month. Think especially of girls from your own group or those whom you know from your district.

SISTERHOOD OFFICIARY

President—Marie Sackett, Grace College, Winona Lake, Ind. (Home: 1010 Randolph St., Waterloo, Iowa).
Vice President—Rachel Smithwick, R. R. 1, Harrah, Wash.
General Secretary—Janet Weber, 835 Spruce St., Hagerstown, Md.
Editor—Jeannette Turner, Winona Lake, Ind. (Home: Portis, Kans.).
Treasurer—Florence Moeller, 1027 Franklin Street, Johnstown, Pa.
Literature Secretary—Kathleen Ripple, 516 Fritsch Ave., Akron 12, Ohio.
Bondage Secretary—Joyce Ashman, Winona Lake, Ind.
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Assistant Patroness—Mrs. Russell Weber, 835 Spruce St., Hagerstown, Md.

A Missionary to the Jews--Isobel Fraser

By MRS. DON WEST

Isobel Fraser's field is Los Angeles, Calif., where she is witnessing to God's chosen people, the Jews. When Isobel first felt the desire to witness and serve as a missionary to the Jews, she was worried for fear that she was following her own desires rather than that of the Lord. One day, several months before her graduation from Bob Jones College, she had a definite conviction that she should serve the Jewish people. How and when did this all start.



Isobel Fraser

Isobel Fraser was born in Inverness, Scotland. Her home wasn't a Christian one, but her mother came from a Christian home, and she told Isobel about her own childhood and family. This laid a foundation to begin building on. Isobel realized that she was a sinner and dreaded the thought of the end of the world and death. She also knew that the Bible was God's Word—but never read it, and so did not know of God's grace. One time when she was about 11 years old, she was in great pain; she prayed to the Lord, telling Him if He would help her she would serve Him. The pain left, but she soon forgot her promise. The Lord did not, for which Isobel praises His grace and love. Almost nine years later, He saved her and then called her to keep that promise. At a Christian Endeavor Valentine banquet she heard a message by Rev. Norman Uphouse which brought conviction, but she did not make a decision for Christ until several weeks later in an evening service at the Fort Wayne Brethren Church under the ministry of Rev. John Aeby. The people of the Fort Wayne Brethren Church not only influenced Isobel spiritually, but also made possible her serving the Lord among His people—Israel.

She has been serving these people a little over five years. She thinks the hardest part of her work is the house-to-house calling, but God's grace is sufficient, and it is thrilling to see a few Jews recognize Jesus as their Messiah and God. Others whom she had been dealing with are slowly grasping the truth. Although the response of the Jews is slow to the Gospel, Isobel claims a promise of God which is most gratifying to her—that a remnant will be saved.

Just as so many of the missionaries have said, Isobel also reminds us: the biggest thing we as Sisterhood girls can do is to uphold all our missionaries in prayer that in their spiritual battle they might have the victory. Isobel also urges the girls of the SMM that according to the "signs" of the days in which we live, the time for serving the Lord is **now**, especially in regard to the Jews. Today is the only day that we can be sure of.

We almost forgot to mention—Isobel has also served the Sisterhood of Mary and Martha well. She has been a local president in Indiana; she has been the patroness and also the assistant patroness in the Cali-

fornia District; and she has been faithful as the national president and also the vice president. Don't forget to pray for Isobel!

MEET YOUR OFFICERS!



Marie Sackett, national president

Marie's home is Waterloo, Iowa, but she is a freshman at Grace College this year. Her duties include the business correspondence of the national work, presiding at national meetings, and generally overseeing the district and local organizations.

Janet Weber, national general secretary

Janet has attended two years at Grace College and is now in her hometown, Hagerstown, Md., taking nurses' training. Her job is to compile statistical reports, keep records, and keep minutes of all national meetings.



Joyce Ashman, national bandage secretary

Joyce lives in Winona Lake, Ind., and is a senior in high school. She's the one who keeps a record of all the bandages from every SMM in the U. S.

SUGGESTED PROGRAM FOR JANUARY

OPEN the meeting with prayer after repeating the year's verses in II Timothy.

DEVOTIONAL TOPIC for the Seniors and Middlers is "The Scattered Manioc." For the Juniors it is "Room Care."

READ SCRIPTURE from Colossians 1:1-20.

PRAYER request may be found in the "prayer closet." **SING** some favorite choruses. Be sure to include "Channels Only."

MISSIONARY CHALLENGE will be evident with "Missionary to the Jews—Isobel Fraser" for the Seniors and Middlers while the Juniors will continue the study of "The Twins." (Hint: in case you Seniors and Middlers haven't noticed, the Junior missionary articles are very well written, and woven in the story are lots 'n lots of interesting African customs.)

BUSINESS MEETING. Don't forget to read the national president's "Reminder."

BENEDICTION (Psalm 145:1-2).

ROOM CARE

There is a room in your home that belongs to you. It is your responsibility to keep it clean. So let's do a little bedroom cleaning now, O.K.? Open your bedroom door. That's a nice room you have. But what happened? When did this storm take place? We will have to start someplace, and the bed is the biggest place. Move all that stuff off the bed and let's make it. Be sure all the wrinkles are out of the sheets. Puff and fluff your pillow. Up with the bedspread. Smooth it out. No fair letting it drag the floor on one side; keep it even. Now doesn't it look nice?

Rule 1. Never leave your bedroom in the morning without making the bed. (Then it is done.)

What is all this piled on the chair—slip, "p.j.'s," socks, skirts, blouse! You will never be able to wear that skirt again without pressing it. It will take more time to press it now than it would have to hang it up as soon as you took it off last night.

Rule 2. Put all dirty clothes in the dirty clothes hamper as soon as you take them off.

Rule 3. Hang up all clothes as soon as you take them off—if they aren't dirty.

While we are putting away, grab those ump'teen pairs of shoes and put them in the closet where they belong. Did you ever ask the shoe salesman to let you have the shoe box your shoes came in? Ask him; keep your shoes in this box. Write on the end of the box which shoes are in it. This will help keep your shoes from being scuffed and dusty—and most of all—keep your room neater.

Rule 4. Put shoes away as soon as you take them off.

Now we will go to the closet. Let's arrange the clothes so we know what we have. Hang all your school dresses here, all your good dresses here; put your skirts all together here, and there is a place left for the blouses. Now doesn't that look better?

Rule 5. Keep clothes in closet hung neatly.

Is that a dresser over there? We could hardly tell by looking at it. Run! Go get some newspapers and spread them on the bed (mustn't mess the spread). Clean off the top of the dresser onto the bed. Ask mother for a clean dresser-scarf. Once you get your dresser and drawers straightened up, keep them like that.

Now, take a look at your room. Doesn't look the same, does it?

With everything in its place, it won't be hard to dust and mop the floor. Look under the bed. See what I see? Reminds me of a story. A little girl heard at Sunday school that God made men from dust, and that when man died, he turned back to dust. So she came home and the next day she was cleaning her room. She looked under the bed for a stray shoe. Her eyes saw something besides a shoe. She ran to her mother and cried: "Mother, did God make man from dust?" Her mother

said, "Yes." The girl asked: "When man dies, does he go back to dust?" Her mother replied: "Why, yes. Why do you ask?" "Mother, I just looked under my bed—and there's a man either coming or going!" So girls, let's get that "dustman" out from under our beds, clean up the floor, dust the window sills, and straighten the rug.

Now your room is one to be proud of. It isn't easy to keep your room like this. But you'll find that nothing worthwhile in life is easy.

Our bedrooms remind me of our hearts. When our bedrooms are all cluttered up, the room is unusable. The same goes for our hearts. When they are cluttered with sin, God cannot use us to serve Him. I John 1:9 says: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." We must let Christ cleanse our hearts, just as we clean our room. Daily we take care of our bedroom to keep it clean. And daily we must pray to our Heavenly Father that He will cleanse our hearts from sin to be used for Him. How about your "heart room?" Is it clean? (Read Ps. 51:10.)



A "THANK YOU" comes from the Brethren Home Missions Council to each local SMM group for the way you helped in the National Project last year. \$1,429.20 was given to build the Bethany Guest Home in Taos, N. Mex. Aren't you glad you had a part in this project? This is also the time set aside for the national project this year. Let's reach our goal of \$1,700 for the central heating system and modern bath for the missionary residence in France. This is due in February.

NOTICE—If you have not sent in your money for the general fund, you still can do so. September and October were set aside for this purpose, but you still may send your offering in. Our goal was \$750 and we received \$478.22. We still have \$271.78 to go!

SENIORS ONLY! How is your Bible reading coming? This is your own personal project, so let's have more Senior girls read their Bible through this year. The award is the "S" letter.

LET US KNOW what your Sisterhood has been doing. One local organization goal is to send at least one postcard item to the national general secretary. Why not write yours soon and let us know some of the activities of your Sisterhood?

THE TWINS

By MISS MARY EMMERT

"The white ants are swarming! The white ants are swarming!" The shout went up from all sides. Pondo caught up his mother's seive and ran with the rest of the village boys.

Two days of warm weather had been followed by a good shower of rain, and the earth had been fairly well soaked up. Pondo and his companions ran from one ant hole to another, wherever they saw the fluttering white-winged insects struggling to get out of the ground and into the air. Swarms of them were whirling madly about, already out of reach. For only one mad night would their revelry last, then they would lose their wings and sink back to the earth again to become creatures of the dust.

Everyone grabbed the ants and stuck them into his mouth, disregarding the wings. By putting his mother's seive upside down over the ant hole, Pondo was soon able to satisfy that first craving for the famous African sweetmeats. He had learned by experience that one did not dare to eat too many of the struggling creatures alive, for they were apt to make themselves felt later on. Yet, he kept popping them into his mouth, one after another, as you might do when eating peanuts. They were so good and sweet. It was easy enough to catch them too with the seive and to stuff them into small pouches which the boys had hastily made out of large leaves and sewed together with the stems.

After a while the sun came out, and the ants quit flying, so Pondo and his friends made their way down to the stream to take their daily baths. Then the boys wended their way to their homes, not forgetting the leaf pouches full of the still struggling white ants. The mothers would dump the insects into a cooking pot and roast them gently over the fire until the wings dropped off and the ants were dead. Then they would be stored away for many a delicious stew in the future.

But no one had time for white ants at Pondo's house. He had barely arrived when Kogara broke the news to him: "You have twin sisters! I always said Nana would bring misfortune to this family!" Kogara was like one who suddenly sees herself getting the best of a long argument. It was better to have no children at all, which was her misfortune, than to have twins as her husband's other wife had now. "Run and call your father quickly. You will find him at the next village at a mourning for one of the chief's wives."

Quickly Pondo made his way over the winding path to the next village, which was only two miles away. Twins! What would his father say? Everyone knew that twins in the family were bad luck. What was it people said about twins?

Pondo appeared unnoticed in the village clearing. The yard was black with people around the chief's house. An endless chant of many voices united in the death wail rose and fell from the crowd packed within the house and around the door.

Pondo had sighted Koly, his father, and lost no time in running to him and breaking the news about the twins.

Koly said, "Twins!" and clapped his hand over his mouth, as the African always does when he is surprised.

Suddenly one of the chief's wives ran out of the house and threw herself on the ground, turning a series of flip-flops to show her grief, and shrieking shrilly at the same time. Another followed her example. Koly and his son stood watching them another few moments, and then regretfully made their way out of the crowd and toward home.

The group around his doorstep made way for him to enter. Pondo followed. When his eyes became accustomed to the darkness inside the hut, he saw the two little babies, each held by an old woman.

"So there are twins?" Koly said, at a loss what else to say.

"Yes, twins!" ejaculated one of the old women. "Why do you stand there doing nothing? Take one of them out and get rid of it, for if you do not, either you or Nana will die."

Koly looked at his new-born daughters, but he made no move.

"You know that twins are bad luck. They are children of snakes and will be the death of their parents," continued his advisor.

"So that was it!" thought Pondo. One baby must be killed or else one of his parents would die. Oh, why did not his father hurry to do something? Koly had heard all this many time, and had always accepted it as true, having no reason to doubt it. But now that twins had come into his own home, he suddenly felt uncertain. Something in him revolted. "We shall see what Gafo, the medicine man, says," he finally decided. The old women went off mumbling.

The next day when Pondo returned from gathering reeds for weaving rat traps, he saw that his father was busily preparing something in a small earthen bowl.

"Give me an egg," said Koly to Pondo. So Pondo went to the nest in the corner of the room, took an egg from under the hen, and gave it to his father.

Without any explanation, Koly took the egg and the little black bowl with its contents, and left the hut. Pondo did not quite dare to follow, but he took note of the direction his father went. Koly soon returned empty handed. "Now," he said to Nana, "you do not need to worry about the twins. I have prepared medicine according to Gafo's directions, and the twins will not kill us."

Pondo and Nana both breathed a sight of relief. It seemed that the grave danger hanging over them had been removed. When his father had gone out of sight, Pondo slipped out of the hut and down the path. Not far from the stream he found what he was looking for. His father had cut the top off of a small tree, leaving a three pronged crotch. On this natural pedestal he had placed the bowl covered over with leaves.

Curiously Pondo untied the leaf covering and looked in. His father had evidently killed some little animal, for there were some bones with meat on them, some wild berries, and the egg. He covered it over carefully, as he had found it, and went on his way.

So this was the offering to the spirits to keep away misfortune from their home? Would it be powerful enough medicine?

Newspage



FORT LAUDERDALE, FLA. The Grace Brethren Church hit a new attendance record the last Sunday of the Christian Life Sunday School Contest, with 276 present. The average the previous year was 66, whereas the 1956 contest average was 188. Over 60 decisions for Christ were recorded. Ralph Colburn is pastor.

LONG BEACH, CALIF. Richard Wayne Flory was born Oct. 14, weighing 8 lbs., 6 ozs., the son of Rev. and Mrs. Wayne Flory of the Los Altos Brethren Church.

WASHINGTON, PA. The Sunday-school attendance record was broken Oct. 14 at the Laboratory Grace Brethren Church with 83 present. L. E. Rogers is pastor.

SOUTH BEND, IND. The new property on Ireland Road has been purchased by the South Bend church, and they will proceed with development as soon as the plans are completed. At present, services are being held in the YMCA. W. Russell Ogden is pastor.

BUENA VISTA, VA. Dr. Herman A. Hoyt conducted a Bible conference Nov. 22-25 at the First Brethren Church. Edward Lewis is pastor.

FREMONT, OHIO. The new Brethren Chapel is under construction. The block work is progressing nicely, and the laminated arches for the roof have been received. Granville Tucker is the pastor of this mission work to the colored people.

GRANDVIEW, WASH. Rev. Earl Reed, a member of the First Brethren Church of Sunnyside, Wash., delivered a series of Sunday evening messages at the First Brethren Church here on the subject of The Tabernacle. Robert Griffith is pastor.

LEON, IOWA. The hearings of the trial imposed by the Ashland group against the Leon Brethren Church will convene in District Court, Leon, Iowa, on Dec. 10.

CHICAGO, ILL. The second annual midwinter Youth for Christ rally will be held here Jan. 2-4. Headline speakers will be: Rafer Johnson, Christian U. S. Olympic star from the University of California at Los Angeles, who represented the United States at the Olympics this last November in Melbourne, Australia; Dr. William Culbertson, Dr. David Johnson and Dr. Gordon Jaek.

MARTINSBURG, W. VA. Dr. Orville Jobson was the guest speaker at the Laymen's Fellowship Mid-Atlantic Fellowship held Nov. 24 at the Rosemont Brethren Church, Earle Peer, pastor.

COVINGTON, OHIO. Rev. True Hunt is the new pastor of the First Brethren Church here, and assumed his duties about the middle of November.

MEYERSDALE, PA. Mrs. Leslie Moore, wife of Rev. H. L. Moore, pastor of the Meyersdale Brethren Church of this city, was injured in an automobile accident in Johnstown, Pa., over the Thanksgiving holidays. Mrs. Moore sustained a broken right foot and torn ligaments, and will be required to wear a cast.

ROANOKE, VA. The WMC of the Clearbrook Brethren Church has purchased a new electric stove for the local church. Wm. E. Howard is pastor.

STOYSTOWN, PA. A housewarming was given Rev. and Mrs. Arthur Collins on Nov. 17, as a welcome to the new pastor, and family, of the Reading Brethren Church.

CHANGE OF ADDRESS. Rev. Clarence H. Lackey now resides at 1109 Garden St., Elyria, Ohio. Please change Annual.

WOOSTER, OHIO. The Ambassadors class of the First Brethren Church of this city has not forgotten their men in the service of our country. Large boxes of candy and cook-

ies were mailed to each serviceman. Kenneth Ashman is pastor.

WINONA LAKE, IND. The board of trustees of the Brethren Missionary Herald sincerely appreciates the fine spirit of cooperation being expressed by many churches relative to the recent increase in the subscription price of the Missionary Herald. **To date not a single church has gone off the 100 percent list.** We now have 9,204 subscribers. This is the largest list of subscribers in the history of the denomination. Brethren everywhere should praise the Lord for such a subscription list in a church with a little over 22,000 members. The assistance of every pastor and local Missionary Herald representative is appreciated.

SPECIAL. The Northern Ohio District Laymen's Rally will be held Dec. 14. Place not known.

SPECIAL. The Winter Retreat of the Northern Ohio District young people will be held at Red Raider Camp Dec. 27-29.

In Memoriam

Ricardo Lucero, 77, a faithful servant and deacon in the Canon Brethren Church, Taos, N. Mex., went to be with His Lord on Thursday, Nov. 8, having served Him for 25 years.

In the absence of Pastor Sam Horney, who was attending a missionary conference in Fort Wayne, Ind., Spanish Pastors Tony Luna and Jake Maestas conducted preliminary memorial services.

Final services were conducted Nov. 12 with Pastor Sam Horney in charge. Internment was in the Brethren Cemetery in Taos.—Sam Horney, pastor.

Mrs. DeLancy McConnell went to be with the Lord she dearly loved and faithfully served until her death on Nov. 7. She along with her husband and mother came to the Lord under the ministry of Evangelist R. Paul Miller, and was a member of the Grace Brethren Church in Berrien Springs, Mich. She had been in failing health for several months.—Gilbert Hawkins, pastor.

Spiritual JUVENILE Delinquency

By RICHARD I. McNEELY

(LAST OF SERIES)

"If any of you lack wisdom," was certainly a description of all of us who work with young people. And "asking of God" is the primary place to begin in establishing an answer. The basic consideration in answering any problem is that we do not assume to take the place of God in the lives of these young people.

Our primary concern is that they can find how to gain the answer so that if we as leaders are removed, the same personal communion can be carried on. Our lives, our sayings—as brilliant as they may be—our personalities must "go by the board" that these young people may see Christ.

Three suggestions as to how this may be done are given here. They are easy to remember but require some prayer and study to find effectiveness even in our lives. They are Evaluation, Education, and Exemplification.

EVALUATION

Doing each day's work for Jesus with "eternity's values in view" is the secret here. The important and the unimportant must be learned by us and then passed on to our young people. Evaluation involves scrutiny in the following two areas:

Authority. Young people want an authority. We may not feel that they do, but underneath the cry for independence there is the knowledge that they need a firm footing. This authority is naturally the Word of God. The Scripture contains every principle needed to answer every query. There is a real danger here. We must be careful that we are not giving what we think the Scriptures say rather than what it does say. Too, we cannot assume to tell other people that they are doing wrong merely because their actions fail to coincide with **our** views. We may go as far as the Word goes, but we have no right to go further. This

involves infinitely more than a "quarterly" knowledge of the Bible. May we teach our young people the value of "standing alone on the Word of God."

Standard. Closely allied with authority is our standard of conduct, and indeed it is decided on the basis of God's Word as authority. According to it, we are "a chosen generation, a royal priesthood, an holy nation, a peculiar [called out] people"; and our standard should benefit our classification. As chosen ones, we need to revere and uphold the One who has chosen us, as priests, to be active in service. Belonging to the holy nation, God expects us to be "nationalists," and being called out, our manner of life should reflect that unique quality. The secret to conduct is not always in saying "don't," but in realizing who we are!

EDUCATION

Evaluation is knit with education. Until our people know what the Bible says, we cannot expect them to act upon it. But education goes much farther than just the giving of facts. Education, according to I Timothy 4:13, involves three things:

Reading. This is primarily reading aloud, for in reading aloud, our minds are less free to wander.

Doctrine. Here is the meat of the Word. We need to know what it teaches. A thought knowledge is not enough. If every leader of young people would devote himself to becoming familiar with the doctrines of the **Bible**, many of the leader's problems would find resolution and he could thereby help others. In formulating the message of the Bible we need to be greatly concerned with **why**, as well as **what**, we believe. With this we have the holy obligation to study methods of ascertaining God's message and to pass these on to others.

Exhortation. The third field is the practical one. Do we act on what we believe? Do we warn and encourage others to live up to the part

of the Bible which they know and understand? Then we are exhorting.

EXEMPLIFICATION

"Be thou an example to the believers," must have been just as difficult an admonition to young Timothy as it is to us, and yet there is nothing which really takes its place. Instilled in every young person is the pattern of trying to be like someone he knows. Aspiring young football players try to copy the passing technique of an Otto Graham or the running of Alan Ameche. Golfers study Hogan, Snead and others because they desire to find that which makes them excel. Living what we preach is one way to do it, but we need to be careful that we are also preaching what we are living.

Pointing our young people to right examples is an important part of this. We should not be teaching them to do in every occasion "what Christ would have done." Only in suffering are we told that Christ is our example. To the Christian, Paul is example, for it was he who said: "Be ye followers of me, even as I also am of Christ." In Paul's life we find some real answers to the spiritual problems. Instead of **indecision**, ring forth the words, "I am determined"; for **indifference**, "By the grace of God I am what I am"; for **intolerance** and **individuality**, "Look not each one on his own things"; for **impassiveness**, "The love of Christ constraineth me"; or for **indetermination**, ". . . I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting."

Summary

Young people's problems must be answered by pointing them to God's "Thus saith the Lord." Any answer drawn from custom or feeling is invalid except as declared in its principles. May God give us wisdom to effectively win young people for Him!

"In the beginning God created the heaven and the earth." In this lofty note begins the world's greatest book. It takes us back to the very beginning and there we meet with God. In this one sweeping statement we have the answer to the problem of origins. From whence cometh the earth and matter? Did the universe always exist? The Bible answers that in the beginning God brought into existence that which did not exist before—the heaven and the earth.

Herbert Spencer, the British philosopher in his **First Principles** said: "There are five forms into which the manifestation of the unknowable is redivisible: time, space, matter, force and motion." Notice that in the first sentence of Holy Writ we find these five forms: time—in the beginning, space—the heavens, matter—the earth, force—God, motion—created.

The phrase "in the beginning" refers to the absolute beginning of created existence, in contradistinction to God the Creator, who is an eternal being. Now if that statement be correct then the writer cannot go along with those who make of verse 1 a summary abridgment of the contents of the chapter, nor with those who say it is a declaration of how a first creation of heaven and earth as "first material" preceded the process portrayed from the second verse onwards. It is apparent that all created things must be included in this first verse of Genesis. Now there is a created being who occupies a prominent place in Scripture. The creation of this being, as well as the Sons of God mentioned in Job 38:7, certainly is included in this first verse of Genesis. This created being is Satan and he, along with one-third of the angels of heaven who followed him in his foolish attempt to dethrone God, have a history which, in part, pertains to this earth.

In brief, the history of Satan is as follows: He was created perfect, a wise and beautiful creature. He occupied perhaps the most prominent position in God's original creation next to the Creator himself. He tried to exalt himself above God and thus was cast out of heaven (Ezek.

28:12-15; Isa. 14:12-15). He is seen in the garden of Eden tempting the newly created human family to follow him in disobedience to God. Throughout the Scriptures his trail is seen until finally he is cast into the lake of fire (Rev. 20:10).

It seems clear from Scripture that Satan's fall was not an event to be lightly cast aside. This creature who had the audacity to even imagine that he could best God, certainly must have had some good reasons for such thoughts. He surely exercised considerable power to be able to persuade one-third of the angels of heaven in revolt against their creator. It was no small battle that

that is to take place in the future (II Peter 3:10).

In Genesis 1:3 we have the record of the new beginning, the reformation of the earth after God's judgment on Satan.

The Bible account of creation affirms that everything that exists whether it be visible or invisible originated from God by a free act of creation. It was He alone who brought all things into being. He alone is the independent Founder of the universe and He was limited by no principle outside of himself. The Triune God created, declares the Scriptures, and a reading of Proverbs 8:22-30 with Colossians 1:15-17 reveals the position occupied by Jesus Christ, the Son of God, in the work of creation and proves that He is God.

It should be added that the fact of God's creation implies not only that He is the originator of its existence but also that He is the sustainer of its present being. Not only did God create but He maintains the universe. This further implies that all created things are dependent upon Him and responsible to Him.

Sin was permitted to spoil God's handiwork, it is true; the whole creation groaneth and travaileth in pain together until now (Rom. 8:22). Because of the condition in which the earth now finds itself, men have been bold to question God's love and interest. But we need to remind ourselves that the creation account does not end with the record in Genesis. There is more to creation's story than this, for God is still creating. The presence of sin, though it raises questions that man cannot answer, yet it gloriously spotlights God's love for His creation and His work to procure for her the ultimate good—a perfected creation immune to the entrance of sin. "Where sin abounded, grace did much more abound."

Either we choose to continue on in the old creation, that creation doomed to destruction, or we accept God's Son and walk into the new life with Him. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17).

CREATION

PART II

By J. W. ZIELASKO

ensued but a war that shook the universe to its very foundations. The earth apparently figured as a battlefield as Satan was beaten from his place. The result was an earth without form and void, desolate and empty. That this was not the way God originally created it is revealed in Isaiah 45:18: "He created it not in vain." The earth's condition recorded in Genesis 1:2 is not then a condition of creation but rather a result of judgment—a judgment such as the Apostle Peter writes about

Debunking the Debunkers

By R. E. GINGRICH, ThD.

Akron, Ohio

In the September 24, 1956 issue of TIME magazine, under the heading RELIGION, an article with the caption "Christianity and Myth" appears. It gives a review of a controversy which had its inception with Rudolph Karl Bultmann, one of the founders of "form criticism," a widely known method of analyzing the Bible in terms of forms—homilies, didactic methods, story-telling devices—used by the gospel writers, according to TIME.

In 1941 Professor Bultmann, then in the chair of New Testament studies at the University of Marburg, Marburg, Germany, published a magazine article "that since then has grown into continental theology's biggest controversy and coined its fightingest word." The word, in its English translation, is "demythologization." As applied to the New Testament the word, in simple everyday speech, means to "debunk of myths or fables."

This "learned professor" insists that the New Testament must be expurgated of all myths and fables if it is to mean anything real to laymen of today.

"For the modern man," he argues, "the world of the Gospels seems as different from our world as Mars. The New Testament universe is a snug house with hell in the cellar and heaven upstairs. Angels from above and demons from below are constantly busy on the ground floor, and the end of everything is momentarily expected, with the graves giving up their dead for judgment and the Messiah streaming clouds of glory in the sky."

This, according to Bultmann, is the language of mythology. It may have been acceptable in Biblical times but not to modern man. To expect moderns to accept is as true is both "senseless and impossible . . . No one believes any more in a local heaven or a local hell. And if this is so, we can no longer accept the story of Christ's descent into hell or His ascension into heaven as literally true. We can no longer look for the return of the Son of Man on the clouds of heaven or hope that the faithful will meet Him in the air."

TIME then asks: "What, then, is

left of Christianity?" Bultmann's answer is interesting. "The saving act of God," he replies. We will be forgiven, we hope, for asking: "Saved from what, for what?"

Without going into all the ramifications of Bultmann's rantings, we could not restrain our minds from making a few mental observations in the light of the sacred Scriptures themselves.

1. **The integrity of God's Word will not be jeopardized by Bultmann's attack.** God has himself given us that assurance when he declared through the psalmist: "For ever, O Lord, thy word is settled in heaven" (Ps. 119:89).

2. **The necessity of personal salvation is essential to spiritual discernment.** Bultmann recognizes the basic content of New Testament revelation. There is a clear indication of its intellectual apprehension, without any appreciation of its reality or significance. Only the Spirit of God can make divine revelation intelligible, as Paul wrote to the Corinthian Church: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14). Bultmann displays the thinking of the natural man.

3. **The significance of the prophetic Word is magnified in the contention.** The very heart of the Christian faith is pierced by Bultmann's attack. He labels the essence of Christianity as "myth." Peter, on the other hand, declares: "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty" (II Pet. 1:16). The word translated "fables" is the word which also may be translated "myths, figment." Hence Peter declared that the New Testament writers were not dealing with "myths, fables, or figments of the imagination" when they wrote the

sacred Scriptures. Who is in better position to testify: an eyewitness or one who comes along 2,000 years later?

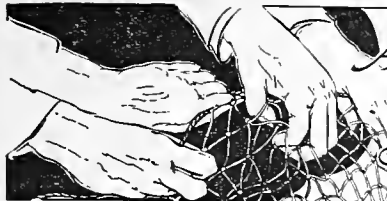
It is so amazing and interesting to observe how the Holy Spirit anticipated such men as Bultmann when he moved holy men of God to write the Word of God. Paul was led to declare:

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables (myths or figments of the imagination)" (II Tim. 4:3-4).

In observing the technique of Bultmann, one cannot help but be impressed with its similarity to many political campaigners. They severely condemn the opposition for unfair tactics, and then proceed to use such technique to their own advantage. Bultmann condemns and discards the truth as mythical, and then sets up figments of his own devising and sets them forth for realities. He makes human experience (existentialism) the measure of man's religion, rather than the authority of God's Word. On his ground "every man does that which is right in his own eyes" (Judg. 21:25). That method already has been weighed in the balance and found wanting. It is the basic philosophy of modern education, but is proving to be as inadequate today as in the times of the Judges.

The prophetic significance of this controversy is that it confirms Paul's enunciation of one of the "signs of the times" in pointing to the coming of the Lord. Men will substitute figments or myths for the truth, and be so blinded to the truth that they will label it a lie (myth), and follow lies for truth (II Thess. 2:9-12). Verily, the days of the apostasy are upon us! How shall men who follow such pernicious ways escape the just condemnation of God (II Pet. 2:2).

Let us, as we see these things begin to come to pass, look up, and lift up our heads. The coming of the Lord draweth nigh (Luke 21:28).



A Job for Brethren Laymen **LEND US YOUR HAND!**

The NATIONAL FELLOWSHIP OF BRETHREN LAYMEN



G.E. HACKER

THEME FOR 1957—UNITED FOR SOUL-WINNING

The National Laymen's Executive Committee suggests a program outline to be used in each local organization for their monthly meetings. Your comments will be helpful as we prepare these programs for the coming months. R.H.L.

PROGRAM FOR JANUARY

Opening Hymns—"I Surrender All";
"Onward Christian Soldiers."

Scripture—Ephesians 2:1-10.

Prayer Time—By several or all men present.

Hymn—"Faith is the Victory."

As this is the month for Grace Seminary offering have someone assigned to give a 10-minute talk on Grace Seminary and College, or show slides of same.

Business session (very brief).

Lift offering for national project—
Grace Seminary Student Aid or Building Fund.

Topic—"What Wilt Thou Have Me To Do?"

Closing Hymn—"Take My Life and Let It Be."

Closing prayer.

Topic: "What Wilt Thou Have Me To Do?"

A 20-minute Bible study on Acts 9:6

If all laymen would answer this question as Paul did, this world would soon be evangelized (Acts 26:19). If all Christian laymen would take the great commission in earnest (Matt. 28:18-20; Acts 1:8), the nonessentials of churchianity would soon disappear. A yielded church would be subject to the Lordship of Jesus through the standard of His Word and the leadership of His Spirit (Rom. 8:9, 14). The question of proper conduct becoming a Christian ceases when a believer is in the will of the Lord (Col. 3:17). The unsettled question of the Lordship of Christ makes all worship a mere pretense (Luke 6:46). To be improperly related to the One to whom we pray is an ineffective profession (Matt. 7:21). Many will protest "in that day" that they were "saved," but working "iniquity" they are disobedient and building upon the sand (Matt. 7:22-23, 26-27). It is not enough to call Jesus Lord, we must make Him Lord.

Not to put God first in our lives shows lack of faith (Rom. 14:2-3). To act without faith is to divorce our dependence upon God (Matt. 6:33). Unfaith displeases God (Heb. 11:6) because it denotes unwillingness to do His Will. That the be-

liever might constantly live in dependence upon the will of God he is asked to walk by faith and not by sight (11 Cor. 5:7). Every word and deed is to be done in the name of the Lord Jesus (Col. 3:17). This cannot be done without dependence upon Christ (John 15:5). To hear and not to do is to deceive ourselves (Jas. 1:22). To do without dependence upon Christ is a deception that will be revealed in the judgment of motives (1 Cor. 3:12). If we glorify self, we cannot glorify Christ. Self-works are dead works because they are of self and are not moved by the Spirit (Heb. 6:1; 9:14). The sacrifice of Cain is an example of self-works.

The believer can know whether he is in the will of God (John 7:17). To accept the Lord for what He claims to be is to be granted direction (Prov. 3:6; 4:12). Only the yielded life can have God's direction (Rom. 12:1-2). Consistency in living is promised direction (Ps. 37:23).

We are to cooperate with God and work in the direction of our prayers (Eccl. 9:10). With His help we can do what we alone cannot do (Phil. 4:13).

NEWS ITEMS

Uniontown, Pa.—The first meeting of the newly organized Allegheny Fellowship of Brethren Laymen was held here recently with laymen present from Uniontown, Stoystown, Meyersdale, Jenners, Grafton and Aleppo. Brother Shimer E. Darr is president and Arthur W. Daugherty, secretary.

Chico, Calif. The local laymen enter their third year of regular monthly meetings in the Butte County Jail. They drove 40 miles round trip for each meeting. At a recent father and son banquet they had 75 in attendance with a Christian doctor as the speaker. Brother Jim Book is their president.

Palmyra, Pa.—On the same day this new Brethren church building was dedicated, our National Laymen's president, Brother Rollin Sandy, and family dedicated their lives to full-time service for the Lord. Brother Sandy will move to Winona Lake, Ind. in June in preparation for his entering Grace College next fall to prepare for full-time service.

Hagerstown, Md.—Rev. Dean Fetterhoff was the speaker for the November meeting at which time the following officers were elected for the year 1957: Roy H. Lowery, president; William Hoover, secretary; Fred Kuhn, treasurer.

Winchester, Va.—The National Laymen's Executive Committee met here April 20, to further formulate plans that were discussed at last meeting in Hagerstown, Md., October 20.

Stoystown, Pa.—The men of the Reading Brethren Church have been meeting each Saturday evening at 6:30 in the pastor's study, praying for the souls of men in their community. The results, an organizational meeting Nov. 30 of a new Brethren Laymen's Fellowship. Brother Shimer Darr, president of Allegheny Fellowship of Brethren Laymen was speaker.

Sand and Christmas

May I wear my new socks today?" The nine-year-old fingered them lovingly.

"No, Honey. Wear your old ones for school and save these for Sundays."

"Aw, those old ones slide down and I don't like them."

"Paul Kent, I've had enough of your nonsense. Ever since you've had the new socks you have tried to get rid of the old ones. You know we don't do that sort of thing in our house. We don't waste things. Now don't ask me again. Obey me immediately." A bone-weary mother was at the end of her tether.

Indignantly, unwillingly, the little fellow went to his room and put on those hated old socks. Some five minutes later Mother's fourth son put in his appearance. It was about time for family worship to begin.

"These feel like they have sand in them and I'm not gonna wear them." Sullenness was written all over his countenance.

"Oh, yes you are, Mr. Miller. Take off your shoes so I can check the socks."

As he took off one shoe, sand poured out over the floor. With a gasp Mother took him by the arm and marched a reluctant boy to the porch before he had time to take off shoe number two. It too, was loaded with sand.

"You surely did feel sand, my Dear, but not in your socks. How you ever got those shoes on with all that sand in them is a mystery to me. I'm beginning to think you have sand "upstairs," under that hair of yours! Tie your shoes, young man, and let's get in the house for worship. Don't let me hear another word about your old socks. You are going to wear them until they fall

apart; make up your mind to that."

During the day Mother thought about the son who had tried every trick in the book to escape wearing his old but whole socks. Of course, Mother understood the desire of the lad to wear something new. Who doesn't like to wear new clothes? But what little folk don't realize is that mothers have to keep something back for good. Clothes worn to school are soon not fit for "Sunday-go-to-meetin'." He somehow thought that Mother would be gullible enough to believe that sand was stuck right in his sox. To be sure, sand is a matter to be reckoned with in this section of the country. Mother is just becoming vitally aware of this fact. The beautiful cities hereabouts have been carved out of sand and wrested from the stranglehold of tropical wilderness. But Mother is not so naive as to believe that sand does not wash out.

Sand can be extremely irritating especially if too much is found in one spot. From all this Mother has been able to observe both at home and around her in Christian circles that there seems to be an irritating sand which has invaded the spiritual realm. It causes just as much discomfort and misery to man's spirit as sand from the seashore causes the body.

Sand in shoes is nothing compared to "sand" in the heart and spirit, caused primarily by sin and disobedience to the Lord. How the irritations mount until a festering sore mars the vessels of God in human form. And not one sore is necessary. If only God's people would not fall prey to the irritations of Satan's sands!

"What are some of these 'sands?' " Mother asked her own heart?

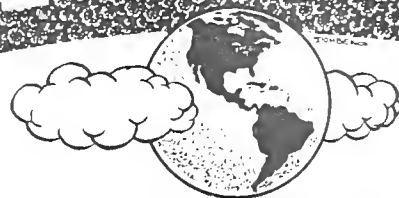
Aren't some misunderstandings, deliberately perpetrated for the purpose of placing a fellow believer in the wrong light? Then what about those sands of lies, of half-truths which are lies? So many believers are guilty of this sin. The sands of malicious gossip, and of "nosey" gossip which has no intention of causing any hurt, take their stand in this mounting pile of irritating sands. Sands of discord sown among the brethren are one of the sharpest and most despicable of all these irritations.

The list of irritating sands which cause a festering sore in the testimony and mar the vessel is almost without end. As Mother mused on the subject of gift giving and Christmas, she suddenly knew that some of the best gifts God's people can possibly give this Christmastime would be those words of wisdom and kindness which would clear up deliberate misunderstandings. Half-truths, acknowledged as such, and for which forgiveness is asked would certainly be an emollient to the spirits of those hurt thereby.

As we come into this sacred and precious period of the year, when we remember Him who came as a Babe to Bethlehem, may it be that our gifts to Him will be those of the spirit. God give us the grace to empty our spiritual shoes of those sands which have caused spiritual sores. Let this be a Christmas of deep joy as we yield to our Saviour all that which has marred His vessels in the past. "For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11).

The family from UNDER THE PARSONAGE ROOF sends Christmas greetings to all our reader friends. May that Babe of Bethlehem whom you know as Saviour have first place in every part of your 1956 CHRISTMAS.

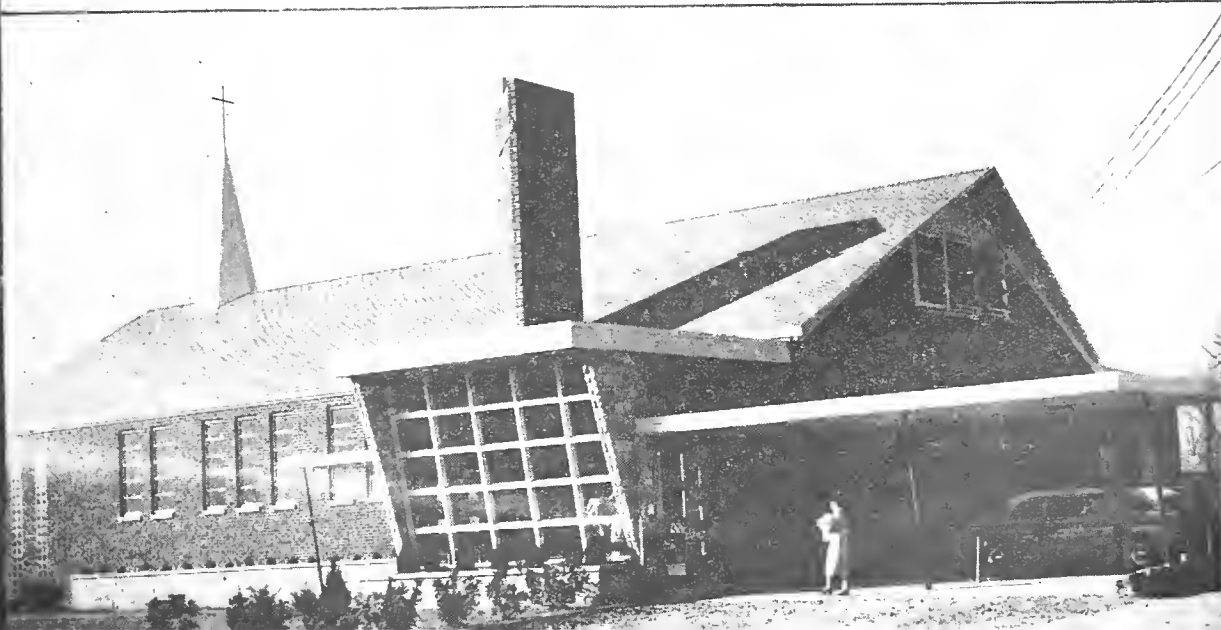
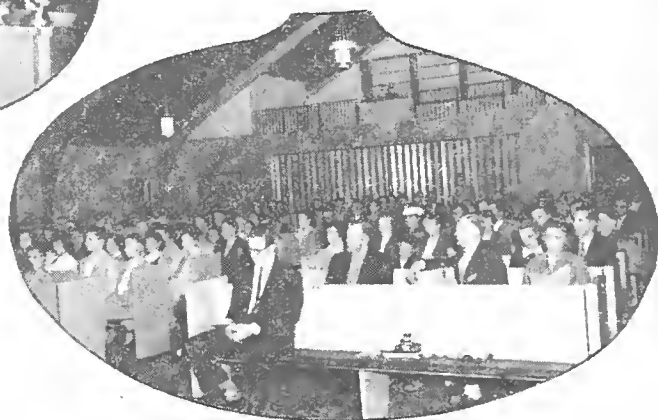
The BRETHREN MISSIONARY HERALD



HOME MISSION NUMBER

DECEMBER 15, 1956

LYRIA PRESENTS NEW CHURCH DEDICATED NOVEMBER 11





Editorials

By L. L. Grubb



Christmas and the Son

The Son of God has been so largely separated from the celebration of Christmas that except for an occasional mention of His name in a Christmas carol He goes unnoticed. The season has been so completely commercialized that most business and manufacturing firms anticipate it as the best merchandizing period of the entire year. It is probably unreasonable to expect more of a nation which becomes more pagan and godless with the passing of each Christmas season.

God, the Father, is opposed to this whole system of Christmas celebration which completely prevents His plan in sending Christ into the world.

Galatians 4:4-5 clearly states His purpose and position:

"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

The sovereignty of God is never more clearly manifest than in the birth and first coming of our Lord Jesus Christ. It was only in "the fulness of the time," when the specific hour struck on God's clock, when the particular moment arrived in God's eternal plan, that Christ exchanged His heavenly glory for a tabernacle of flesh. It could not have been sooner or later than this moment or the harmony and effectiveness of the Plan of the Ages would have been disturbed.

At the Christmas season this fact should be very disturbing to the critics and unbelievers. God makes no mistakes. His sovereignty operates throughout all of the affairs of men and the universe. Those who fail to recognize and admit the identity of His Son will certainly suffer at the hand of this same sovereign God.

Redemption Is the Theme

Jesus came "to redeem them that were under the law, that we might receive the adoption of sons."

This is the hard core of the purpose of Christ's coming—to redeem or buy back spiritually lost and condemned human souls. He came to die in order that spiritually dead men might live. As men believe in Him and receive Him as a personal Saviour they are adopted legally into the family of God, thus becoming His sons for eternity.

But instead of redemption being the predominant theme of Christmas it is "on earth peace, good will toward men." As fine and well-meaning as this sounds it is placing the **effect** ahead of the **cause**. The reason we have so little of peace and good will on the earth today is because we have so little of Christ. External peace is achieved only as inward peace is possessed in human hearts which is born from the forgiveness of sins through the redemption which is in Christ Jesus.

"Redeemed, how I love to proclaim it!" Only when redemption through Christ becomes the theme of Christmas will men begin to approach the divinely desired plan for this season.

The Best Gift of All

The giving of gifts during the Christmas season may be a blessing or it may become a procedure which robs Christmas of every spiritual value, even for the true child of God. Many people are so busy preparing gifts and honestly worrying about how they will be paid for that they have little time to concentrate on the worship of the Christ. This is very displeasing to God and will deprive His people of the special blessing they may have at this time of the year.

Even though there is nothing particularly sinful in giving gifts to our friends and loved ones, providing this does not rob God in any way, still those in real need spiritually and physically are often forgotten during the season. Giving finds its real satisfaction and joy in seeing that a very pressing need is met for another. Even though America is enjoying great prosperity, there are many who are still in physical need.

But **the best gift of all** is a faithful witness for Jesus Christ to lost souls with the effective background of the Christmas season. The opportunities for personal soul-winning with Christmas as an easy starting point are endless. Of all times in the year this should be a time of giving the best gift of all—the **message of eternal life through Christ**.

Give a Gift for Brethren Education

There must be a Brethren Church for tomorrow and until Jesus comes! The only way to assure this fact is to educate young people to assume positive places of leadership throughout the structure of the church.

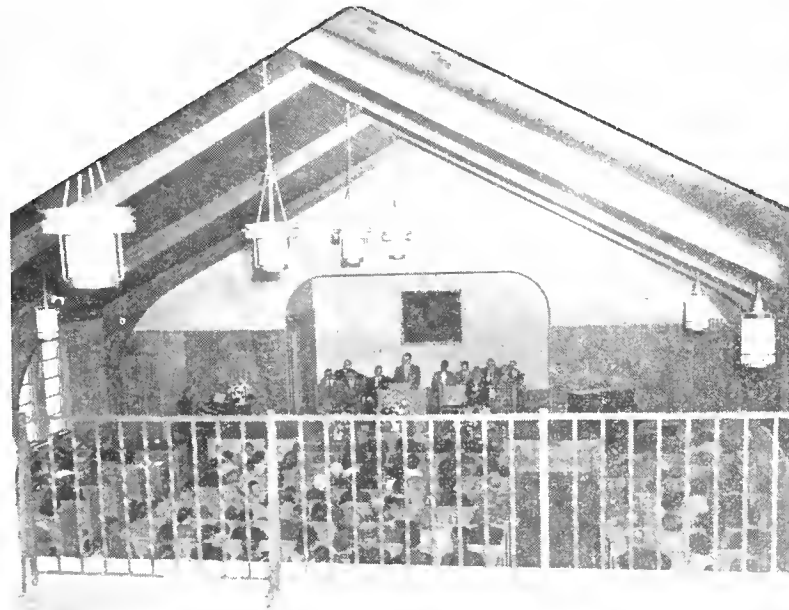
Grace Theological Seminary and Grace College at Winona Lake, Ind., are thoroughly Christian, which means that they are thoroughly Brethren schools, and they are doing this job in an effective manner. Preachers and missionaries for the establishment of new churches in America and the extension of the foreign testimony are being graduated year after year from the classrooms of these fine schools. Our expansion for Christ demands our support of these schools the whole year round and especially during the months of December and January.

In the Brethren home-mission work we sense the need more annually for well-trained and equipped servants of Christ to meet the thrusts of Satan and unbelief with a clear answer from the Word of God. There is only one way to meet the need—support the schools liberally which are training these future workers.

OUR COVER PAGE

Season's Greetings is extended to everyone of you from everyone of our home-mission family across the U.S.A. We are happy to present another new home-mission church to the National Fellowship of Brethren Churches at this season of the year. The Grace Brethren Church, Elyria, Ohio, was dedicated Sunday, November 11, 1956. In the top picture Dr. P. R. Bauman, president of the Brethren Home Missions Council, Inc., Winona Lake, Ind., was bringing the dedication message. Backing him up was left to right, L. L. Grubb, Gordon Bracker, Robert Cessna, Wesley Haller, Charles Turner, Galen Lingenfelter, Robert Holmes, and Kenneth Ashman. The other top picture is the dedication congregation and the new church below.

More Elyria Pictures of Interest



Top: Looking toward the pulpit from the balcony and Rev. Galen Lingenfelter, pastor. Bottom: The Grace College Freshman quartet, Dr. L. L. Grubb, secretary

of the Brethren Home Missions Council, and Pastor and Mrs. Lingenfelter in the former meeting place, a Grange hall.

Ground Broken for Fremont Colored Chapel

By Granville Tucker

It rained during the morning of Sunday, November 4, but about noon the Lord graciously gave us sunshine and a beautiful afternoon for the ground breaking service at 2:30 p. m. People began to arrive early while men were setting up the public address system. As the little foot-pump organ began to peal out the first hymn, "Jesus Saves," it was evident that the crowd would be over the 150 mark!

On the lots at the corner of Dickinson and North Streets men from the chapel had outlined the walls of the new edifice on the ground with lime lines. People sat and stood on the exact spots where pews someday would be located. The platform also was right over the future spot for the pulpit. Carl Brooks, Sunday-school superintendent and moderator of the Grace Brethren Church, Fremont, Ohio, led in the opening prayer.

Four of the pastor's daughters sang, "When I Survey the Wondrous Cross," Constance at the organ blending her voice with Faye, Madaline and Shirley. Their father and pastor of the church, Rev. Granville Tucker, read from the great faith chapter, Hebrews 11:1-10. This building had been looked forward to by faith for almost four years and even now, much faith must be exercised for its financing and completion!

The congregation sang: "Leaning On the Everlasting Arms," well suited after this challenge from the record of those who trusted God for great victories in the past! Rev. Gordon W. Bracker, pastor of the Grace Brethren Church, Fremont, Ohio, and a director of the Brethren Home Missions Council led the singing.

"Running With Patience" was the subject chosen by the speaker, Rev. Russell Ogden, pastor of the Ireland Road Brethren Church, South Bend, Ind. Rev. Ogden, himself a home-mission point pastor, chose his message from Hebrews, chapter 12, verses 1 and 2. His brief, but extremely challenging, message began by citing that this momentous occasion was a "TRIUMPH OF FAITH." He said that this service today was the result of a people with a vision looking to God for the victory. This vision began taking shape when the blue-prints were completed and exhibited from the platform at the service.

Taking his subject from verse 1, he pointed out that now we must run with patience—that is, perseverance! Paul likened the Christian life to an athletic contest, and so we too must run to obtain a crown. We must keep on keeping on, he advised even when we seem to have every reason to stop. And after the building is up—the job has not been finished but only begun—there are souls to be won! We must never stop in this race of perseverance!

Four things were then pointed out on how to run this race. First, we must lay aside every weight; such as other interests, any encumbrance—even though it may

seem legitimate—burdens, anxieties, sins and discouragements. Secondly, we must keep looking to the Source of our encouragement—"looking unto Jesus"—not to Noah, David or the Old Testament faith warriors—not to the Home Missions Council—not to the sister church, Grace Brethren of Fremont—not even to Christian friends but to Jesus!

Thirdly, he cited the example of Jesus who endured the cross. The cross means death to self and selfish desires. He could have taken an easier course, but the cross meant victory and salvation. So we must follow His example of endurance even though it means sacrifice until we see the victory!

Finally, we see Jesus as He sat down at the right hand of God. His task here was complete. He was at rest as far as the contest of sin was concerned. His victory is the assurance of our victory!

A prayer of dedication to the task ahead was led by Rev. Galen Lingenfelter, pastor of the new home-mission church dedicated the following Sunday at Elyria.

The entire service was tape recorded and the message was to be aired over the local radio station on the weekly broadcast of the Grace Brethren Church. The Roman Catholic neighbor next door volunteered to supply the current. Rev. Lester E. Pifer, whom the Lord used in commencing this testimony, made some observations and received the offering. He had Ray Sturgill of the Construction Crew give a word of testimony.

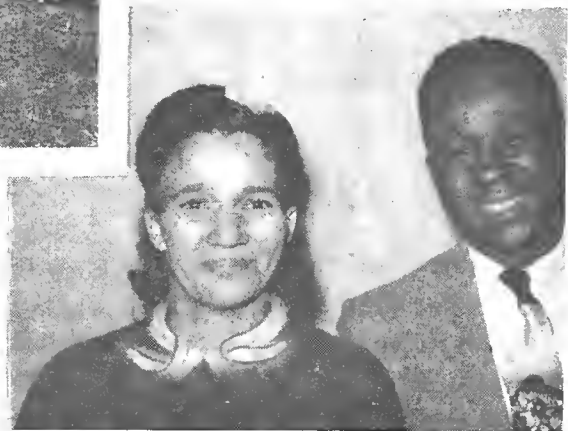
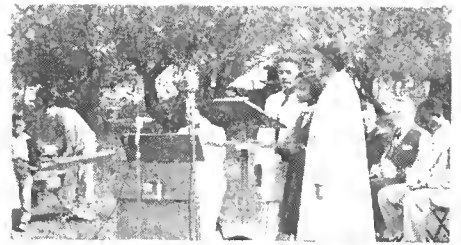
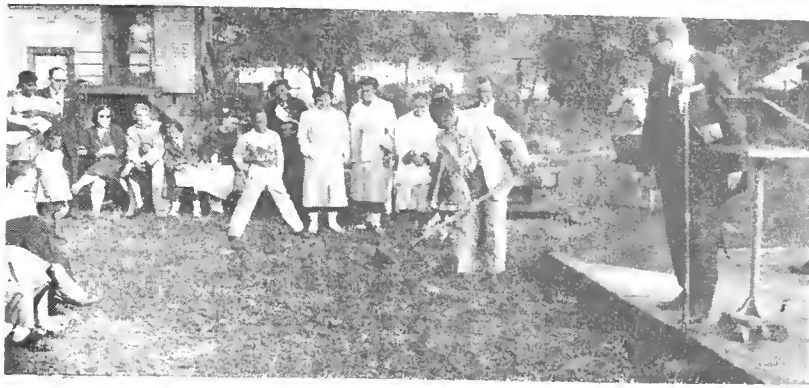
The ground breaking followed with the pastor turning the first shovel of dirt. William Tucker, Sunday-school superintendent followed. They were followed by Collin Lindsay, deacon; Vern L. Latham, foreman of the Brethren Construction team number two; Mr. H. E. Childers, architect, and Rev. Gordon W. Bracker.

The final act of the service was by the whole congregation which completely encircled the exterior of the proposed walls outlined by the white line. With hands clasped in one great circle, they sang the Doxology.



Gordon W. Bracker

The Grace Brethren Church, Fremont, Ohio, of which Gordon W. Bracker is the pastor, was the one that started the colored mission work. This church has been the mother church, and Brother Bracker has close oversight of the work from the standpoint of a pastor and as a director of the Brethren Home Missions Council. (ED.)



Ground Broken for "First" Colored Chapel

Top down, left column: Rev. Granville Tucker, pastor, breaking ground with Gordon Bracker by the microphone. The circle around the building location. The congregation. The first meeting of the group in 1952.

Top down, right column: Rev. W. Russell Ogden, the special speaker. Vernon Latham, Brethren Construction Company foreman, turning a shovelful of earth. The Tucker sisters singing a special number. Rev. and Mrs. Granville Tucker.

Minute-Men! Do It Again

By Galen Lingenfelter

Sunday, November 11 was a blessed day for us in Elyria as we witnessed the dedication of our new church. The morning service was the first to be held in the main sanctuary of the church and our speaker Dr. Paul R. Bauman, president of the Brethren Home Missions Council, spoke to record-breaking crowds at all three services during the day. The dedication was at 3:00 o'clock in the afternoon and was well attended by local people and a goodly number of pastors and people from the Brethren churches of Northern Ohio. On the program with Dr. Bauman was the freshman quartet from Grace College, and we had the unusual privilege of having six official representatives of the Brethren Home Missions Council attending the dedication service. They were: Dr. Paul R. Bauman, president; Dr. L. L. Grubb, secretary; Rev. Lester Pifer, asst. secretary; and Rev. Gordon Bracker, Fremont, Ohio; Mr. Edison Yoder, Dayton, Ohio; and Mr. Harry Shipley, West Alexandria, Ohio, members of the board.

As we have reached this milestone we naturally looked back to the time when this group first met and soon after when Brethren Minute-Men put their gifts together and made it possible for a church to be organized. Rev. Lester Pifer, who was then pastor at Fremont, Ohio, came to Elyria and organized a Bible class in July of 1953. The class grew and the interest increased rapidly and about two months later there was a definite desire among the people to call a pastor and organize a church. The only way possible for the Brethren Home Missions Council to take advantage of this opportunity was to call upon Brethren Minute-Men for the necessary funds. Minute-Men all over the nation responded to the appeal, and we who are here in Elyria want you all to know that your gifts made it possible for us to buy up an opportunity that could not have been done had it been delayed until a later time.

Our church is located in a beautiful new section of the city near one of Elyria's newest public school buildings, and the lots could not be more ideal, for the building has streets on three sides and is beautifully situated among the nice new homes in the area. We really praise the Lord for the location He has given us and are thankful for the brethren who helped us at the opportune time because this property would have soon been used for homesites had we not obtained it at the time that we did.

The construction of our building began late in the summer of 1955 with the Brethren Construction Company heading up the project. Previous to coming to Elyria they had built a number of chapel type Sunday-school units but this was their first project of building the main church sanctuary. However, our building does have ample Sunday-school facilities in addition to the main church auditorium. The main unit is 87 feet long and 50 feet wide with an additional wing on the northeast side that is 20 by 30 feet and a main entrance wing on the southeast side that is 18 feet square and a full basement for the entire building.

On the main floor is the very beautiful auditorium which will seat nearly 400 people, an overflow room in the center at the rear with folding doors which will seat an additional 45, and a balcony directly above this room which will seat nearly 40 more. Also, at the back is a control room or small office and in the north wing two nursery rooms and a restroom. At the front on one side of the platform is the pastor's study and on the other side a classroom and the entrance to the baptistry which is located in the center at the rear of the platform. The platform is large and provides space for a choir of 30 voices.

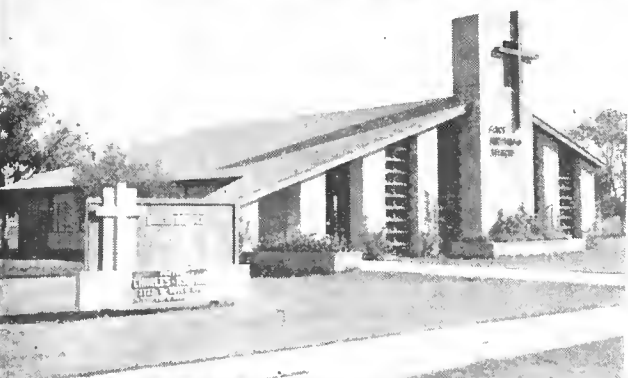
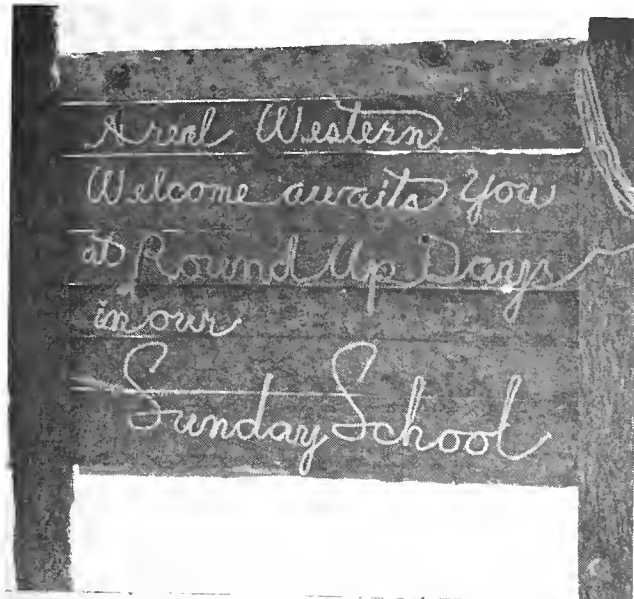
The auditorium is especially beautiful with the five laminated wood arches, natural red cedar shingles and satin aluminum lantern type light fixtures. The walls are a soft green color with Samara wood paneling at the front and rear. Additional beauty is added by sandstone flower planters at the front on each end of the platform and one in the center on the balcony with ornamental iron railings from the planter to the side walls of the balcony. The floors are of green asphalt tile and our pews and other furnishings are of light oak finish. The basement is also finished and provides a furnace room, two restrooms, a large kitchen, two large auditoriums and Sunday-school classrooms.

The pastor and people of this church want to express their sincere appreciation to all those who have assisted in the planning and completion of this fine new building. Especially are we grateful to the Brethren Home Missions Council for their faith in us, their faithful cooperation and spiritual encouragement, and their financial assistance which made this project possible. We are thankful too for the churches of our district and our district mission board for their faithful prayers and financial support from the very beginning of this work. To the Brethren Construction Company families we express our appreciation for their many hours of labor and all that they did to help our church in a spiritual and material way. And to all others who have prayed, advised or assisted in any way we express our sincere gratitude and pray God's richest blessings upon you all.

God has been very good to us here. We have enjoyed the blessings of seeing souls saved, families changed and Christians growing in the grace, and in the knowledge of the Lord. However, we feel that this is just the beginning of the many blessings the Lord has for us if we faithfully do His will and keep His Word. So as we look to the future, we covet your prayers. To our many minute-men friends who gave to start this church at the opportune time, we pray that you will always remember us in your daily prayers. We sincerely need your prayers now as much as we needed your gifts in the beginning.

Let us remember this church is the Lord's, it is yours, and it is ours. He has met every need in the past and there are great needs as we look to the future; but we know that His Word is true. His promises will not fail, and He will always be faithful. Please pray for us that we may be faithful to Him and be used to reap a great harvest of precious souls in this community.

PHOENIX, ARIZ. FALL ROUNDUP A SUCCESS



Top down: Sunday-school roundup sign. Parking lot of Bar-None Ranch. First Brethren Church, Phoenix, Ariz. Pastor, Charles H. Ashman, Jr. and family.

The Phoenix "Fall Roundup" was a campaign coinciding with the Sunday School Enlargement Campaign of the National Sunday School Board. The campaign began on prospect day with the fall roundup, and each succeeding Sunday was given a typical western title. The last Sunday or November 4 was titled "Brandin' Day." Attendance ran as high as 155 during the contest period. The goal was higher than this, and a new one has been set for 200 by Christmas.

Additional Sunday-school rooms are needed, and a portion of the church property is for sale. A zoning problem is delaying the sale of this extra property, but we are trusting the Lord to work it out. It will be necessary to make the sale in order to finance the addition needed for the Sunday-school rooms.

Toppenish, Wash., Bible Class



Donald Farner, pastor of the Harrah Brethren Church, teaches a Bible class each week in the neighboring town of Toppenish. The class has been meeting regularly in the home of Mr. Ernest Pomerinke, 213 N. "F" Street.

Toppenish is growing faster than most of the area cities and is in need of a Brethren testimony. The class has established a building fund and is praying for a Brethren church.

South Bend Church Relocating

The Sunnymede Brethren Church, 1234 Bronson St., South Bend, Ind., has been sold to the Calvary Pentecostal Tabernacle of Mishawaka and possession given on December 3, 1956. The Brethren will meet in the YMCA until the new church can be erected.

The new location for the church will be on Ireland Road in the southeastern section of the city. The plans are being drawn for the new Ireland Road Church and the building is expected to get under way this coming spring.

The pastor, W. Russell Ogden, and the people of the South Bend church will appreciate the prayers of the Brethren in this transition period.

ISRAEL CALLS!

FIRST DAY BACK

By Leanore Button

It was a lovely morning for calling—not too hot, but a day of cloudless sky, ocean breeze, and plenty of homes to contact. After being away, it was with reluctance that I approached that first door.

Number 8022 was on Santa Monica Blvd. about four doors from the corner. It was a place of business, so it was easy to tell myself someone would be in the store and the owner wouldn't want to talk, anyway. I retraced my steps to North La Jolla Ave. where the first number was 1043½. As I approached the rear, a big dog with white, shaggy fur looked me over carefully. Since he was on one side of the fence and I on the other, at that particular moment I was not worried. However, as his nose wrinkled nastily, I decided to put the Mediator in the fence and leave him undisturbed. Next on my list was 1041. I noted from the card it was an upstairs apartment. The last time the lady called down from upstairs, telling us to leave the Mediator in the door. Ah-ha, I thought, she will do it this time also, so why should I even bother to ring the bell? I slipped the Mediator into the door handle and continued on my way.

As I went down the street toward the next house, I determined this procrastination should cease. After all, one can't procrastinate forever and once tackled, the situation would no longer be frightening. The next house would definitely be "it."

At the next door a lady greeted me with: "Well, you again!" I just grinned and handed her a Mediator. She handed it back. "I'm just not interested in the stuff you peddle," she said, also smiling. "You might just as well give it to someone else."

Next door. This time an elderly lady opened it. "Vell, what do you vhand, darling? Oh that? Vell, you should keep it, that's vhat." I held it out to her. "Can it hurt you to read it? Have we ever asked you to do anything you didn't want to do?" She wasn't the least bit antagonistic. "Ah well, darling, if it makes you happy, I'll read it."

My enthusiasm for calling was beginning to dampen as I approached 1007. I pushed the bell and waited. This time it was an elderly man. He took the Mediator, looking it over while I explained that it was written by Jewish men who believed Jesus was the Messiah. To my surprise, he invited me to come in. He told me of his life in Russia and how his father had spent all of his mornings in the temple there, praying, while his mother and her seven children had no food and while she worked very hard to provide for them. He said he lost interest in God then because he didn't want a religion like that. He didn't believe the Bible was written by inspired men of God. He did believe he was a sinner,

but had no solution to the sin problem. His wife was wrapped up in Jewish Science (Christian Science in a Jewish sense). He allowed me to talk of how Jesus was the perfect sacrifice for sin; in Isaiah 53 and 9:6-7; in Genesis 49:10 and how God sent His Son to redeem lost mankind. Twice the telephone interrupted us and at last he told me it was nice talking with me, so I knew the visit was over. I left him a Gospel of Matthew, which he promised to read, and invited both he and his wife to our meetings on Wednesday evenings. When I mentioned these meetings he said: "You also serve refreshments, don't you." I told him we did and he accused us of doing it to lure Jewish people to the meetings. He said if he ever did come, it would be to listen to the message and not to eat. Please pray that this man and his wife will feel a need of knowing more about Jesus.

The next house was a double one and the two ladies were sitting together in the patio. I dislike finding more than one woman at a time because usually they won't talk at all if they are together, lest the others think they are interested in what the missionary has to say. I handed them the Mediator, fully expecting to have it returned or refused. To my surprise, they began to ask questions. The one lady was very much interested in what I could tell her about how man fell in the beginning (neither believed the creation story or that the Bible is an inspired Book), and how the sacrifices were provided and then, how Jesus came and died that we might have eternal life. She was interested in His Second Coming and then began to ask me what I thought of faith healing (she mentioned Oral Roberts, etc.), mesmerism, the seven planes of spiritism, Christian Science, and Science of Mind. Naturally, she did not know these cults by their true names and admitted she was confused. I pointed her to the Bible and told her if she would read it, she could judge **all** things by the Word of God. She promised to read the Bible carefully if I would bring it to her. She wanted to know how Jesus could be born of a virgin; she said Isaiah 9:6 referred to Jesus but denied that it was in the Bible (not the King James but the Jewish Old Testament). I believe this woman is a sincere seeker of truth. Please pray that as we deal with her we shall have the wisdom of God and the guiding of the Holy Spirit.

And so ended my morning. As I went down the street toward the mission, I couldn't help but smile at my own impulse to skip that first door. What a wonderful day it had been—this first day back! Three good conversations and who knows—perhaps God already has His hand on those three people. Only eternity will tell. And you, dear people, have had your part in this day, also!

Looking Back on Home Missions for '56

January 1—Fort Wayne, Ind.
Second Brethren Church organized

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January 12—Philadelphia, Pa.
New Bible class started in Hatboro, Pa.

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February 5—West Covina, Calif.
West Covina Brethren break ground.

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March 4—Johnstown, Pa.
New Riverside Brethren Church dedicated.

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March 25—Mansfield, Ohio
Woodville Grace Brethren break ground.

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March 25—San Bernardino, Calif.
New Grace Brethren Church dedicated.

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March 25—Clayhole, Ky.
New Sunday-school bus dedicated.

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April 8—Fort Lauderdale, Fla.
Florida's First NFBC church dedicated

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April 21—Winona Lake, Ind.
Final Thanksgiving offering shows 12% increase.

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April 27—Kokomo, Ind.
New Bible class started.

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May 6—Parkersburg, W. Va.
New Grace Brethren Church dedicated.

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May 13—Anaheim, Calif.
First full schedule of services started.

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June 17—Seattle, Wash.
New View Ridge Brethren Church dedicated.

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June 24—West Covina, Calif.
New West Covina Brethren Church dedicated.

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July 1—Chico, Calif.
Grace Brethren Church now self-supporting

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July 1—Albany, Oreg.
Grace Brethren Church now self-supporting.

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July 1—Altoona, Pa.
Juniata Grace Brethren Church self-supporting

July 1—Yakima, Wash.
Grace Brethren Church self-supporting.

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July 8—Palmyra, Pa.
New Grace Brethren Church organized.

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July 29—Lansing, Mich.
Richard Sellers, first resident pastor arrives.

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August 1—Virginia Beach, Va.
New Bible class started.

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August—Dryhill, Ky.
WMC parsonage project nearly completed

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August 12—Cheyenne, Wyo.
First Brethren Church breaks ground.

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August 14—Columbus, Ohio
First pastor arrives—Ralph Hall.

* * * *

September 1—Long Beach (Los Altos), Calif.
New Brethren Construction unit arrives.

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September 9—Grafton, W. Va.
First Brethren Church lays cornerstone.

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September 30—Mansfield, Ohio
Woodville Grace Brethren lay cornerstone.

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October 14—Palmyra, Pa.
Grace Brethren Church dedicated.

* * * *

November 4—Fremont, Ohio
Colored chapel breaks ground.

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November 7—Winona, Minn.
Glen Welborn, first pastor, arrives

* * * *

November 11—Elyria, Ohio
Grace Brethren Church dedicated.

* * * *

December—Grandview, Wash.
Plans completed for new church.

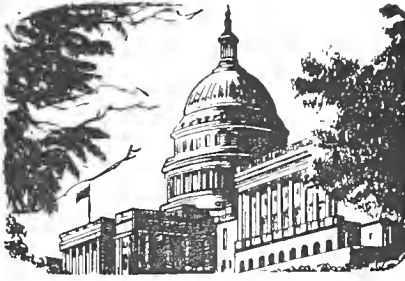
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December—San Diego, Calif.
New Grace Brethren Church started.

* * * *

December—San Jose, Calif.
New church in blueprint stage.

NEWS



MANSFIELD, OHIO. Rev. M. L. Myers will assume his duties as assistant pastor at the Grace Brethren Church here on about Feb. 1. Dr. Bernard Schneider is pastor.

HOLLINS, VA. Wm. Byers has resigned as assistant pastor of the First Brethren Church of Kittanning, Pa., and accepted the call to become the pastor of the Patterson Memorial Brethren Church, Hollins, Va. He will assume his new duties after the first of the year.

SPECIAL. The pastors of the California District joined in a spiritual-prayer retreat at Willywoods Nov. 26-28.

STATE OF INDIANA. The Indiana District WMC members are requested to reserve the evening of Mar. 22. Details later.

CHANGE OF ADDRESS. Glen Welborn, 1078 Gale Street, Winona, Minn. P. Fred Fogle, 79 Chemin de Vassieux et Cuire, Rhone, France. Please change Annual. Clyde Caes, R. R. 1, Meyersdale, Pa. Please add to Annual.

ATTENTION PASTORS: The 1957 Ministers Federal Income Tax Guide can be secured from the Missionary Herald (\$2).

UNIONTOWN, PA. The Allegheny Fellowship of Brethren Churches will convene here next May 7-9, 1957 for the first annual conference. Please note in Annual on page 30.

HARRISBURG, PA. Rev. Nathan Meyer, pastor of the Leesburg Brethren Church, Leesburg, Ind., concluded a series of meetings Dec. 2 at the Melrose Gardens Brethren Church, Conard Sandy, pastor.

MIDDLEBRANCH, OHIO. A special service of rededication of the recently remodeled First Brethren Church will be conducted Sunday, Dec. 16. Wesley Haller is pastor.

PHILADELPHIA, PA. The youth rally for the Northern Atlantic District was held here Dec. 7.

PALMYRA, PA. Evangelist Curt Emmons concludes a two-weeks meeting at the Grace Brethren Church on Dec. 16. R. W. Markley is pastor.

WINCHESTER, VA. The Sunday-school annex is nearly completed and will be in use soon. Paul Dick is pastor.

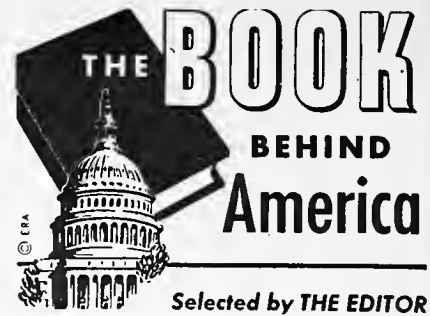
In Memoriam

Judy Kempton, daughter of Mr. and Mrs. Otto Klupp of New Troy, Mich., went home to be with her Lord on Thanksgiving morning, 1956, following an illness of about two years.

Judy was born Feb. 22, 1940, in Benton Harbor, Mich. She accepted the Lord as her Saviour at an early age and was baptized and received into the membership of the New Troy Brethren Church on July 27, 1947. She was busy in the Lord's work being active in the church, Sunday school, Sisterhood of Mary and Martha, Senior Brethren Youth Fellowship, the New Troy Youth Choir and the Central and Michigan District camps and rallies. In addition she served as one of the church's pianists. In the 16 years of her life Judy compiled a record of 16 years perfect Sunday-school attendance.

The memorial service for Judy was held in the New Troy Brethren Church with her pastor officiating. —**Richard Jackson, Jr., pastor.**

Grace Buck, 81, died September 20, 1956. Services were conducted in the North Manchester Brethren Church (Indiana). For many years she was a member of the First Brethren Church, Dayton, Ohio. She is survived by Mrs. Calvin Ulery of North Manchester, a sister.



Selected by **THE EDITOR**

EXPOSITORY OUTLINES ON THE WHOLE BIBLE. By Charles Simeon. Zondervan Publishing House, 1956. Cloth, 627 pp. \$3.95 (postage 12c).

This is to be a set of 21 volumes when completed, and is a reprint of a work first printed in 1847. Volumes 1 and 2 have been completed, and others will follow progressively through the Old and the New Testaments. Volume 1 covers Genesis through Leviticus, and Volume 2 covers Numbers through Joshua. This work is unabridged, but rather is an exact reproduction.

HEALTH SHALL SPRING FORTH. By Paul E. Adolph, M. D. Moody Press, 1956. Cloth, 127 pp. \$2.50 (postage 8c).

According to conservative estimates about 70 percent of all comers to the general practitioner's office in a large midwestern city were suffering from emotional tension. The main purpose of this book is the urging of non-Christians to become children of God that they might receive the unlimited supply of strength, comfort and courage from the Lord. Symptoms are described and the secret of results are clearly set forth. Many illustrations of people who have been healed of emotional stress are given. The book will prove to be a source of help for improved health.

BEYOND THE KIKUYU CURTAIN. By H. Virginia Blakeslee. Moody Press, 1956. Cloth, 267 pp. \$3.75 (postage 8c).

Answering the questions as to what caused the petty clashes among the people of Kenya Colony, the author describes the warnings that were given of the coming uprisings of the Mau Mau. Written by a veteran missionary who served many years in this area, the writer shows how through conflict and peril the Christians were strengthened and grounded in the faith.

COURSE OF EMPIRE. By Ruth Bowlen. Moody Press, 1956. Cloth, 352 pp. \$3 (postage 12c).

This is a historical novel of deep spiritual significance which deals with the most dramatic period in the history of our nation. It points out the unending work of God in the Course of Empire. Written in very mature style it will have a strong Christian appeal to the heart of youth to live for Christ. The book is based on authentic historical story.

THE BIBLE PICTURES FOR LITTLE EYES. By Kenneth N. Taylor. Moody Press, 1956. Cloth, \$2.95 (postage 8c).

This book is adapted to children and contains not only short, terse Bible stories on both Old and New Testament characters, but each story is illustrated with a beautiful color picture illustrating the story. Each lesson is followed by two or three questions on the story.

BOXES, BOTTLES, AND BOOKS at the Judgment Seat of Christ. By Robert T. Ketcham. Moody Press, 1956. 32 pp. 25c (postage 5c).

A YEAR OF YOUNG PEOPLE'S PROGRAMS. By Wally and Esther Howard. Moody Press, 1956. Paper, 64 pp. 75c (postage 5c).

THE HAPPY CHRISTIAN (Moody Pocket Books). By The Unknown Christian. Moody Press, 1956. Paper, 159 pp. 50c (postage 5c).

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BRETHREN MISSIONARY HERALD

WINONA LAKE, IND.

The Brethren Missionary Herald

Christmas Means . . .

By Arnold R. Kriegbaum

The word "Christmas" comes from the words "Christ" and "mass" which means "sent." Thus the word "Christmas" means **Christ sent**. However, if we are to properly appreciate and understand the deeper significance of this day, then we must realize that Christmas means four things.

CHRISTMAS MEANS MANIFESTATION

In I Timothy 3:16 we read: "Without controversy great is the mystery of godliness: God was manifest in the flesh." In John 1:14 we read: "And the Word was made flesh, and dwelt among us." Again in John 1:18 we note: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."

To know God and understand something of His nature and work, a careful study must be made of the Gospels, for therein is God's Son revealed as Immanuel, which is by interpretation, God with us. Jesus declared: "He that hath seen me hath seen the Father."

Many there are in these apostate days who talk much about God. The suggestion is made by the apostates to worship God, to pray to God, and to serve God, and yet these will refuse to acknowledge God's Son, Jesus Christ, who is the manifestation of God. It matters not how religious men are, nor how active they might be in their humanitarian deeds; if such refuse to give Jesus Christ the pre-eminence, these know not the God of the Bible. The Holy Spirit warns in John 5:23: "That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honour-eth not the Father which hath sent him."

There are many organizations, clubs, lodges, and even churches that talk about the worship of God, but they force Jesus Christ into the background and refuse Him en-

trance. These organizations are pagan, and know not the meaning of Christmas, which in essence is God manifested in the flesh in the person of His Son Jesus Christ.

CHRISTMAS MEANS A MANGER

In Luke 2:5-7 the Word declares: Mary "brought forth her firstborn son . . . and laid him in a manger." "And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger" (Luke 2:12).

Christmas means a manger. Jesus was the Lamb of God being manifested to the world, and the proper place for the birth of a lamb is in the cattle stall, not an inn. The Hebrew word for "manger" is **avous** which means a feeding place. Thus, Jesus was not only manifesting himself as the Lamb of God, but He was indeed offering His body as the Bread of Life. God the Father willed that He should be born in the feeding place (avous) where Israel might come and feed on that manna which came down from heaven.

Christmas means a manger. Strange though it may seem, Jesus was born to die. He turned aside from the eternal ivory palace that He might sacrificially die as the sinless substitute for sinners. He permitted himself to be clothed with our humanity that He might take upon himself the load and the curse of our sin. Let it not be forgotten that He was born a Saviour. Even Mary recognized this truth when she said: "And my spirit hath rejoiced in God my Saviour." The shepherds, the magi, and Mary were fully aware that Jesus was their Saviour, and that He should have the pre-eminence. There are those who would call upon us to worship and plead to Mary, the queen of heaven, but upon the authority of the Word of God we know Jesus Christ was born to be the Saviour of all who accept Him by faith, and this included Mary.

Some contend that a virgin birth is no aid to the explanation of Christ's sinlessness. Mary herself being sinful in nature, it is argued, would convey the taint of sin upon Jesus just as much as if Joseph had been His father. The Bible does not declare that Jesus was born of a virgin mother. On the contrary, the Bible declares that our Lord was conceived by the Holy Spirit. That which transpired was a divine, creative miracle introduced as new humanity which had not the slightest taint of sin, even from earliest germinal stages. The birth of Jesus of Nazareth was not, as in ordinary births, the creation of a new personality. Jesus was the divine Person, already existing, who deliberately entered this sphere of existence; namely, taking on the form of man. The miraculous power of God alone can explain such a wonder. The fact is, Christ was the Holy One existing before Mary was even born. The Scriptures declare: "And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35).

CHRISTMAS MEANS DEATH

Jesus was born to die. Did not the angel declare: "And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes." The word "swaddling" is the Greek word **spargano** meaning "to strip or wrap in strips." It was the oriental custom to wrap the bodies of the dead in strips of cloth for burial. The body would be completely encased in strips of cloth. Does it not appear that even at the birth of Jesus, God was revealing to the world that unlike other babes, He was wrapped in death clothes. And rightly so,

(Continued on Page 779)



No Room for Christ

By the late Dr. J. C. Beal

This article has to do with Christ coming as a child—in a body—to Bethlehem, thus making it possible for Him to be our Kinsman-Redeemer.

For 4,000 years the Jews had been looking for the Messiah. They knew God's Word promised the coming of a king. They knew that One was to sit on the throne of David, and the surprising thing we read is that "there was no room for them in the inn" when He did come.

Human hearts are much the same as the inn in Bethlehem. Why is there no room in men's hearts for the Lord? He came to give them beauty instead of ashes, joy instead of sorrow, eternal life instead of death, but still there is no room for Him in our hearts. If we had the privilege of entertaining the King (Queen) of England, we would count that an honor. But when Jesus Christ comes to offer himself as the Sinbearer of man, thus making possible our life in Christ, we have no room for Him.

The purpose for which He came makes it harder to understand the lack of room for Him in men's hearts. "For the Son of man is come to seek and to save that which was lost" (Luke 19:10). If He had never come, we would never have had salvation. What would we give for a way of escape. Our hearts are filled with anguish when we know that someone is lost physically, but we have little or no concern for the man who is lost spiritually. But not so with Christ. "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:45).

Did you ever think through what it means to have Jesus Christ give himself a ransom for many, and thus

save them from eternal death? The curse of sin had fallen, and the penalty of sin had to be paid. Every sin must meet its penalty. Sin is the most terrible thing in the sight of God, and its penalty must be met either in Jesus Christ or you must meet it yourself. Why was Jesus willing to come to earth to die? Why was God willing to take upon himself human form? Because it meant either the destruction of the entire human race because of sin, or God must come and pay the price of man's sin. And Jesus gladly came and took our place so everyone might be saved. **Still there is no room for Him.**

An incident is told by a missionary who was serving Christ in Africa. The chief of a tribe was very much opposed to even hearing the Gospel even though his people had welcomed the Gospel. One day as the missionary stood talking with one of the native Christians, he saw the chief dip an arrow in a poisonous substance preparing to send it into the heart of someone. The chief slowly raised the bow, and the missionary was certain the arrow was intended for the heart of the native with whom he was talking. He instantly raised his arm and received the arrow in his arm. The native realizing what the missionary had done—how he had saved him from instant death—fell at his feet and cried: "From this day on I am your slave."

This is only an illustration of what Christ has done. The arrow of sin, steeped in death, was fast nearing the heart of humanity, when Jesus stepped in and received the arrow in His own body, thus making salvation possible.

Are you among those who would say that the Jews did not know or they would have given Christ a royal welcome? In Matthew 2:3 it reads: "When Herod the king heard these things, he was troubled, and all

Jerusalem with him." Would they? Has the world changed any since that time? The world knows what His coming meant to the world itself, to womanhood and childhood. Because of this, we who live 2,000 years on this side of the first coming of Christ, are under a far greater obligation to let Christ in than were the Jews. Yet we criticise the Jews because there was no room for Him in the inn.

If Jesus were to come right now, personally and bodily, would the United States want Him? Would any other nation want Him? No! There is no more regard for Him among our lawmakers than there are in the nations of Europe. Does society want Him? Do our homes want Him? There are many homes all over our nation who vote NOT to let Him in.

Would churches want our Christ? There is a story told of a colored man who had tried and tried to join a church where he felt that he should belong; each time he had failed and he became greatly worried. One night in a dream he saw the Lord standing by him. The Lord asked him what he was so worried about and the colored man told Him how he had tried, but each time had failed, to get into this certain church. The Lord said to him: "Now Rastus, don't you worry. I have been trying for 20 years to get into that church and have not succeeded yet." This is only a story, but there are some truths in it that should cause us to think.

And now a personal question: Does your heart want Him? Will you vote Him an entrance? We talk about religion and salvation but what about personal fellowship? If you do want Him, He is by your side waiting to enter. He says: "Behold,

(Continued on Page 779)

Evangelism Through the Sunday School

By Ralph J. Colburn

Pastor, Grace Brethren Church
Fort Lauderdale, Fla.

We have often been told that the Sunday school is one of the greatest evangelistic arms of the church. And that's true. But what is the best way to conduct evangelism through the Sunday school? Should we expect the regular Sunday-school activities and lessons to do the work? Should we ask the teachers to make sure of their class members' salvation? I have observed that many fine Sunday-school teachers, though willing and able to present the lessons, and make clear the way of salvation, are reluctant to "draw the net" of decisions.

THE FIELD

It should be obvious that evangelism through the Sunday school can only be effective in a live, growing Sunday school. Evangelizing the same group over and over will not only be rather unproductive but could become dangerous. It could develop a calloused attitude toward repeated invitations. We must have a constant outreach in our community before we can have effective evangelism. That's why I'm in favor of well-conducted contests, attendance drives, unusual program features, widespread and unusual publicity. Our church recently participated in both the Brethren SSEC, and the Christian Life Sunday School Contest, and through them, saw our Sunday school increase from a previous year's average of 66 to a high of 276. We won't keep all of those, but we should end up with an average of around 150, which is a pretty substantial gain! It was a lot of work, and a lot of expense, but it was well worth it. We've won the contest, whether we ever get a prize or not!

THE FRUIT

The best result of our contest

came on the next to the last Sunday, when 183 were present. It became Decision Day for us, and more than 60 boys and girls, young people, and adults, stepped forward in response to the invitation at the closing exercises of the Sunday school. From these, we'll get many new church members, for the majority of church members come through the Sunday school. And if the Lord tarries, some of those young people will become Christian leaders, for a large percentage of ministers and missionaries and other Christian workers are won to Christ through the Sunday school.

THE METHOD

How did we do it? Well, here is my favorite method, and it certainly worked for us! Of course, we have a new church, in a new community, and our opportunities were better than average. But **any** Sunday school can use these principles to spiritual and numerical gains.

First, there's **planning**. We began to plan for Decision Day weeks ahead. We planned to have the opportunity for decisions at the close of Sunday school, but **not** to eliminate the lesson period. We planned to leave the preschool children out of the decision service. We planned that each teacher prepare his or her class for decisions by special lessons and emphasis on the way of salvation, and the importance of personal decision. We planned for certain teachers and personal workers to assist afterward, in recording the decisions, and encouraging the converts.

Then there's **prayer**. It is impossible to overestimate the importance of this. We prayed for a harvest of souls for weeks before Decision Day and we had a special prayer meeting on Saturday night before D Day. Teachers and helpers had been praying consistently for some time to the particular end that many would come to Christ.

Then, there's the **presentation of the lesson**. We suggested to the teachers that if the regular lesson

for that day did not adapt itself to preparation for decisions, that they abandon it in favor of one that did. The plan of salvation was to be emphasized. The lesson period, sandwiched in between opening and closing services, was of necessity condensed in time to about 30 minutes or a little less.

Of utmost importance is the **program of invitation** itself. When we were reassembled for the service, I spoke very briefly on the cost of being a Christian, illustrating it with a couple of stories of early Christian martyrs. Then I explained carefully what such a decision for Christ meant. While we sang "Into My Heart," we invited those who wanted to take Christ as Saviour, or confess Him publicly before men, or renew their stand for Christ, to come. They came, slowly at first; then more rapidly, until more than 60 were standing at the front of the church. Almost all of them were responding to the invitation to accept Christ, or to confess Him publicly.

After a few words to the entire group, and prayer with them, they were divided into age groups and sent to the Sunday-school classrooms, with teachers and counselors, for the recording of decisions and further encouragement and explanation. Prepared decision cards were in the hands of each counselor.

Last, but certainly not least, is **personal follow-up**. It was my desire to get into every home where a decision was made during the following week. I didn't quite make it. But as I talked with children and parents, it was a thrill to discover what the decision had really meant in each case. The first few days of a new convert's life are the most important. Be sure to give them all the help, encouragement, and guidance you possibly can then. Explanation of baptism and church membership can logically follow on later calls. We also used literature, and direct mail follow-up.

No, maybe not every one under-

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Churches IN THE News

LEAMERSVILLE, PA.

I want to make a report of thanksgiving to the Lord for His blessing upon us during our campaign October 21-November 4. The attendance was good and the people backed up the meeting with their presence. There were 10 conversions, 30 rededications, five who made a pledge for soul-winning, two that came for church membership. We thank God for the pleasure of working with pastor Joseph Gingrich.—**Bill Smith, evangelist.**

Much prayer, seed sowing and personal work preceded the "Spiritual Victorious Revival" which was conducted by Evangelist Bill Smith and the Holy Spirit was privileged to bring a rich harvest. Songleader—Bob Leidy, in cooperation with the local songleader, made a great contribution toward the wonderful spirit of the meetings. Attendance averaged 116 and decisions were made in practically each service. Perhaps one outstanding feature of the meetings was the absence of any trickery or high-pressure methods to bring visible results. We praise God for this, which always lightens the pastor's problem following such meetings. It was a pleasure to have Brother Smith in our homes and in our church.—**J. L. Gingrich, pastor.**

BUENA VISTA, VA.

It was a real joy to labor with Brother Ed Lewis for two weeks at Buena Vista, Va. The pre-prayer services were filled with young and old. One night there were 70 people praying in different rooms. The power of the Holy Spirit could be definitely felt. God gave us over 100 decisions—to Him be the glory. The heart of the evangelist was revived.

The cooperation of churches, pastors and friends proved to be a real success. The Clearbrook Brethren

filled five pews at Buena Vista and the laymen sang; Buena Vista retaliated by doing the same later at the revival at Clearbrook. The two churches working together brought joy, glory and praise to our wonderful Lord and Saviour Jesus Christ.—**William E. Howard, evangelist.**

Prepared ground reaps rich dividends. God truly prepared the hearts of people and evangelist alike when September 30 arrived. Brother "Bill" Howard brought us messages which stirred all of our hearts. We witnessed decisions every night for the Lord Jesus Christ. There were seven first-time decisions and 101 rededications.

Truly we can say the First Brethren Church of Buena Vista witnessed a great revival. Brother Howard's efforts were untiring. He proved to us that he loved the Lord not only by his heart-stirring messages, but also by his love for souls as we visited together in homes. Many of the people that we had been praying for responded to the messages and the whole church responded to the Spirit as He worked in our midst.—**Edward Lewis, pastor.**

ROANOKE, VA. (Clearbrook)

The Clearbrook Brethren Church had been praying for a revival for at least a year. We prayed for just the right man to be the evangelist and the whole church is well agreed that the Lord gave us that man in Rev. Ed Lewis, the pastor of the Buena Vista, Va. church. Brother Lewis has the pastor's heart; he enjoys going into homes and encouraging people to make things right with the Lord.

Brother Lewis presents God's Word to both young and old in such a way that they want to do something about it. God blessed with four first-time confessions and 38 rededications.

There is more than just a revival spirit at Clearbrook; there is the spirit of "Let's do things for Jesus Christ, let's win souls for Jesus Christ."—**William Howard, pastor.**

"We are praying for revival" was the theme song for the meetings we

were privileged to hold in Clearbrook. There was more than just a song attached to this statement, for we saw tears shed and souls saved. Brother Howard had been working and praying together with his people and God answered their prayers and ours.

We labored in making calls each night until the time for the meeting. A real harvest of souls was realized during these meetings. Time was spent in prayer each day and God honored the prayers of His people. Fifteen to 25 young people met each night to pray, in addition to the men and women.—**Edward Lewis, evangelist.**

WASHINGTON, PA.

The Lord was gracious in letting us witness the beginning of a great harvest of souls in this community.

Years of faithful pastoring and manual labor by the pastor, Ellis Rogers, has produced a beautiful house of the Lord spiritually and materially.

As these people continue to pray and witness for their Lord they will soon discover that they built too small. There are great possibilities in this growing community for a strong church.—**Wm. H. Schaffer, evangelist.**

The Lord has blessed in a marvelous way during our evangelistic campaign. The ministry of Rev. Wm. H. Schaffer will not soon be forgotten in this community. Conviction of sin has been realized by many, also a determination to put Christ first in their lives. There were nine first-time decisions (six of them being adults) and four rededications. An invitation was given for a visitation band at which time about 20 responded.

Our evangelist came at a most opportune time, the first week of meetings were held in the church basement, and the second week was held in the new auditorium. The Sunday morning service November 11 was the first service to be held in the new addition.

We praise God for the twofold blessings in the work at Washington: for the new building and for the souls born anew.—**L. Ellis Rogers, pastor.**

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I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20). Will you invite the Son of God to come into your heart, or will you be like the people of Decapolis who begged Jesus to leave their coasts because there were some things in their lives that they loved more than Jesus. Hearts are closed now just as definitely as they were 2,000 years ago. One of the most pathetic statements in God's Word is in John 7:53 and 8:1: "And every man went unto his own house. [But] Jesus went unto the Mount of Olives." There was no house open to Him. Do you wonder that Jesus said: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head" (Matt. 8:20). Would you have done differently than those folk? You can tell what you would have done by what you are doing NOW with Jesus!

No room for Jesus? Why? Because men and women know that there are some things in their lives that must be given up if He comes in, and they love these things more than they love Jesus, the Son of God. Are you afraid of something He will bring in? If so, you do not know my Jesus. He will not bring anything that will injure or harm you. He will bring joy for sorrow, peace instead of strife, beauty for ashes, eternal life instead of death. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12). He wants you to be able to say with Paul when he came to the end of his life: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but **unto all them also that love his appearing**" (11 Tim. 4:7-8). If you will make room, He will gladly enter in.

for Jesus was not born to live, but to die that He might guarantee life to all who would believe.

Nearly 2,000 years ago the world received the Saviour in the coldness of a bed of straw, and the world rejected Him at the point of a spear. At His birth there were few who welcomed his coming, and at His death there were few who mourned His departure. At His birth there were no perfumes, and at His death there were no flowers. In the midst of poverty was He born, and in the midst of sinners was He killed.

CHRISTMAS MEANS A METHOD

The lowly Jesus, whom contemporary historians ignored, influenced calendar, clocks and the date lines of all nations. Every newspaper that is printed, every check that is signed, every document that is notarized, every cornerstone that is laid, and all monies that are coined testify that 1956 years ago the event occurred which made its impact upon the universe. Even though the stable was His cradle; His birth did not go unheralded. The eternal Christ caused man to establish for time and eternity that day when God gave His only begotten Son to be the Saviour of all who would accept Him by faith.

TODAY: CHRISTMAS MEANS MADNESS

Ungodliness is manifested at Christmastime as at no other time of the year. Instead of keeping Christ in Christmas, He is forced again to the background, and in place of Christ we are forced to gaze upon a bewhiskered old man in a red suit. How red Russia must gloat over this in her campaign to rid the world of what they term the **madness** of religion!

Today, the beauty and simplicity of Christmas is absolutely lost in the **madness** of commercialism. Instead of Christ, it is fairy-tale characters, clowns, and Rudolph the red-nosed reindeer.

Christmas should be the celebration of the birth of Him who came in such lowly circumstances; but instead it is a time of riotous living and drunkenness by day and revelry by night.

The world has forgotten the Prince who came to bring peace, and as a result, war, sorrow, sin, and anti-God communism threatens to engulf the whole world.

Christ was sent to bring peace to the world, but in madness He was rejected. There will be no peace until men learn the real meaning of Christmas, and Christ is **sent again** at which time He will establish His kingdom which shall never end.

EVANGELISM THROUGH THE SUNDAY SCHOOL

(Continued From Page 777)

stands or really means his decision. **But be sure that it's not your fault that they don't!** Perhaps what was only begun in the meeting can be finished in the home afterwards.

OTHER CONSIDERATIONS

How often should such a decision service be held in the Sunday school? That may depend on the outreach of your Sunday school, but a good rule might be three or four times a year. During an evangelistic campaign is a logical time, of course, but don't limit decision time to the annual campaign. Vacation Bible School should have its own decision time, apart from others you plan. Keep this field well-gleaned!

Should Decision Day be announced ahead of time? I believe not. The Devil may use the announcement to keep some away who really need to make decisions. Only the teachers, workers, and prayer warriors need know just what is planned.

And be sure that your teachers, and the pastor, be prepared to present lessons and sermons after Decision Day that will strengthen and build up the new converts. We have a tremendous responsibility to them.

The Virgin Birth

By Arthur F. Collins

Pastor, Reading Brethren Church
Stoystown, Pa.

Long years before the Saviour was born the Prophet Isaiah was burdened to pen: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (7:14). The very human channel through whom the Son of God was to become the Son of Man was determined in the courts of heaven long before it actually happened. Mary was informed and instructed concerning this major event in her life. She was counseled by a representative of glory. She was specifically advised as to how this marvelous event was to be made possible. No human agent would be employed. The Holy Ghost would come upon her in a sweet and precious manner to accomplish the work that God had ordained should be her unique privilege. In fact, so overwhelmed was Mary that the angel had to calm her heart by saying: "Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus" (Luke 1:30-31). The name Jesus means Saviour.

Thus Mary knew that she was appointed to offer to the world the Saviour of the world. She knew that the prophet's designation of Immanuel (God with us) was to take on human flesh and form through her physical frame. She was sensitive to the singular fact that this Saviour was to be her own Saviour, for Mary says in Luke 1:46-47: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." Even though Mary was born in sin, as the psalmist had declared

all should be, even though she possessed the fallen nature of Adam, even though she was just an ordinary being like any one else, yet she rejoiced in the unique privilege of being called and accepted by God to be the vehicle of grace by which the world would know of the Redeemer.

Her mind would probably scan the course of time to rehearse the Old Testament sacrifices of a lamb and the shedding of its blood. But these displays of faithfulness were only shadows. They were only types. There had to be the return each year for additional atonement. Now, she would bring into humanity the Lamb of God who was to take away—not just cover—the sins of the whole world. It all became so clear to this Bethlehem maiden. She was conscious of the high and holy privilege that was hers. The adoration of her Saviour in flesh excited a solemn and sober joy which later on caused the Apostle Paul to write by direction of the Holy Spirit: "Thanks be unto God for his unspeakable gift" (II Cor. 9:15). Even Mary was at a loss to properly describe her emotions. She was unspeakably overwhelmed. Nonetheless, the fact remains, she bore through her body of humiliation the Son of Righteousness. This she did that the sons of men might become sons of God through faith in the finished work of Calvary.

And so, "She brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger" (Luke 2:7). Mary presented to the whole wide world the only One who could take away sin. She offered to the universe the Creator of the universe, for it is John who tells us that "the Word was made flesh, and dwelt among

us, [and we beheld his glory]" John 1:14). Originally, the Word was with God, and the Word was God. Now, however, the Word became human flesh through the human instrumentality of a human body. This was the divine plan of God for presenting to the world the only Sin-bearer the world could ever know. This was the sovereign method the Lord of glory used to offer the Lamb of God who was the only One to take away sin—past, present, or future.

The virgin birth of the Lord Jesus is the foundation of our faith. If Christ was not born of a virgin, then He could not have possibly born our sins in His own body on the accursed tree. If Christ was not virgin born, then the whole of Christianity is a magnificent farce and the Babe of Bethlehem is an illegitimate offspring. If Christ was not born of Mary without the human benefit of an earthly spouse, then this holy woman of God propounded one of the biggest frauds ever to be thrust upon mortal society.

But the singular fact remains, Mary certainly knew of the origin of her holy child. Furthermore, the angel speaking to the heart of this Jewish maiden in prenatal visitation was no hallucination. And, Jesus, himself, knew of His divine origin and presentation to the world. So, in spite of the liberal theology which discounts the importance of this singular birth, in spite of the ridicule sometimes surrounding the incarnation of the Son of God, in spite of the failure on the part of some to speak of this glorious event we who are Christ's can really praise the Lord that such was the first advent of our wonderful Saviour. We should delight to shout His praises and make His name known. We should desire to tell everyone we meet of the marvelous grace that was manifested through our loving Lord. Never should we cease to declare the magnificent privilege that can be ours if we would but accept the Lord Jesus into our hearts. Never should we forget that He loved us, first of all, with an everlasting love so that we can, by faith, enjoy His everlasting life.

The BRETHREN MISSIONARY HERALD



A Happy Christmas
and a
Prosperous New Year



Grace Seminary and College Faculty

EDITORIALS



By Paul R. Bauman, Vice President in Charge of Public Relations

Greetings From the Grace Faculty

Because we cannot greet each of you personally at this happy season of the year, we, the members of the Grace Seminary and College faculty wish to take the next best means of expressing our wishes to all of our readers for a truly happy Christmas and a prosperous New Year filled with the joy and blessings of the Lord. The picture on the front cover of the magazine this week is our "Christmas card" to you. We want to express our gratitude to God for your faithfulness as our "fellowlabourers in the gospel of Christ." We fully realize that the blessing of God which has rested upon the school from its beginning has not come solely through the work which we have done. We are "fellow-labourers with you," and our work would be impossible without you—the thousands of you who have labored at home to make our work with young men and women successful. What a joy it is to know that, in the day of His appearing, those who faithfully "tarrieth by the baggage" will share equally in the reward with those who "go down to the battle" (I Sam. 30:24 ASV).

The Annual Offering Goal is \$40,000

January 27 has been set apart in most of our churches as the date on which the Annual Offering for the operating expense of Grace Seminary and College will be received. The cost of operating the school, apart from other income such as tuitions, investments, etc., will be approximately \$80,000 during the coming year. Again, as last year, we have set a goal of half the needed amount to be received from our churches in a special Annual Offering. If January 27 is not the most convenient date in your church, choose another as close to that date as possible. Plan to give something. Let us not forget that the running expenses of the school go on throughout the year, and the funds are especially needed just now.

The New College Building Will Cost \$300,000

The need for additional facilities for Grace College has now reached an acute stage. Much has been said and written about this need. After prayerful consideration the board of trustees has made the decision to act. These new facilities will cost approximately \$300,000. Can we raise the entire amount during the coming year? Before you give a negative reply, consider carefully the table printed on the next page. It will show you what 4,460 people can do, if they will "strengthen their hands for this good work" (Neh. 2:18). You should note that the table is based on conservative estimates. It calls for gifts from approximately one-fifth of the number of members in the Brethren Church. Wages are estimated at the low figure of \$50 per week. Brethren, it can be done! "Let us rise up and build!"

The March First Building Fund Goal Is \$100,000

The board of trustees has instructed the building committee to begin construction as soon as \$100,000 in cash is on hand. The committee has faith to believe that this amount will be in their hands by the first day of March. Make your special building fund gift toward the \$100,000 goal by February 1, if possible. Then, give each month toward the larger goal.

Use the New Dual-Purpose Monthly Offering Envelopes

Be sure to avail yourself of a packet of the new dual-purpose Grace Seminary and College monthly offering envelopes, and use them throughout the year. On these you will find a place to indicate the amount of your monthly gift to the operating expense of the school. There is also a place for you to indicate the amount you want to give to the building fund.

Grace Faculty Visits the Churches

So many have expressed appreciation for an opportunity to meet personally and hear a member of the faculty speak during the school's special period of appeal that we have decided to visit, if possible, every Brethren church again this year. Whenever possible we travel five and six in a car, making it possible to visit in one Sunday as many as 10 or 12 churches. On December 26 Dr. Ogden, Dr. Hoyt, and I will leave for the Pacific Coast. During the next six weeks we plan to visit every Brethren church from the State of Iowa westward. Your prayers for the Lord's provision and blessings on all these faculty trips will be greatly appreciated.

We Are Encouraged By What Some Are Doing

As the Grace faculty engage in itineration work they often return greatly encouraged upon seeing the enthusiasm shown by both churches and individuals. Several congregations have already set sizable goals for the building fund. Some individuals have computed the amount they spent on Christmas gifts last year, and have decided this year to make a Christmas gift in comparable amount for the new building. At least one couple is sending government post cards to their friends instead of the more expensive Christmas cards, and indicating upon each, along with the greeting, their intention to give the amount saved to the building fund. Most of us must confess that we have never really sacrificed for the Lord. Perhaps this is the time to begin!

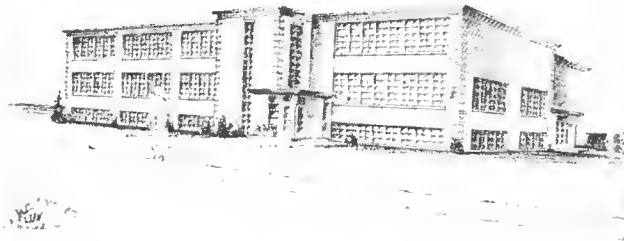
THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

VOLUME 18, NUMBER 51

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It can be done!



"And I told them of the hand of my God which was good upon me . . . And they said, Let us rise up and build. So they strengthened their hands for this good work" (Neh. 2:18).

- **THE ESTIMATED COST OF THE NEW BUILDING IS \$300,000.**
- **TO BEGIN CONSTRUCTION BY MARCH 1, WE MUST HAVE \$100,000.**
- **RAISING THE ENTIRE AMOUNT DURING CONSTRUCTION IS BY NO MEANS AN IMPOSSIBILITY.**

The following table will show how easily the task can be accomplished when the amount is spread out to "every man, according to his ability" (Acts 11:29):

1.	1,500 persons who will contribute a half day's wages	\$ 7,500
2.	1,000 persons who will contribute one day's wages	10,000
3.	750 persons who will contribute two days' wages	15,000
4.	500 persons who will contribute a week's wages	25,000
5.	250 persons who will contribute two weeks' wages	25,000
6.	200 persons who will contribute \$100	20,000
7.	100 persons who will contribute \$250	25,000
8.	50 persons who will contribute \$500	25,000
9.	100 persons who will contribute \$1,000	100,000
10.	10 persons who will contribute \$5,000	50,000
Total		<hr/> \$302,500

**Will You Consider Prayerfully the Part God
Would Have You Assume in This Program?**

Students and Faculty Back Building Fund Drive

The Grace family is a giving family. This was enthusiastically demonstrated this morning (Fri. Dec. 7) when a total of \$7,500 was pledged to the building-fund program for the new college building and gymnasium. The spirit of the day that "the world owes us everything" is unknown on this campus. The spirit of sacrifice and loyalty was beautiful to behold.

The Student Council, under the direction of its president, Thomas Julien, led the way with a pledge of \$4,000. This amount was fairly divided among the seven classes of the two schools, and a program for gathering in the gifts was outlined and adopted. The faculty pledge of \$3,500 has already been subscribed by individual members of the faculty and staff.

Our students have the spirit of the pioneers. They are willing to work and wait, even as they hope and pray for what is needed here on the campus. They are deeply grateful for the splendid building we have, and for the comfortable accommodations in the rented dormitory. However, they deeply sense the need for

further expansion and provision for the students who will follow them to this campus. The immediate need is the building space to be provided in the present plans indicated above.

The school administration, and the Brethren Church, owes this loyal student body a vote of sincere appreciation for the way it has led in this building campaign-fund drive. And while we are thanking the students, we should not forget the faculty and staff as well.

The members of the board of trustees are presently submitting personal commitments to this worthy cause. While it is too early to report the total, we can say to the church that the support from this source will be substantial.

On the basis of the need; on the basis of Christian stewardship; in the light of what others have already done, we confidently ask for a large and a willing offering from the brethren across the land.—W. A. Ogden.

Dr. Jobson to Give Bauman Memorial Lectures

By Dr. W. A. Ogden, Executive Vice President

The annual Grace Bible Conference, sponsored by the alumni of the seminary, will feature the Bauman Memorial Lectures, to be given this year by Dr. Orville D. Jobson. These lectures were designed to give special prominence to certain outstanding areas of the Christian ministry which were especially dear to the heart of Dr. Louis S. Bauman.



Dr. O. D. Jobson

The conference will be held Tuesday, January 22 through Thursday, January 24 at the seminary chapel in Winona Lake, Ind. Dr. Jobson will give his lectures at 10:30 a. m., Tuesday through Thursday, and Thursday evening at 7:30.

It is indeed fitting that the lectures this year should be on the theme of Foreign Missions. It is doubly fitting that Dr. Jobson should give them. It was following a sermon by Dr. Bauman in 1904 that the Foreign Missionary Society of the Brethren Church was born. He remained an active member of its board of directors until his death in 1950. The opening of the work in Africa, under the Rev. James Gribble in 1921 was to a very real degree done under the direction of Dr. Bauman, representing the Board.

Dr. Jobson has been a part of the work in Africa almost from its beginning. He has served as superintendent on the field for many years. No one living today is better informed on this subject than is Dr. Jobson. Moreover, he is a missionary statesman who is excep-

tionally well informed in the whole realm of world missions. These lectures will be an interesting and a vital documentation of the African Mission which the entire Brethren church should hear.

Pastors and laymen within traveling distance are especially urged to attend. For further information write the alumni secretary, Prof. John C. Whitcomb, Winona Lake, Ind.

GIFTS TO GRACE SEMINARY

November, 1956

<i>General Fund:</i>		Martinsburg, W. Va.	63.57
Albany, Oreg.	\$20.00	Meyersdale, Pa.	262.35
Alexandria, Va.	11.50	Middlebranch, Ohio	39.00
Alo, Mich.	13.00	Monte Vista, Calif.	23.00
Altoona, Pa. (First) ...	25.00	New Troy, Mich.	24.00
Altoona, Pa. (Juniata) ..	9.00	North English, Iowa	2.00
Ashland, Ohio	10.35	Ozark, Mich.	21.00
Bellflower, Calif.	7.00	Palmyra, Pa.	81.60
Berne, Ind.	37.00	Paramount, Calif.	7.00
Camden, Ohio	16.90	Peru, Ind.	1.00
Canton, Ohio	187.48	Philadelphia, Pa. (First)	63.00
Clay City, Ind.	7.00	Rittman, Ohio	66.25
Cuyahoga Falls, Ohio ...	53.91	West Alexandria, Ohio ...	5.00
Dalles Center, Iowa	2.00	(Sampleville)	10.00
Danville, Ohio	10.00	Seven Mountains, Va.	13.00
Dayton, Ohio	2.00	Sidney, Ind.	11.00
(North Riverdale) ...	2.00	South Bend, Ind.	22.00
Dayton, Ohio	76.30	Washington, D. C.	33.00
(Patterson Park)	16.00	Winchester, Va.	15.00
Everett, Pa.	242.72	Winona Lake, Ind.	71.00
Findlay, Ohio	26.00	Wooster, Ohio	421.00
Flora, Ind.	51.00	Isolated Brethren	85.00
Glendale, Calif.	5.00	Non-Brethren	85.00
Hagerstown, Md.	29.25	Total General Fund ..	3,224.84
Harrish, Wash.	6.00	<i>Designated Funds:</i>	
Harrisburg, Pa.	44.00	Ashland, Ohio	140.00
Homerville, Ohio	37.00	Peru, Ind.	54.12
Inglewood, Calif.	34.00	Temple City, Calif.	10.00
La Verne, Calif.	7.00	Winona Lake, Ind.	19.40
Limestone, Tenn.	100.00	Non-Brethren	50.00
Long Beach (First) ...	452.86	Building	1,453.00
Long Beach (North) ...	311.00	Total Designated Fund	1,726.52
Mansfield, Ohio (Grace)	5.00		
Mansfield, Ohio (Woodville Grace) ...			

What Can We Do In the Field of Science?

By J. D. Humbert, Professor in Science and
Mathematics



Left to right: Prof. Humbert, Helen Olney, Vivian Fuller, Ruth Steffler look on as Tamotsu Miyazaki, Japanese student demonstrates use of an abacus (Japanese measuring rule).

The particular aims of Grace College as outlined in the catalog include these three statements:

1. To provide a Christian emphasis in all fields of learning and to encourage the application of Christian principles in all walks of life.
2. To provide a general education, especially in the first two years, so that the student may know, adjust himself to, and appreciate the world in which he lives; and that he might be equipped to meet the challenges and problems in life, thus making an impact for good upon society.
3. To provide a liberal arts education with opportunity to concentrate in the field of learning which will satisfy the individual's needs and interests in preparation for his life work. Special emphasis is given to the teacher preparation program and to pre-seminary education.

In pursuit of these objectives the faculty of Grace College does all within its power to provide the education necessary. Certainly in the formative years of a new institution there is required ingenuity and extra work on the part of all concerned to compensate for lack of equipment, facilities, finances and personnel. College facilities must grow as fast as, or faster than, the student enrollment, so that they will be adequate to meet the increased demands of a growing student body.

Just as an individual must face various problems, and must direct his attention to the several aspects of living such as shelter, food, and other necessities; so

it becomes the work of a college to decide upon its purposes and objectives, and then seek to supply whatever is necessary to do the best job possible.

The Need for Science

Among the needs of Grace College at the present time, the need for laboratory space and equipment may well be emphasized. This is a scientific age, and one need go no farther than his newspaper or current magazines to realize that our civilization is constantly bombarded with new scientific developments. Children in elementary schools are interested in space travel, the growth of animals, and all nature round about them. It is equally necessary that the vocabulary of all educated people include a growing understanding and appreciation of scientific achievement.

In the United States as a whole, men recognize that the sum of international relations depends to some extent upon the scientific awareness of the people. Allen W. Dulles, Director of the Central Intelligence Agency, has summed up the situation as it concerns science in the colleges. The Soviets will graduate 1.2 million in the sciences from 1950-1960, and the United States will graduate 900,000. "Unless we quickly take new measures to increase our facilities for scientific education, Soviet scientific manpower in key areas may well outnumber ours in the next decade."

Grace College does not propose to be or become a research university in the sciences. It does realize, however, that it has a responsibility to perform in the lives of the students who attend, that they may be able to meet the challenges of the life which they will be living. This means that in science, as in other courses, adequate provision must be made to meet the stated objectives; and constant improvement made to meet the challenges which arise from time to time.

The Present Science Program

At the present time, the science courses at Grace are set up to provide for three particular groups of students:

1. The College requires each student who receives a B. A. degree to take at least six semester hours of either mathematics or science.
2. The College has inaugurated a program leading to the B. S. in nursing degree upon the completion of two years at Grace and three years leading to a R. N. degree from an accredited hospital.
3. Elementary schoolteachers in the State of Indiana are required to have from 15 to 20 semester hours of science and mathematics to be certified.

For these purposes, only the basic courses are being offered. No attempt is being made to offer advanced work in specialized sciences, with the possible exception of mathematics. However, to meet the needs of the

(Continued on Page 793)

GRACE SOUNDING BOARD

"May your Christmas be a blessed one this year" is the prayer of the **Grace Sounding Board** staff. It is our hope that the Christmas supplement of our paper will add to your blessings in this holiday season.

Through the courtesy of Rev. A. R. Kriegbaum, Executive Editor of the **Brethren Missionary Herald**, the staff was permitted to incorporate the **Grace Sounding Board** Christmas supplement with this educational issue of the **Brethren Missionary Herald**. We are happy to share the following articles with the **Missionary Herald** readers, as well as with our own subscribers.

The **Grace Sounding Board** is the biweekly student publication of **Grace Theological Seminary and College**. At the present time the staff is composed of nine students who realize the opportunities for serving the Lord through writing. We are getting valuable experience for future use. To gain additional skill, staff members and a few other students formed a writers' club. Miss Ava Schnittjer gives instruction in the various types of writing at these weekly meetings.

We do not feel that our service to the Lord through journalism is only something for the future. We believe the Lord has provided a real ministry for us now in the **Grace Sounding Board**, for we have a subscription list of 430. Of these subscribers, more than half are outside the student body and the faculty. The main request voiced in our weekly staff prayer session is that the Lord will direct us to write the things that will bring spiritual blessing, as well as factual news, to our readers and glory to our Saviour.

THE GRACE SOUNDING BOARD
Elener R. Norris, Editor



The **Grace Sounding Board** staff. Pictured left to right, front row: Phil Landrum, reporter; Charles Winter, art editor; back row: Ron Henry, sports editor; Don Bonebrake, business manager; Ed Mensinger, typist; Esther Friesen and Hyla Palmer, reporters; Mary Jane Keyser, circulation manager; Elener Norris, editor.



Christmas Crusade

By Elener R. Norris

The tall, dark-haired young woman from the First Brethren Church of Glendale, Calif., was introduced to Dr. Herman Hoyt last January when he spoke in that church. The members of the church thought she should meet the dean of Grace College, where her younger sister was a sophomore. In the conversation the young woman casually asked if Grace needed a full-time bookkeeper. Receiving a negative reply, she dismissed the subject from her mind and returned to her job as a bookkeeping machine operator for the City of Glendale.

Then in March a letter bearing a Grace College return arrived in Dorcas Beam's Glendale mailbox. Now Grace did need a bookkeeper and Dr. Hoyt wondered if Dorcas was still interested in the job. Faced with her first big decision about where she could best serve the Lord, she couldn't give a quick answer. She speaks reverently as she relates the way the Lord forced her decision through circumstances.

Dorcas was a member of the church choir and she had been given a solo part in "How Beautiful on the Mountains." The choir rehearsed the number often but never sang it. The director was keeping it to use in an emergency, and one came the week before Easter. The choir had worked so hard on the Easter program that they had nothing prepared for that Sunday's service.

The letter from Dr. Hoyt came that week while Dorcas was doing the final practicing for her solo. As she sang the words taken from Psalm 104, "The Lord shall rejoice in all his works," she realized she couldn't sing on Sunday unless she was sure the Lord could rejoice in her work. A call to Dr. Hoyt settled the question of what her work was to be and on Sunday Dorcas sang sincerely, "The Lord shall rejoice in all his works."

Working in the bursar's office at Grace Seminary and College is different from her previous work in two ways. Dorcas operated a machine that did the bookkeeping in Glendale, and before that in Johnstown, Pa. at Bethlehem Steel; at Grace she is the "machine" that does the bookkeeping. Before, the majority of her associates at work didn't share her standards of life; at Grace she thrives on the Christian fellowship. Dorcas believes, though, that working in a non-Christian group has benefited her because she has had to re-evaluate her own actions.

Even though Dorcas, one of the seven little Beams of Johnstown, Pa., was reared by Christian parents and was saved at the age of 11, it wasn't until after she left a modernistic group and joined the First Brethren Church of Glendale in 1951 that she became conscious of the fact that too many Christians celebrate Christmas exactly as everyone else does. When she heard at work the usual chatter about Santa that year, she recalled hearing about a group of missionaries who had had Santa for their children on the mission field. Dorcas wondered how those missionaries could preach to the people against witch doctors and then (in front of the same people) dress up like Santa.

Suddenly Dorcas realized that the discrepancy existed

closer home than Africa. She thought of how much time and money she had used to buy gifts for her family and friends and of how little time and money she had used to glorify and worship the One for whom Christmas was supposed to be celebrated. "I think a lot of Christians would re-evaluate their Christmastime activities," said Dorcas, "if they would stop and think: 'What would Christ think if He were here?' or 'What would Paul say about Christians doing this?'"

Dorcas is in thorough agreement with Rev. Nathan Meyer and the other members of the Leesburg (Ind.) Brethren Church who said in the pre-Christmas letters they sent:

... For a number of years we have been buying Christmas cards and gifts for ourselves and those we love. All the while Christ, whose birthday we were celebrating, was left in the background. This year we hope to put HIM first. He died to save us because He loved us and He deserves more love and devotion than we have given Him.

So this year we plan to follow the example of the Wise Men on that first Christmas so long ago when they brought valuable gifts to the Christ-child who had come to earth to be the Saviour of the world. In joining the Christmas Crusade we have pledged our Christmas spending this year as a gift to the Christ of Christmas.

... We hope that you will not feel that we love you less this year, but only that we love Christ more. ... Somehow, we feel that this will be the best Christmas we have ever had.

Flashing her ready smile, Dorcas said: "I like to give and receive gifts, too, but I think it is better to give them at other times so that they aren't substitutes for worshipping the Lord. Christmas can be what it is intended to be if Christians would celebrate so that what they do is 'as to the Lord, and not unto men.'"



Miss Dorcas Beam

Tower of Babel

Earthlings have conceived a new "Tower of Babel." If plans materialize, sometime after July 1, 1957, a multi-million dollar explosion will fling the world's first manmade satellite into astronomical space.

Professional scientists and amateur astronomers from 45 nations will form a cooperating vigil seeking information which might satisfy man's insatiable curiosity of "what's up there." A period from July 1, 1957, through December 31, 1958, has been designated by the cooperating nations as the Geophysical year—a time of bold scientific ventures.

The ostensible motive prompting the launching of **Vanguard**, the given name of space's first robot, is a peaceful one. Yet, the very fuels which will propel this solar bombsight have been developed under the persistent pressure of a worldwide military race.

Now scientists have conceived a never closing eye peering down upon the earth keeping surveillance over all weather conditions, making changes in atmospheric density and relaying electrical charges of the ionosphere. Maybe there are new sources of energy to be harnessed. Maybe cosmic rays are usable. But then too, this electronic vigilante could direct hydrogen missiles accurately at targets at any spot on the earth.

How can a manmade moon be hurled 200 to 1,500 miles straight up? According to Mr. Homer E. Newell, Jr. of the Naval Research Laboratory, Washington, D. C., the launching vehicle will be a three-stage rocket 70 feet long and 45 inches in diameter, and before it settles into its own orbit will have gulped about 11 tons of rocket fuel.

(CONTINUED LEFT COLUMN NEXT PAGE)



Star of Bethlehem

Let us build. Let us reach into heaven. Let us make a name for ourselves. This inherent passion has possessed man since Adam and Eve selfishly and willfully disobeyed God.

Ages and ages ago man decided to build a tower that would reach into heaven. But the God who made the ages stooped down, inspected this puny pile of clay; then scattered man abroad upon the face of the whole earth in confusion—a confusion in which most men still wallow today.

But when the fullness of time was come, God sent forth His Son and pointed to His cradle with a finger of heavenly light.

Wise men who saw this beacon understood that God had sent the one who shall become ruler in Israel. Guided by the light they came to worship Him.

Enthusiastically they inquired of Herod, the ruler, where Christ was born. But Herod was unaware that a heavenly phenomenon was occurring. The religionists knew exactly where Christ should be born and proudly quoted Micah 5:2 in reply to Herod's summons. "But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall come forth a ruler in Israel; whose goings forth have been from of old, from everlasting." But these men were so busy displaying their own righteousness and policing their own traditions, that they did not see the light shining out of a dark place and this very Scripture being fulfilled before their pride-blinded eyes.

Leaving the darkness of Herod's palace the Wise Men again looked up. And behold! the star went before them and stood over where the young child was. After bathing in the true light the Wise Men returned not by the old way, but with exceeding great joy returned "some other way."

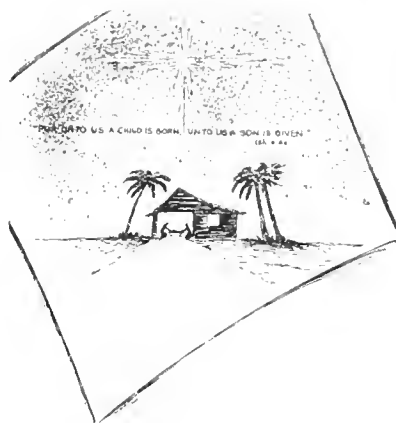
The guiding star of Bethlehem was hung in the heavens by the One who "hangeeth the world upon nothing." It stood still over the place. It did not burn itself out by the friction of speed. When it disappeared from the sky it reappeared in Him who said: "I am the light of the world."

No one knows the cost of this bridge of light which

(CONTINUED RIGHT COLUMN NEXT PAGE)

COMPARISON

By Ernest Bearinger



Calculations indicate that the satellite will coast around the earth 16 times each day. Eventually (maybe in days, perhaps weeks) the orbit will degenerate until it slows down enough to be drawn into denser air and the heating of the aerodynamic forces will completely destroy this first solar spy.

No one knows the sum of money, time, energy and natural resources expended on Vanguard. An editorial in *Collier's*, September 16, 1955, referred to man as earth's most magnificent parasite. Indeed this creature of curiosity and selfishness has exploited the earth. Now what will he steal out of space to heap upon his lusts?

President Eisenhower wisely recognizes that knowledge is interdependent and that all who seek shall find. Whatever information is harvested from this experiment is America's "gift" of good will and noble intention to a suspicious and skeptical world.

Possibly man will follow his rockets into space. With atomic power at his command and electronic eyes viewing the whole earth at a glance, what will this technological robot do with the potential?

Public officials are concerned and fearful. Winston Churchill said: "We are at the point where safety is the sturdy child of terror and survival the twin brother of annihilation." But these men are not fearing a little 21½ pound 20-inch diameter ball whirling through space at 18,000 miles per hour. They fear the results of incalculable power at the disposal of men who have no moral or spiritual equilibrium.

But then, perhaps consideration of man's spacial conquest is premature. Mr. Newell writes: "It will be interesting and instructive to review these plans later in the light of the completed project, to see what changes were required. . . . There is an acceptable probability of success in this program. . . . But there is also a chance of failure. . . ."

If man ever does perch on a solar platform, he may look up, down, or inward. And what will he see? On the earth wars, distress of nations, iniquity, and in his hand the power to destroy himself. Upward is still the vastness of infinity, impenetrable through the veil of mortality. And inward is man himself—an unsolved equation—curious to know his beginning; seeking to unhackle himself from the limitations of space and time; and frustrated by his fruitless quest of truth.

Is Vanguard just another "Tower of Babel?"

stretches from heaven to earth. God's love is aflame and no mortal can ever dream of its worth.

Evil power tried to extinguish this heavenly light on earth and crucified Jesus Christ on the cross of Calvary. But new fires had already been kindled. To those who had learned to follow the true light, Jesus said: "Ye are the light of the world."

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights with whom their is no variableness, neither shadow of turning" (Jas. 1:17). God's project is complete and His gift of good will is available to all people.

The power, which the star of David symbolizes, is not a terror in irresponsible hands. This is not an experimental toy. The whole universe is upheld by the word of His power. ". . . and in Him dwelleth all of the fulness of the Godhead bodily." This is the power that stills the ocean waves, that hushes the boisterous wind, that whispers, "Peace, be still."

Jesus said: "All power is given unto me in heaven and in earth." "I lay down my life . . . I have power to take it again." "Ye must be born again." "Seek ye first the kingdom of God . . ." "He that believeth on me hath everlasting life." To the ones who believe and receive His Word He says: "Ye shall receive power . . . and ye shall be witnesses unto me."

God's plan is changeless and ageless. "Which hope we have as an anchor of the soul, both sure and steadfast . . ." "The same yesterday, today, and forever."

"I am the way, the truth, and the life," said Jesus. He has lighted a miniature star in each believer's heart. He has committed unto us the ministry of reconciliation and charged us to occupy until He comes back.

We look down and still see on earth wars, distress of nations, iniquity, and men's hearts failing them for fear. We look in and see an equation factored by the love of God and reduced to the answer, "The wages of sin is death, but the gift of God is eternal life . . ." The proof of the solution—"I am crucified with Christ . . ." Finally we look up. "For our [citizenship] is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body . . ."

"And they shall see his face . . . and there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign forever and ever."

By Elener R.
Norris



"It's Christmas time." With these words come memories of the traditional Christmas activities that Americans look forward to each year. But for a few Grace students the memories are quite different, for theirs are memories of Christmas in another land. Here are some of the things that these students remember at Christmas.

NEW ZEALAND

Christmas "down under" is very different from Christmas here according to seminarian Edmund M. Leech. "In New Zealand Christmas days are warm and long," he reports. "My grandparents brought with them from England the tradition of Christmas puddings that were boiled for six hours, but the hot weather did not lend itself to the cooking or eating of these plum duffs, so my people began to substitute summer dishes such as jello. The most popular Christmas meat dish is roast lamb, and green peas. The peas taste better if they are grown in your own garden!"

"There is a great shopping spree before Christmas, and Christmas Eve is an extra long shopping night. The mailmen work overtime. Listening for the postman's whistle is quite a feature, especially for the wife of a New Zealander; her mouth waters for American Christmas mail.

"December 26 is a strict holiday called Boxing Day. Legal offices and courts of justice shut down for three or more weeks. The long holidays for school have begun. Since it is summer, New Zealanders flock to beaches, parks, and other outdoor vacation spots on the holidays after Christmas.

"Christmas trees are not common in New Zealand. Stores may have a few, but very few homes have them. You will not find Santa Claus, but you will meet Father Christmas, the same person with a different name. Presents are given, but they are not so fancifully wrapped as over here. Our friends thought it was wonderful when they received my wife's presents, wrapped in the American fashion."

AFRICA

"Without Christ there is no Christmas in Africa. Our African brethren have caught the true meaning of Christmas: a time set aside to honor and adore our Saviour," said Anne Kliever, daughter of missionaries Jake and Freda Kliever. Christmas Day, usually dawning clear and bright, begins at 4:30 a. m. when the

Christians gather for a prayer and praise service. In these services they sing not only carols but also other hymns of the faith so that those who listen will receive the complete gospel story.

These Africans don't exchange gifts, but they do bring gifts for their Lord. The national pastors use these gifts of money and produce as part of their salary. Anne remembers that sometimes the people put on a nativity skit, but even if they don't, the story of the virgin birth and its meaning are always presented in the service. "The most wonderful aspect of Christmas in Africa," concluded Anne, "is the fact that believers do put Christ into all of Christmas."

GERMANY

Seminary junior Fred Burklin has vivid memories of Christmas in his native Germany even though most of his childhood Christmases were spent on the mission field in China. Here is his account of a typical German Christmas.

"German children are jubilant when the first snow falls because Weihnachten, hallowed night or Christmas, is not too far off. Four Sundays before Christmas Eve the First Sunday of Advent is celebrated. A pinebranch wreath is hung by four red ribbons in the center of the best room. Four thick candles are on it, and one is lighted for the occasion. The family sings songs telling of the imminent advent of Christ and exhorting them to prepare for the coming of the King of kings. With each succeeding Sunday of Advent the spirit of eager expectation increases till it is culminated on the eve of Christmas.

"An air of secrecy hovers over the house during these weeks, for the whole family has been busy getting something special made for their loved ones. Often the children create their own gifts, proudly displaying their skill in handwork when the great day arrives. The best room is out of bounds on the day of Christmas Eve and Daddy decorates the tree behind locked doors. Mother accepts all the presents and lays them under the tree or at their proper place on a special table.

"Later in the afternoon everyone dresses up and goes to the crowded church. Bells toll out the glad tidings that the Saviour of the world has come. A huge Christmas tree behind the altar glitters in its glory and the crowd reverently sings 'Silent Night, Holy Night' and then listens to the pastor's words as he proclaims the fact and meaning of Christ's coming.

Christmas . . .

AROUND THE WORLD



"Everyone returns home and Father lights the multi-colored candles on the tree. Mother rings a bell to call the impatient children. How their eyes shine as they silently admire the tree! Jubilation mingled with reverence fills their hearts. They sing more songs, recite poems and Luke 2, and play musical pieces. After a few words of explanation of Christmas, Father closes this solemn part of the festival with prayer. Then for several hours the family opens and admires all the gifts they have received. Finally the tired, happy children are ready for bed.

"Christmas is the most memorable occasion to any German because he experiences a day of joy and solemnity at the same time."

DOMINICAN REPUBLIC

Miss Lucille Rupp, a returned missionary studying in the seminary, has a still different set of memories. She recounts a typical Christmas in the Dominican Republic.

"Happy children dressed in their best were everywhere. It was past the school opening hour, but the school doors were still closed. The teachers were busy inside. Now and then some slipped into and out of the rooms carrying strips of crepe paper, palm leaves, or pine branches. All had balloons. It was 11:00 o'clock on Children's Day, December 23. In a few minutes the doors would open and the children would rush in.

"The unprepared, 30-minute program would be over at 1:00. All the children sat quietly waiting for the moment when the teacher would give her pupil-treat of the year. Candy! But alas, just like always the favorite few were showered with sweets and the mass was promised 'a lot of it' next year. A few moments later the room was empty; everyone was on his way home thinking of all the good things he would have on 'Noche Buena' (Christmas Eve).

"That is the evening all have supper and a lot of it. They have chicken with the rice. For some it means stuffed turkey, candied sweet potatoes and plantains, apples, nuts, and candies. For some there are only two apples for the 15 members of the family, but they all have 'apple.' Liquor is found everywhere on Noche Buena. Even the tiniest one of the family may have some. For the pleasure seeking young people and adults it is a long night of gross sin and immorality.

"Christmas Day is the quietest day of the year. Ven-

dors in the market places almost have a holiday, for there is no money to spend for food that day.

"At dusk on January 4, the children steal down the streets and across patios carrying half-concealed shoes in their arms. Some place they must stop and fill the shoes with grass. All around there are much laughter and many secrets. Little minds are anxiously wondering, 'Will the King take the grass for his camels and leave something for a worthy prince or princess?' This continues on each of the three Kings' Days. Then, just in case someone might have forgotten or been left out; one week later along comes the Little Old Lady of Bethlehem. This day ends the 21-day Christmas vacation in the Dominican Republic."

CHINA

Edmund Leech has experienced Christmas in China, too, because he was a missionary to that country. "In China," he said, "Christmas is strictly a Christian affair; with most people it is 'business as usual.' The center of Christian activity is usually the church, gaily decorated by the members with streamers, paper flowers, and Chinese scrolls. The morning services are well attended and afterwards the people enjoy a common meal. Sometimes there are hot meals which include noodles and hot steamed bread rolls loaded with sugar or chopped meat; sometimes they are simpler fare of cookies, egg cakes, and pressed rice cakes. Tea, golden or green, is a must as are salted and roasted watermelon seeds.

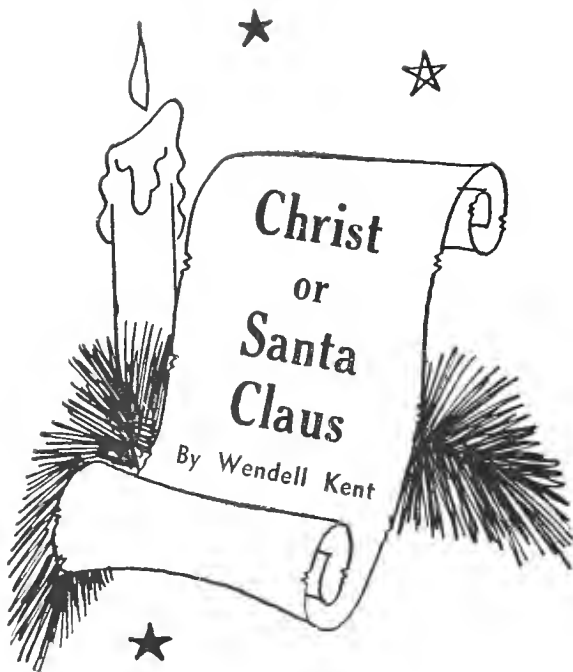
"My first Christmas in China at the language school will ever live in my mind. The Chinese came en masse to see our tree, have fellowship with us, and sample our tea, melon seeds, and cookies. Ninety-year-old 'Billy Bray' sang 'Jesus Loves Me.' She was converted when she was 60 and taught herself to read by asking passers-by the meaning of the characters in her New Testament.

"In another town I taught English to five university graduates. (They were careful to tell me that they spoke American English, not English English!!) Imagine my surprise to see one of these gentlemen in his long gown coming up the path on day before Christmas with a servant carrying a hamper. In the hamper was a ham, two packets of egg noodles, and two packets of blossom tea—my unexpected reward for being their teacher.

"During my last years in China, Christmases were plagued with air-raid alarms. Such experiences make me appreciate Christmas much more in this peaceful land."

The Captive Lamb

By Ernest Bearinger



Whether you call him Kriss Kringle, St. Nicholas, or Santa Claus, the generous and jovial old man in the red suit is here to stay. Few of our children in this realistic jet age any longer believe in the flying reindeer or the North Pole workshop, but Santa himself is still the hero of many a childish heart. Have you ever stopped to analyze the reasons for this universal belief? We who have been saved by the blood of Christ realize that the world is seeking for something it has not found. I believe we have an example of this in Santa Claus. The world refuses to accept the Christ of the Bible. They prefer to rest their faith in a Santa Claus of man's imagination. This Santa Claus is given many of the characteristics which our Lord himself possesses. These resemblances are interesting and significant, but the differences are vital.

How does Santa Claus resemble Jesus Christ? First, we must admit that both are extremely good persons. No one ever hinted that Santa Claus ever did a wicked deed. He is goodness personified. And of course our Lord was absolutely sinless.

Another similarity is that both bring gifts. And in their giving, both are impartial. It isn't supposed to matter to Santa Claus whether a child is rich or poor, fair or dark. Certainly that is true of Jesus and the gift He brings.

We might observe, also, that both of these persons are noted for their love of children. Santa holds them on his lap. Jesus forbids them not.

Finally, both of these persons are awaited expectantly by great numbers of people. Both, it is believed, will bring great joy to those who await them.

But now let us see the differences between these two. The greatest, of course, is that Santa Claus is only fiction, but Jesus Christ is real. He lives today. Jesus Christ is not an imaginary character invented to make children happy.

Furthermore, Santa Claus comes only once a year and then leaves. Jesus Christ comes into our hearts to

Little ears flicked and beady black eyes peeped out of woolly faces. The sheep on the Judean hillsides perked up their heads. They heard a strange voice. But their shepherds were still there, and the stranger was friendly, so, they snuggled back into their warm nests and munched on the tender green grass.

They couldn't understand, but the stranger was telling the shepherds to "fear not, for unto you is born this day in the city of David, a Saviour which is Christ the Lord." And peace so blanketed the countryside that the sheep didn't even notice the shepherds had gone to Bethlehem to see the thing which had come to pass.

THE RAM

Twenty centuries before, a little ram struggled to free himself from a thorny thicket on a mountain of Moriah. Voices revived his waning strength and looking down the slope, he saw an old man and his son laboring up the hill. They stopped a little way off and built a pile of stone and wood. He watched while the old man bound his son and laid him on the altar. In his one hand he held a burning censer and in the other a keen-edged knife. He raised the knife—the gaze of the ram shifted from the knife and scanned the area to see whose voice said: "Abraham, Abraham, . . . lay not thine hand upon the lad." Then the ram bleated softly, as worshipfully Abraham lifted his eyes and beheld the captured ram in its thorny prison. Freed from the thorns, the ram protested not at the privilege of becoming a sacrifice in place of Isaac.

THE PASSOVER LAMB

Many more centuries elapsed into eternity, until one day in the ancient land of Egypt the flocks no longer had straw in their mangers. Even the bricks which their enslaved shepherds molded were strawless. Heaven heard the great cry for deliverance, and a lamb of each family saw the flash of a knife and struggled not against pouring out its blood to become the passover which delivered a whole nation from bondage.

GOD'S LAMB

Thirty years after the shepherds found God's Christmas gift wrapped in swaddling clothes, Jesus of Nazareth approaching a little cluster of men beyond Jordan one day heard John say to them: "Behold the Lamb of God, which taketh away the sin of the world." And the One who came to seek and to save knew all the implications this title portended. For three years God's Lamb watched men and events making the arrangements for His sacrifice. He too, was pricked by thorns. He felt the chilling blade of death strike, and thus became the substitute Lamb, not for one, but for the whole world.

"Who are thou, Lord?" pled a blinded man on the road to Damascus. Years later he wrote to his friends in Galatia and said: "I am crucified with Christ." Paul, the great apostle to the nations, as a sheep in God's pasture, declared his willingness to be offered.

For 2,000 years the sheepfold door has not been closed. Many have entered in; myriads have shunned

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City Dog Pound

By Frank Hartwig

"Quit wigglin'! This warm milk won't spoil on the trip from the stove to your fat little bellies."

As was his habit, the old man spoke aloud as he shuffled across the cement floor of the city dog pound, his ancient slippers sending bits of straw skidding at each step.

"We've got to keep you rascals fat for Susie and John."

During the Christmas season, many people came to the dog pound, but they were usually in such a hurry that they were little company for the old man. Day after day had gone by with no one to talk to but his canine friends. But now all that had been changed. This year, since the first of November, John had been bringing Susie, his three-year-old daughter, to look at the puppies at least three times a week and sometimes even four. They stayed for 15 minutes at first, but lately they would sit and chat for a half hour or more.

"It sure is a shame that little Susie can't take one of fuzzy little fellas home with her. It don't hardly seem like anyone could be so mean as to keep her from having a puppy all her own."

In their conversations, the old man had found out that John was a student at the "preacher's school" up on the hill and that he was hoping to be a minister some day. The owner of the apartment where he lived didn't allow pets, so he brought Susie down to play with the homeless puppies at the pound.

Talking with John and watching Susie fondling his canine charges had become the high point in the old man's lonely existence.

They seemed so full of life. As a matter of fact, John often talked about "life." He said that eternal life could be had just by believing that Jesus died for our sins.

"You know, Brownie, he might have something there. I remember Mother used to read to us from the big Bible on the bureau a long time ago . . . must be 55 years now since she died . . . she talked about Jesus and God and things like that. John says that we can't earn our way into heaven. It's a good thing. I haven't done anything to deserve to go to heaven and it's too late to start now. Maybe I shouldn't have been so short with him when he asked me if I was a Christian. I wonder if he'll tell me more about how to . . . what was it Mother used to say? 'get saved,' that's it."

"What're you barking' at? Must be someone pulled in the drive. Why, it's John and Susie. Hi, John! Hello, Susie!"

The young man came in the door with a little tow-headed girl sitting astride his arm. He could see the expression on the old man's face, that he had something important to ask.

By John Rathbun

A month before, the Saviour calmed the waves on Galilee;
A week before He supped with friends in nearby Bethany.
A day before, in the upper room, with the twelve He sat and ate;
But an hour before, in the judgment hall the crowd called out His fate.

Crucify Him! Crucify Him! came the piercing cry.
Release to us Barabbas! Let this Jesus die!
And so they freed Barabbas, sentenced Jesus in his place;
They put on Him a crown of thorns and spat upon His face.

Out to Golgotha trod the Lord, mid taunting jeers and din.
But it was not these that sent Him there; it was much more; our sin.
One could scarce believe this bitter end of the Babe of Bethlehem.
The One whom Wise Men heralded, giving gifts of myrrh and gem;
And we hardly comprehended the Lord's rejection; we ask, Why?
Until we understand the Father sent His Son to die.

WHAT CAN WE DO IN THE FIELD OF SCIENCE?

(Continued From Page 785)

groups mentioned above, the following program is offered:

1. A full year (six semester hours) of Physical Science Survey. This is a study of the important discoveries and achievements of science; the fundamental laws governing the physical world and their application to everyday life.
2. A full year (six semester hours) of Biological Science Survey. This is a study of living things, their structure and function, and their relationships to each other and to man.
3. One semester course in Physical Geography and Conservation.
4. A full year (eight semester hours, including laboratory) of General Chemistry. This course is designed to give the student a thorough general knowledge of the principles of chemistry, its laws and applications.

It is impossible with the present facilities on the campus of the college to do full justice to such a course as chemistry. However, until the new facilities are available, special arrangements have been made with the public school authorities in Warsaw. The chemistry class enjoys full use of the laboratory, equipment, and supplies, and at a very reasonable rate. This work should be done on the campus as soon as possible.



Left to right: Carol Juddy, Claudette Ellis, Carolyn Bearinger, chemistry students, with Prof. Jesse Humbert.

Provision must be made also for laboratory work in biology and physics as well as for chemistry.

What can we do in the field of Science? It is the purpose of the faculty of Grace College to provide the best education that it is able to provide with the facilities and finances available. Departments can be built up and strengthened only so far and so fast as the church makes it possible. The proposed building program will go a long way toward helping the College to achieve the aims and purposes which have brought it into being.

By Esther Friesen



"We just have to have a new car."

"I'm afraid we can't give to the Christmas missionary offering. My wife has to have a new dress; she can't wear her last year's one again."

"Bud has such a wonderful opportunity in his job. Just think, if he went to the mission field, how much he'd lose. He'd waste his life on those ignorant people."

"After all, those heathen are content in their way of life after so many centuries. Missions just don't make sense to me."

On the first Christmas, Jesus could have said to the Father: "I don't really want to go to earth. I have the very best of everything here in heaven—associates, riches, environment. It is better if we leave those people on earth alone. They have their way of life, which will be upset if they follow Me. Many people won't listen to Me anyway; and if some do, they will soon forget My teachings, so going would be a waste of time."

But Jesus did come. "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11).

Now He says to us: "It is a faithful saying: For if we be dead with him, we shall also live with him: If we suffer, we shall also reign with him: if we deny him, he also will deny us" (II Tim. 2:11-12).

VIGNETTE

By Lois Brown

I've had many wonderful Christmases. As a child I was thrilled with the marvelous stories of Jesus Christ, as most children are. The Lord has blessed me with wonderful parents, who have seen to it that I have always received abundantly at Christmas time. These things together with the excitement of Christmas shopping, the sparkle of the beautifully decorated trees, and even the smell of freshly cut spruce have combined to give me many pleasant memories. Yet, my most wonderful Christmas was so very simple that the average person would think that I lead a very dull life, which I assure you I don't.

It was Christmas Eve, 1952, my freshman year in high school. The young people from our church were going caroling that evening. I had never gone caroling before, and I really wasn't expecting too much. As we got on the church bus, I little realized that this would be one of the most wonderful evenings of my life.

That night we traveled many miles and raised our voices to praise and glorify God for His wonderful gift, Jesus Christ. It wasn't like any other singing, for the Spirit of the Lord was revealing to us the truth of the old Christmas carols. The blessing I received that night was quite unlike anything I had ever known.

It was after midnight when I stepped off the bus. As soon as I was out in the crisp night air, I realized that we weren't the only ones that were praising God. The snow sparkled in the silver moonlight, and ice glittered at the very touch of a silvery beam. All over the white expanse, God's whole creation in all its true beauty seemed to glorify Him. And then I looked up into the heavens where the stars sparkled like millions of tiny diamonds, and I thought of a night over 1900 years ago when the loving God behind those stars sent His only Son to this sinful world because He loved us so much. What a thrill that thought brings!

I don't even remember the gifts I received later, but I won't forget that Christmas. I learned that to really enjoy God's holidays we must have their true meanings in our hearts, and we must worship God accordingly.

The soft, lazy snowflakes gently forming a spotless white blanket on the holly boughs streaming from the lampposts, busy shoppers heedlessly crunching the snow under their feet, the tinkle of the bells from the Salvation Army booths, and the swish of the shifting traffic symbolize to some the Christmas season. But in my work at the Cut Glass Factory, Christmas has come to mean more than the surface tinsel and glitter that surrounds me.

Let us look for a moment at a piece of cut crystal. As I set it near a sunny window, it twinkles and shines and glitters as the sun's rays fall upon it. What gives it this sparkling radiance?

Notice that this piece has deep incisions cut into it which remarkably enhance the beauty of the plain glass. These incisions are cut by skilled men who take a pride in their work. They understand just how and how deep to cut to bring out the beauty of the glass.

In the Christmas season, too, is something deeper than the twinkle on the surface. On this occasion we celebrate the birth of One who cuts deep into the heart and life of anyone who is willing to receive this beautifying process. We have not just the superficial glitter of the world, but because the Master Craftsman has cut away sin and exposed our lives to the light and warmth of His influence, we have the deep, abiding joy that comes to those who have allowed the skilled craftsman to work deep within our hearts.

This Year It Was There

By Mary Jane Keyser

Amid the miles and miles of wrapping and ribbon which conceal all kinds of gifts to make Christmas the most anticipated time of the year, there is one unique gift under our tree this year.

The package is not as large as some, it doesn't rattle, its paper is not extraordinarily brilliant; yet for me it holds a special attraction. The card shows it's for me, but by looking closer, I can see a name erased. Whose? "Whosoever," that's it! But who is "whosoever"? Why was it labeled for him? Who put it there? Who might have received it if I hadn't?

"Mother, did you put that gift under the tree?"

"No, dear."

"Father, did you?"

"No," the reply came again; "but we prayed that it'd be there."

"Then you are partly responsible." This he didn't deny, so I questioned further, "Did you pay someone else to put it there?"

"No, money didn't buy it. Why not just wait and see?"

Wait! "Wait and see," they'd said. Yes, all my life I had been waiting. Now, the light began to come. Even though it came first only like a faint flicker of a lighted match burning in the dark night of wonderment, soon its flame brightened the whole horizon. I saw. Was this, indeed, the Christmas I had been waiting for so long?

I'd heard the Christmas story about God's gift to the world. All my gifts from Father, Mother, relatives, and friends were because of that first important gift given so many centuries ago. I had always known for sure when I'd received one of their gifts. Why, then, had I doubted the receiving of God's gift?

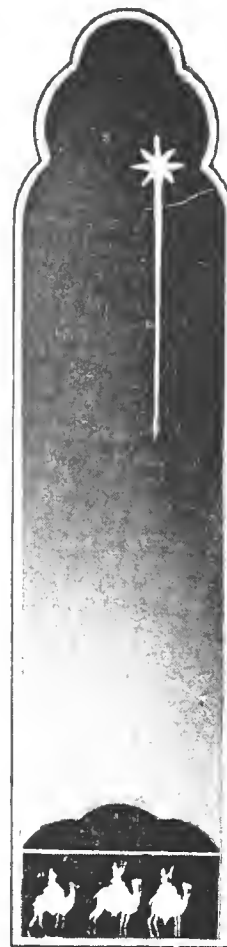
Well, this was the year. Could that be what those wrappings concealed? Waiting no longer, I rushed into the room where our tree stood, snatched up the gift that had caused me so many sleepless night and forever tore away the wrappings of doubt.

Yes, oh yes, there it was! Mine! Mine! John 3:16, a verse I'd known all my life—what a new meaning it had now since I knew God's gift was mine. I had received it. There was my name as plain as day, written in bold type where the "whosoever" had been. "_____ believeth in Him shall not perish, but have everlasting life."

"Mother, Father, Pastor, everybody, look! At last I know. There's even more here. "These things have I written unto you that believe on the name of the Son of God; that **ye may know** that ye have eternal life . . ." (1 John 5:13).

Eternal life . . . mine? For sure? Yes, through my tears of joy and surrounded by arms of answered prayer of loved ones, I sang: "Praise God, the doubts are settled and I **know, I know, it's real.**" For me there has never been nor ever will be any better Christmas gift. "Thanks be unto God for his unspeakable gift" (11 Cor. 9:15).

How about you, my reader; are you really sure you've received God's gift? Don't let this Christmas pass without making sure you, too, have plainly seen this gift under your tree.



A CAPTIVE LAMB

(Continued From Page 792)

it, but we who have entered are also the sheep of His pasture.

Sheep still blanket the Judean hillsides, but their peace is disturbed—disturbed by warriors who make their battlements where shepherds watched their flocks, by bullets that fill the air where angels voiced their praise. But the sheep of His pasture turn their eyes toward the starry heavens and listen—listen for a shout from heaven, the voice of the archangel, the trump of God, and the catching away upward into everlasting peace.

CHRIST OR SANTA CLAUS

(Continued From Page 792)

stay and will come in person some day, never again to leave us.

Finally, after all is said, Santa Claus is still just a man. Like most of the panaceas of men, his influence is temporary and frail. For a few short hours he brings satisfaction, but soon there are only the ribbons and the tinsel and the crumpled wrapping paper to remind us that Santa was here. But Jesus Christ is God himself, the same yesterday, today, and forever.

Which will receive your attention this Christmas?

Executive EditorArnold R. Kriegbaum
Winona Lake, Ind.

DEPARTMENTAL EDITORS

Foreign MissionsR. D. Barnard
Winona Lake, Ind.
WMCMrs. Benjamin Hamilton
Winona Lake, Ind.
Home MissionsLuther L. Grubb
Winona Lake, Ind.
Grace SeminaryPaul R. Bauman
Winona Lake, Ind.

tertaind their wives at an annual fellowship dinner at the Christian Activity Center on Dec. 3.

ALTOONA, PA. According to Ralph Burns, pastor of the First Brethren Church, wonderful blessings were experienced in the recent evangelistic meetings held with Brother Bill Smith. There were 12 first-time decisions for the Lord and 16 rededications. A few nights later 16 followed in baptism.

PHILADELPHIA, PA. The officers of the district mission board of the Northern Atlantic District are: Robert Crees, president; William Male, vice president; John Neely, secretary; and Evard Schuder, treasurer.

CUYAHOGA FALLS, OHIO. The Middlebranch Brethren Church donated the light fixtures which adorn the main auditorium of the Grace Brethren Church here. Wesley Haller is pastor of the Middlebranch church, and Richard Burch is pastor of the Cuyahoga Falls church.

WINONA LAKE, IND. Those desiring to have their 1956 Missionary Heralds bound should have them in the Missionary Herald office by Jan. 14, 1957.

PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	Date	Pastor	Speaker
Winchester, Va. .	Jan. 6-20 . . .	Paul Dick . . .	A. R. Kriegbaum.
Stoystown, Pa. .	Jan. 6-13 . . .	Arthur Collins . .	Stanley Hauser.
Long Beach, Calif.	Jan. 6-13 . . .	C. W. Mayes . . .	Merv Rosell.
Fort Lauderdale, Fla.	Jan. 6-20 . . .	Ralph Colburn .	Bill Smith.

Headliners

The December 29 issue of the Missionary Herald will not contain a news brief page inasmuch as the magazine had to go to press early due to the Christmas holidays.

WINONA LAKE, IND. Evangelist Bill Smith is the proud father of a 9 pound 5 ounce daughter, Sherilyn Marie, born Dec. 4.

FLORA, IND. Eighty-three were present for the first monthly sing-spiration held Dec. 2 at the Grace Brethren Church, and attended by young people from the churches of the Flora area. The speaker was Russell Schelling, pastor of the Middlefork Community Church and a senior at Grace Seminary. John Evans was host pastor. The next sing-spiration will be held at the Peru Brethren Church Jan. 13, 2:30 p. m.

LEON, IOWA. Among those present at the proceedings in Leon were. Dr. Alva J. McClain, Dr. R. D. Barnard, Dr. W. A. Ogden, Dr. C. W. Mayes, Dr. C. H. Ashman, Rev. Miles Taber, Dr. Paul Bauman, Dr. L. L. Grubb and Rev. Arnold Kreigbaum.

WASHINGTON, D. C. Dr. Walter Wilson was guest speaker at the meeting of the Brethren ministers of the Mid-Atlantic District Dec. 3.

PHILADELPHIA, PA. Regular services are being held in the Hatboro-North Willow Grove area of this city by the Suburban Brethren Church, Lester Smitley, pastor. Services at present are being conducted in the Howard Johnson Motel on Highway 611 at the Willow Grove interchange on the Pennsylvania Turnpike.

FREMONT, OHIO. The address of the Fremont Brethren Chapel which is under construction is 1611 North St. The permanent telephone number is FE 2-6109. Granville

Tucker is pastor, whose address is 501 Bidwell Ave.

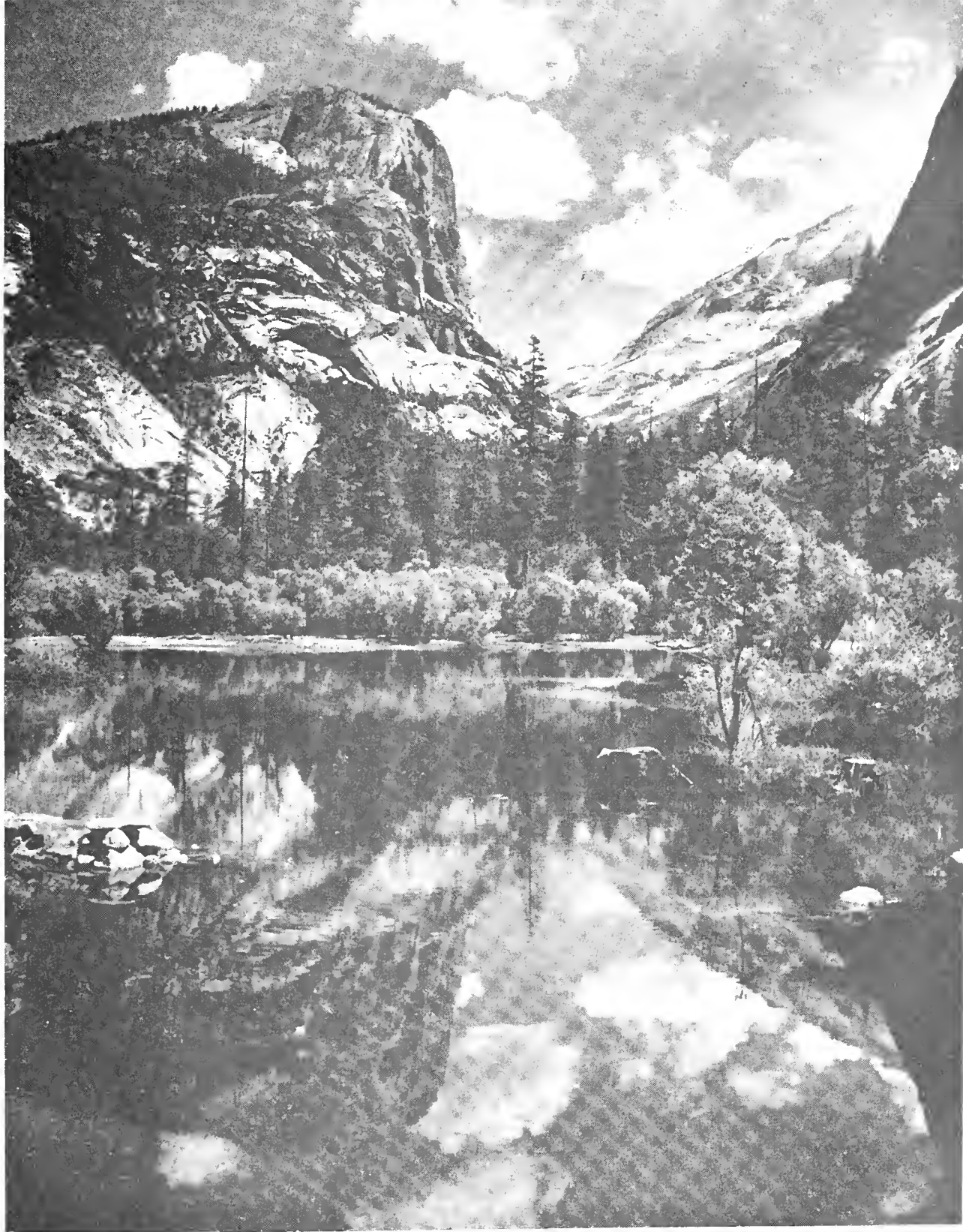
WINONA LAKE, IND. If you have not as yet subscribed to the Grace Sounding Board, student body biweekly, the subscription rate is 75 cents. Mail the money with your name, complete address, and send to Grace Sounding Board, Grace College, Winona Lake, Ind.

GRAND RAPIDS, MICH. The Zondervan Publishing House has just announced the "Zondervan 2nd Quarter Century \$10,000 Prize Contest." The contest will run through Dec. 31, 1958. The prizes are as follows: \$6,000—1st prize; \$2,000—2nd prize; \$1,000—3rd prize; \$750—4th prize; \$250—5th prize. Manuscripts in any field of Christian significance, fiction or non-fiction, are eligible to be submitted to this contest. Send all manuscripts to Book Editor, Zondervan Publishing House, Grand Rapids 6, Mich.

MARTINSBURG, PA. An overnight rally was held Nov. 9-10 for the young people of the East Fellowship at the First Brethren Church, Gerald Teeter, pastor.

LONG BEACH, CALIF. A beautiful leather-bound Bible was presented to A. H. Kent by the local Christian Business Men's Committee for faithful servicemen who visited the Long Beach Service Center. Brother Kent is a member of the First Brethren Church here.

DAYTON, OHIO. The ministers of the Southern Ohio District en-



Psalm 62:6

PUBLICATION NUMBER



DECEMBER 29, 1956

R_X For Affliction

By LYLE W. MARVIN

Pastor, Grace Brethren Church
San Bernardino, Calif.

"For God hath caused me to be fruitful in the land of my affliction"
(Gen. 41:52b)

These words were spoken by Joseph. He had just glanced back over several years of adversity. First, his brethren had cast him in a pit of supposed death. But it turned out rather to be slavery in Egypt. He had a severe test morally, by Pharaoh's wife, and then came a term in prison. Truly this land of Egypt was a land of affliction. Quickly though, through all this adverse treatment allowed by Jehovah God, Joseph was given a gentile bride and then two sons, and later a station of respect. When the second son, Ephraim, was born, Joseph was wearing the ring and riding in the chariot of the second in authority. With a glance backward he saw the affliction, but because of the abiding results he could say: "God has blessed me in the affliction!"

Our Heavenly Father child-trains us that we might have the fruit of righteousness in our lives. We have a land of affliction, too. Yes; as subjects of the King of Glory we have a land of affliction. Paul, the converted Pharisee testifies of the same, hear him: "I take pleasure in infirmities, in reproaches, in necessities, distresses!" Now we know very well Paul being flesh, blood and nerves as we are, did not take pleasure in those scourgings that lacerated his back, nor those stonings that took him to the brink of death. Of course not! No pleasure *in the acts*. But he looked back past them when he told of the pleasure, for he hastened to say: "... that the power of Christ may rest upon

me!" He bore them for Christ's sake, for when he was weak in his own strength, then was he a power for the Lord.

It is most important to note here that Joseph and Paul in their lands of affliction did not become bitter. Though each was in a different land, the objective achieved in each case was the same. No one enjoys the land of affliction. These afflictions, these chastenings are grievous, as God has declared they would be. We can, and must endure by His grace so that God may cause fruitfulness. The ground that is plowed, disced, harrowed, and completely "afflicted," shall we say, is the ground that is fruitful. The branch that bears fruit is purged that it might bear *more* fruit. That branch that bears *more* fruit is purged that it might bear *much* fruit. Only that branch that will not be fruit-bearing is not purged, is not afflicted.

Bitterness is the hardening of the heart. It is the rising up in mutiny against God, causing the affliction to be endured in vain. When in mutiny, we grumble against God's answer to our prayers. We pray for a certain product in our Christian experience. We want it bad enough to even pray for it! (You know, some Christians use this as a last resort.) But now that God is answering, giving us that product, we grumble because of the way in which He is accomplishing it. We want the spiritual growth but not His way—that is too hard. My, how we could improve on God's method. But friend, your method would never

produce God's product. He knows what He is doing—He never makes a mistake! The bitterness will cause affliction to be born in vain. Now then, the Father must train His child again; the affliction comes anew. Fathers must be that way. One son has had several afflictions from his father to make him realize that when his father tells him to be home from school at 4 o'clock, he expects obedience. Our Heavenly Father has likewise written us a letter, His Word, stating that He expects of us the same—obedience.

We need to realize the mind of God in His affliction program. There was found in Africa a large rough diamond. It was presented to a king in Europe that it might be placed in his crown. Of course it must be cut first. So the diamond cutter, the lapidary, carefully examined the stone, cut a notch in it, then struck it a hard blow, just so in a certain spot, and lo, the stone was cleft in twain. To us, what a sad thing, spoiled, broken in half, what a reckless waste! Yes to us, but not so in reality. That stone had been studied and studied. All this had been carefully planned. All defects, lines of cleavage, its quality had been considered, even models made all with the greatest care. That one blow a mistake? No! It was the result of the lapidary's skill. When he struck that blow, he did the *one* thing that would bring the gem to its perfect shapeliness, radiance, and splendor. That blow which seemed to ruin it was in reality, its redemption.

God considers and plans before He allows a stinging blow to fall into our lives. When it falls, the flesh winces, often our life's blood spurts, the soul cries in agony. The blow seems an appalling mistake. No! Never! It is *not* a mistake! Cease being bitter, for you are a priceless jewel to God, worth more to Him than the whole world! This affliction, this blow was the only means, while you lay in His hands, that could bring you to a place of radiance for Him—a place of fruitfulness for Him. Not one blow will fall upon your shrinking soul but that the God of love permits it. He permits it that in the land of your affliction there may be fruitfulness.

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

VOLUME 18, NUMBER 52

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The first recorded Sunday Evening Sermon

By JESSE HALL

Pastor, First Brethren Church
Spokane, Wash.

(John 20:19-23)

"The same day at evening, being the first day of the week . . . came Jesus and stood in the midst, and saith unto them, Peace be unto you."

On this first Sunday evening we find the Lord Jesus Christ, our living Lord, presenting His disciples with a vital program in the Upper Room. It is to be regretted that apostate leadership has succeeded in closing the doors of most of the churches throughout our land to evening services. Our Lord set a pattern and gave a message back there that should revitalize the whole of the Lord's Day with its spiritual exercise and fellowship.

It was fear that had pressed the disciples together in the Upper Room that night. There are some who would say that fear is not the best motive to stimulate fellowship and service. While love is a divinely appointed way to service, fear is also a great friend, leading men into the place of blessing and salvation. "Noah, being warned—moved with fear, prepared an ark to the saving of his house" (Heb. 11:7). Herein lies part of the reason why more professed disciples are not found fellowshiping together on Sunday nights. There is a definite lack of the sense of danger to press us together. So many have forgotten that we are living in dangerous territory, even in the Devil's back yard (I John 5:19).

It takes the sweeping storm to gather the flock, it takes affliction to bring God's children together. Adversity is a mighty force to bind and bless. The danger was real that night but it made possible the hearing of a great message from the lips of the Son of God. The storm signals are flying today. Stories are trickling through from many parts of the world indicating rough days ahead for Christians. The storm clouds are gathering on the horizon. Anti-Christian, anti-God, and anti-Christ forces are gaining momentum. The time is not too far distant when those who stand true to the Lord and the Gospel are going to feel the wrath and scorn of a Christ-rejecting world. In that day fear will be a friend indeed as believers are

pressed into a fellowship imperative to their very existence.

Looking back we can see what a day that must have been for the little band of believers. The most stupendous event of history had taken place on that very morning. Jesus had emerged from the blackness that shrouded the Crucifixion. He had not vanished in the gloom of Calvary. Bless God, He had risen! That makes every Sunday resurrection day! See the bewildered disciples gathered in that room already hallowed by sweet and unforgettable fellowship. They are buzzing with excitement. If Jesus were alive, as several had said, surely this would be the place where He would come to find them. In our mind's eye we see them talking in subdued tones. Suddenly He stands before them! A hush smothers every conversation—they gaze transfixed! No voice had been raised, no footfall had been heard, no window opened, no door unlatched . . . but here He is, the inevitable Christ, standing among them saying "Peace be unto you."

A terrifying experience indeed, for Him to appear thus. But it was no more difficult for Him to come into the Upper Room, the doors being shut, than to come out of the sealed tomb! Both were a demon-

stration of omnipotent power (Rom. 1:4). He speaks, and with the sound of His voice their hearts leaped in anticipation. He shows them His hands, feet, and side (Luke 24:39-40), giving them undeniable evidence of the reality of the resurrection. It may be difficult for us to relive the thrill of that first Sunday evening, for we are called upon to reenact history. Yet we can, and should, review the vital program set forth by Christ in His sermon on that first Sunday evening. Three words sum up what He said: peace, participation, power.

Notice first the word "peace." "Peace be unto you." The Gospels tell of a twofold rest (Matt. 11:28). Here we see a rest given and a rest found. A rest for sinners and a rest for saints. There is also a twofold peace. *Peace* for the sinner. How needful it is! What a picture is painted of Him in Isaiah 57:20-21. The waves of transgression beating upon him. A nature casting up only mire and dirt. A heart at enmity with God. No peace! Only Jesus can speak the word of peace to a sin-troubled soul (Col. 1:20-22). Through Christ on the cross peace was made; my debt by His death was all paid; no other foundation is laid for peace the gift of God's love.

Peace for the saint, how precious it is (Mark 4:39)! Salvation does not guarantee a tranquil sea (Ps. 107:25-31). Beaten and buffeted by waves of temptation and sin, often in sore distress. But always in the time of need His word comes: "Be of good cheer; it is I; be not afraid (Matt. 14:24-27). Christian friend, are you at "wit's end corner"? Then let this first Sunday-night message by the Master preacher cheer you, for He is our peace. Christ will come through the barriers of your life, through the locked doors of doubt and through the veil of your tears. He will come close even today to the Upper Room of your heart and show you the print of the nails and say: "Peace I leave with you" (John 14:27). Peace, perfect peace, with sorrows surging round? On Jesus bosom



Jesse Hall

(Continued on page 807)

THE SPIRIT

versus

THE FLESH

By RUSSELL KONVES

Pastor, Listie Brethren Church

Listie, Pa.

As we pick up our daily papers, we are constantly reminded of the "Cold War," or a certain crisis or a new threat of war. This all reminds us anew of the constant warfare which we as Christians are engaged in.

As I read the Word of God, which is our only standard for life and conduct, I find that the Apostle Paul speaks often about the warfare. In II Corinthians 10:4 he writes: "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds." Again in Ephesians 6:10-17 he tells of the believers conflict and his armor. As we look at this list we find no armor given which is to be used to cover or protect the back. Why? Because the child of God should always be on guard and aggressive in this battle, making progress.

Likewise in II Timothy 2:3 Paul exhorts Timothy to be a good soldier of Jesus Christ. But let us look for a while at Galatians chapter 6 verses 7-8. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." These verses hold several important facts which we as believers should note. The first of these is, let us "be not deceived." The word in the original comes from the word *planos* which means—"wandering, leading astray, deceiving." Therefore we might read it: "Let us not be misled." But to what does this refer? Several things follow. First, "God is not mocked." Secondly, "Sowing

brings reaping." Thirdly, "The seed sown brings forth its kind." Lastly, "He who sows is the one who reaps." Dealing with these briefly, let us permit the Holy Spirit to speak to our hearts.

GOD IS NOT MOCKED

To put this in the language of our day, we would say it like this: "No one will put one over on God." God is not derided. Many people today are trying to "pull the wool" over the eyes of the Lord, but it is impossible. Nothing goes unreviewed by Him. For in Zechariah 4:10 we read that the "eyes of the Lord run to and fro throughout the whole earth." Furthermore the laws of God remain the same. As we move along in this study we will discover that judgment always follows sin, just as night follows day.

SOWING AND REAPING

When a person determines to sow a field with wheat or oats, he also determines that he is to reap a harvest or increase from that seed sown. I have never seen or heard of a farmer who desires only to plant and not to reap. Here we have one of the laws of God which we need to apply to our lives today. Applying this spiritually to our lives, let us consider sin. The Word of God says that "lust when it has conceived brings forth sin," also "that he that hateth his brother is a murderer already." The seed is sown; then comes bloom or fruit of that seed—sin.

But all in life is not sin. There are those seeds which bring glory to the Lord and are pleasing in His sight. Just as there are two types of seed—those which we might call

destructive and useless; such as weeds, poison ivy, and so forth, and those seeds which are fruitful and useful, the vegetable seed and the flower and fruit seed—so are there two types of seed spiritually—that which is unrighteous and that which is righteous. Blessed is the one who sows "righteousness."

Then the third fact, the seed sown brings forth its kind. This is quite obvious. When we sow or plant wheat, we harvest wheat; corn brings forth corn, and potatoes will produce potatoes. Likewise the kind of seed we sow shall bring a harvest of the same type or kind. A seed of righteousness will produce righteousness and likewise a seed of unrighteousness will produce unrighteous fruit. Some times we see the harvest of our past sowing, but in verses 9-10 we are reminded that there is a "due time" or waiting time before harvest. Many a thing will not be harvested in this life, but will be hereafter.

The Christian can sow one of two types of seed, either the flesh or the Spirit. Which shall we sow and reap?

The one who sows is the one who reaps. This may not always be true when we think of our highly commercialized farming methods today, but spiritually it is always true. "The soul that sinneth it shall die." "The wages of sin is death", "All have sinned and come short of the glory of God." And we who call ourselves Christians, let us remember that we shall appear before the judgment seat of Christ and there give account of the things done in the flesh—those which are either good or evil.



By **ROBERT GRIFFITH**

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SURRENDERED

Some lives are thrown away, others are laid down. Some are taken up in self-satisfaction, others are surrendered for service. A man in Christ no longer lives unto himself. His work is the work of God, and his will, the will of God. This is a fact vividly displayed in Romans 12:1: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Much has been said and written about this verse, but let's stop long enough in this busy life to think once again on the challenges for surrendered living brought out in this verse.

The surrendered life begins in a response to the divine call. The first word of the verse is "beseech." The word means to intreat, to exhort or to call for. Someone has said: "It is as though God himself were on His knees, if we may so speak, before His people, begging them to once and for all give themselves over to Him and thus enter into the fullness of the blessing of the Gospel of Christ." God himself pleads with us to surrender our lives and our will to Him. There are many Christians today who haven't given themselves over to God.

The next word is "brethren," showing that this only applies to saved men and women. That is those who have been born again as John 3:3 tells us. It would be impossible for an unbeliever to give anything to God, for he has nothing to give. He is dead in trespasses and sins and this verse is asking for a living sacrifice. How can any dead person give anything that is living?

The plea for a surrendered life is

made on the ground of the "mercies of God." Think of a few of these mercies. Justified by faith, peace with God, access to God, hope of eternal life, saved from wrath, and many more too numerous to mention. If we are given all these mercies of God, how can we help but yield ourselves to him. He has purchased us with so great a price; how can we hold back from Him?

The surrendered life is one of presenting one's whole self to God as a living sacrifice.

"That ye present yourself," a personal and entire surrender is here demanded—not only our time and talents or money—the Lord wants you, for when He gets you, He will have all the rest. In Proverbs 23:26 He says: "My son, give me thine heart." He wants to have the entire control, beginning with the heart. The word for bodies here carries the idea of the whole self. That means yielding all our members to Him.

"A living sacrifice," not a dead one. D. L. Moody always said: "The world has yet to see what God can do with a man wholly given up to Him." Let's not wait till we are on our deathbed to give our lives wholly to Christ. Let's give Him the prime of our life. Many Christians

today are dead and lifeless as far as the Lord is concerned.

The surrendered life is holy and acceptable to God.

Old Testament sacrifices were to be without spot or blemish as holy unto God. In Hebrews 3:1 we are called "holy brethren"; therefore, we must be sanctified or made holy "by the offering of the body of Jesus Christ once for all" (Heb. 10:10). We are redeemed with the precious blood of Jesus Christ and are set apart as temples of the Holy Ghost and our members should be yielded as instruments of righteousness unto holiness. A surrendered life will be a life separated from sin and worldliness and separated unto God. God is calling here for clean lives and clean bodies.

"Acceptable unto God." The life that is fully surrendered to Him will be well pleasing to God. Even in Christ who had all power and knowledge we find a life that was fully surrendered to the Father. We are told in I Peter 2:21-23 to follow the example that Christ set. Notice again this example. "Who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously" (I Pet. 2:22-23). This was a fully surrendered life and one that was entirely acceptable to God.

The surrendered life is a reasonable life.

"Which is your reasonable service." It may and will appear very foolish to the world, but it is reasonable for us. It is only logical that we should serve the one who has created us and the one who has provided our salvation. If God loved us enough to send His only begotten Son to die for us, then the only reasonable thing is for us to surrender our entire lives to Him to be used in whatever way He would use us.

So "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."



"The choir also sang." Too many times this rather brief report would completely sum up the effectiveness of the music department in its contribution to the total ministry of the church. This fact is only made more deplorable when we pause to remember the great and important place which music has had in the praise of the people of God through the ages, and the place it will have as the redeemed of God praise Him throughout eternity.

The apparent problem is: how is it possible to have "good" music, that which will contribute to the greatest possible extent to the church program, without "the tail wagging the dog"? That is, without so-called "professionalism" and the corresponding sacrifice of consecrated and warmhearted ministry of song.

These are not the only alternatives. It is possible to have music that is good, and at the same time have music that is spiritually invigorating.

We will assume that the music ministry is based on the proper motives; namely, that of service to the church and glory to the Lord. With this assumption in mind, we will proceed to consider the application of some general principles which seem to be necessary in order that the music of the church services be as fine as possible. The matters considered are practical rather than theoretical, and pertain primarily to the work of the church choir and soloists.

The presentation of the music ministry should be proficient in technique. By this it is meant that the performance of every musical number in the church services should be as excellent in its execution as is possible. The attitude that "the spirit of the thing" will make up for a bad job cannot be defended.

Many pastors are faced with what they consider a dilemma: shall we have a musical program which is "spiritual" (and mediocre); or shall we do what is necessary to obtain and promote a good musical program and run the risk implied?

There is another answer. It is possible to have good music, well-done, and at the same time keep it in its proper perspective: as an aid to the preaching of the Word, as a testimony to God's redeeming grace, and as an inspiration to worship and praise. It is not only possible but imperative.

Your congregation is interested in the music of the church. If you do

The Ministry of Music

in the church program

By JAMES SWEETON

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not think so, consider the fact that music is the third largest industry in our country! People are interested in music; they are music-conscious, and an inferior type of music in the church can have nothing but a bad effect, not only on the service at hand but in the attitude toward the church in general. Does this mean then that we must have a specialist for a director, and paid soloists? Of course not. But it does involve at least two matters: (1) the proper preparation by the way of rehearsal; (2) the careful selection of all music with the abilities of your musicians in mind. No matter how capable the musicians, if the proper preparation is not made, the number will not be as effective as it could have been; and no matter how appropriate and beautiful the number is, if it is too difficult for the musicians, someone will be embarrassed.

Every provision has been made for you to do good music, and to do it well. Many of the great and beautiful pieces of music are now obtainable in shorter and simplified

forms; and many of the outstanding hymns are now obtainable in special anthem form. No matter what your individual tastes, your music budget, and the ability of your singers, your music can be properly done.

The selections for the music ministry should be varied in scope. One thing that we must always bear in mind is that, in most churches, we are seeking to minister to people of many different tastes. And therefore the type of music which appeals to one person, may leave another "cold." It is the job, therefore, of the music director to carefully choose his music so that, over a period of time, something will be presented which will be appreciated by each person in attendance.

At this point there are many theories, but the experience of the writer has been that it is best for the church in general to have the most varied types of music possible, within the realm of that which is proper.

Of course, it is axiomatic that every musical number which is presented must be appropriate for the occasion and fit in properly with the rest of the service. However (and it should be obvious), let us remember that occasions, and hence what is appropriate, vary. There are those who would have us sing nothing but "the great old hymns of the faith"; but with this we must take exception. Certainly, the great hymns which we have are a wonderful heritage, and should under no circumstances be depreciated, but that does not exhaust the subject. The anthems, the gospel songs, and yes, even the choruses (which it seems fashionable to attack), have a definite place and meet a definite need.

For the above reason: the difference in interest, background, and tastes of the members of the congregation; and because the effectiveness of the music program is greatly increased by using everything appropriate which is available, it seems necessary to hold this position.

It is true that some anthems are obscure, irrelevant, and mere show; but it is also true that many are Scriptural, conducive to worship, appropriate, and inspiring. It is true that some gospel songs are cheap in "message" and hackneyed in melody; but it is also true that some are



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Evangels Evangelize

We need a new look at New Testament Christianity in this jet age. We have taken our Christianity for granted too long. It is time to get really serious! Millions of dollars of the Lord's money have been spent and there should be but one purpose in our hearts—evangelism—to preach the Gospel to every creature.

EVANGEL

The evangel is the Gospel. We have come to use the word "gospel" so freely that it has almost lost its real meaning. There is talk about a social gospel; there is the political gospel; a gospel of pleasure; the labor gospel; the gospel of sanitation; the gospel of art; and the most paradoxical of all, the communist gospel. But "gospel" does not mean these. "Gospel" means "the good news." It is the good news of God's love and salvation from sin through His Son. Christians exist to preach the Gospel. But what is the Gospel? What is this good news?

It is not merely principles but facts. In I Corinthians 15 we read: "Moreover, brethren, I declare unto you the gospel . . . I delivered unto you first of all [not first in order of time, but first in importance] that which I also received, how that Christ died for our sins [in our place, in our stead, the just for the unjust] according to the scriptures; and that he was buried [as proof of his death], and that he rose again the third day . . . and he was seen . . ."

He rose! He was seen! Here is the keystone of the arch which holds the whole fabric of salvation revelation together. The resurrection of Christ, the best authenticated fact of all history. If He is not risen, He is dead! A dead Christ cannot save! Apart from His resurrection, His death might be heroic, or pathetic, and intrinsic, but it is not the Gospel!

The evangel, the message, for this hour, this desperate hour, is not a lot of soft-sounding, sleep-producing, pious platitudes such as are going forth from thousands of pul-

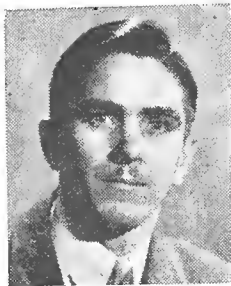
pits today. The message, the evangel, needed is not so much the personal sweetness of his words with all their facination; not so much the physiological body of Christ with all its charm; not so much the mighty acts He performed, but rather His atoning agony and death for the sins of the world. Paul said: "I am determined not to know any thing among you, save Jesus Christ, and him crucified." Note that! His whole life, yes, but especially "him crucified." That is our message for such an hour as this.

EVANGELISTS

The evangelists are Christians. Christians are the evangelists. Those who have been called out, and regenerated, are to propagate the Gospel. This is God's plan. Christians with all their faults, failings, and shortcomings, are God's chosen instruments through which the Gospel is to be taken to the world.

Critical essays, philosophical nonsense, and skyscraping oratory will never get the job done. But the simple Gospel appeal made by simple people who love Christ and men for whom He died will bring results.

A man with stones in his pockets once listened to a faithful Christian. As the Gospel text was read, he took a stone and just waited to throw it. But God sent His message to that man's heart and the stone dropped from his hand. Later he said: "Sir, I came to break up the service and



By PAUL L. MOHLER
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to break your head with a stone, but your message broke my heart." Christians, God needs broken hearts today. You and you are to be heart-breakers!

EVANGELISTIC

The church of Christ is obligated to be evangelistic. The duty of the Christian is to be evangelistic. Christians and the Christian church exist to produce something unique! They exist to produce a type and kind of man that is different and distinct—a kind that can be turned out by nothing else whether it be institution, constitution, or reformation. It is the business of the Christian and the church to produce good men by transformation.

The world will know such men. The world is not able to know a lot of things by its wisdom, but the world knows a good man from a bad one, a truthful man from a liar, an honest man from a thief, and a clean man from a dirty one. Christ died and rose to produce good men, truthful men, honest and clean men—Christian men.

Oh, how we have failed! We are saved to serve but we have been such unprofitable servants. So much could be done if we were consecrated, and dedicated, evangelists.

If only 100 Christians really became evangelistic this year and each one of the 100 won one soul and then each convert was evangelistic and would win a soul next year and so on, this is what would happen: First year, 100; second year, 200; third year, 400; fourth year, 800; fifth year, 1,600; tenth year, 51,200; fifteenth year, 819,200; twentieth year, 26,208,400; by the end of the twenty-fifth year, the whole world would be evangelized and won. Theoretically, one new convert won each year by every Christian, beginning with but 100 who are truly evangelistic, would save the world for Christ in 25 years.

Dear reader, will you examine your heart and admit it and say: "It is my fault that more are not coming to Christ." We like to say what is wrong with the church—this church and that church—what is wrong with other Christians, our pastor, our Sunday-school class, our superintendent, and our teacher, but will we honestly set our own heart right, get burdened for souls and become evangelistic?

The only ism that is Scripturally right for you and me and other Christians is evangelism.

Standing and State of a Christian

By the late Dr. J. C. BEAL

It is extremely important that all Christians understand that there is a vast difference between the standing and the state of the individual in Christ.

Unless we thoroughly understand this condition, we are at a loss to know just where we do stand. On days when everything is rosy, we will feel sure that all is well; but on days when everything seems to go wrong, then we begin to wonder if we are really saved after all. A complete study of this particular subject will bring much joy to God's children.

The standing, or position, of the Christian depends on where he is. Noah and his family were saved because of "where" they were (in the ark); not because of "what" they were, for if they had not found grace in the sight of God, they would not have been saved. It was only because they were willing to obey God's command and go *inside* the ark that they were saved. If Noah had built the ark and never entered it, he could not have been saved in the flood. And please note that they were just as safe the day they entered the ark as they were 40 days afterward. So we must learn this lesson: our standing, or position, is a result of the finished work of Christ on the cross and is perfect from the moment that the individual becomes a Christian. We cannot do a thing to add to our standing. The weakest Christian has the same standing as the very best living Christian. But until one is born again, he has no standing in Christ.

Some people argue that the teaching of the weakest Christian having the same standing as the strong one gives license to sin. That is not true, for when we once fully realize that we are children of God, we will also realize our responsibilities to Him as our Father. Humanly speaking, a child is always under greater responsibility to his parents than to anyone else. So it is spiritually. Let

us also remember that when a child is born into a family, if he be ever so wayward a child, the fact remains that he still is a child of that particular family. When once we are really born again, according to John 3:3, 7, our relationship *with* and to God is settled forever, but let us be sure that we are not breaking our Heavenly Father's heart by living so far beneath our position, or standing, that we are bringing dishonor and shame to His precious name.

Every believer is a child of God (John 1:12); every believer is born of God (I John 5:1); every child of God is a joint-heir with Christ (Rom. 8:17); every begotten child of God is kept by the power of God and has an incorruptible inheritance (I Pet. 1:4-5). It might be stated here that the word translated "reserved" in verse 4 means "guarded lest it be taken from us," while the word translated "kept" in verse 5 means "guarded lest I take myself away." So we see that our inheritance and ourselves are guarded so that nothing can separate us from God. How marvelous! We are sons of God *now* (I John 3:2). Please note that all the epistles are addressed to saved folk; therefore, the message of the epistles are especially for the church. (See I Cor. 6:19; 12:13; Eph. 1:6, 13; 2:4-6; 5:30; Col. 2:10; John 3:16; Heb. 10:19; I Pet. 2:9; I John 5:13; Rev. 1:5-6).

All these things are true of the believer—the real honest-to-goodness believer. They are not gained by prayer, service, church going, alms giving, self-denial, good works, holiness of life—all are the gifts through faith—therefore they belong to the believer. (See Rom. 3:22.)

Our state, or walk, which means "what we do," may be far below our standing—in fact, it is far below our standing at the best, for it will never be perfect until we see Him (I John 3:1-3). The order under grace is

to give the highest possible standing and then exhort the believer to maintain a state, or walk, in accordance with the standing. To ever be reaching forth that our walk in life might be consistent with our standing in Christ. I Corinthians 1:2-9 presents the standing of the Corinthian Christians and 1:11 their state. Note the difference. Also read I Corinthians 3:1-3; 4:18; 5:2, which also presents their state. (Cf. Rom. 6:6 with Col. 2:20; Col. 1:12-13 with Col. 3:8-9; Eph. 2:6 with Col. 3:1; Eph. 5:8a-5:8b; I Thess. 5:5-5:6; Heb. 10:10—John 17:17; Heb. 10:14—Phil. 3:12, and many others.)

Keep in mind that the Christian receives his position, or standing, wholly as a result of Christ's work, appropriated by faith and therefore the position must be perfect (Heb. 1:14). But as to our state, we must say with Paul: "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before" (Phil. 3:12-13). It may be said that all the afterwork of God in our behalf is intended to bring state into conformity with the position, or standing. (See I Cor. 11:32; Eph. 4:11-12; 5:26; Heb. 12:10; I Pet. 2:12-14; I John 3:2.)

Christians grow *in* grace but not *into* grace. In every true child of God the standing and state—the character and position—finally will be equal (I John 3:1-3). We shall be like Him. The position, or standing, is not a reward of perfected character—the character is developed *from* the standing, or position. This has nothing to do with rewards. Our standing is a gift from God. Our state is what determines our rewards according to I Corinthians 3:8-15.

The Ministry of Prayer



By **PAUL E. DICK**

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Several years ago we were asked to deliver the address at the commencement service of a nearby high school. Inasmuch as the invasion of the Allied forces began on the same day on the beachheads of Normandy, a prayer service was scheduled in the same church just prior to the commencement service. The church was filled to capacity. The prayer meeting consisted of two hymns, a prayer that was read and the benediction. Following the so-called "prayer meeting" approximately 15 ladies who had charge of the prayer service left the church and did not remain for the commencement service. These ladies were evidently just interested in the prayer service. Many similar services were conducted throughout the land on the same day. This in itself was fine, but when we think of what these meetings consisted we are inclined to imagine that not as much was accomplished as we might think. The casualties on the lines were kept to a minimum I believe, not by the great volume of prayers being offered at the time, but because there

were a few choice saints scattered around the world who knew how to pray and were pouring out their hearts to Almighty God.

It is our firm belief that the power of any Christian or of any church is through the medium of sincere prayer. It is also our firm conviction that there is a vast difference between a person praying and in one reading a prayer which brings us to our first question—

WHAT IS PRAYER?

The majority of Christendom could at least give a fair definition of prayer, from the youngest to the oldest. A dictionary definition would be: "The act of entreating earnestly; thanks and praise given to God." In a very personal way, prayer is that avenue or channel through which we talk to God and this is only possible as we come in and through the name of the Lord Jesus Christ. To many people prayer is a fire escape from trouble, while to others it is a refuge in time of trouble. True prayer is intimate fellowship with God through His Son the Lord Jesus Christ. God longs for our fellowship more than anything else. If this isn't forthcoming, we ought to tear up our program of work and way of life and modify our plans in order that they may include an altar of prayer to the Lord. Our Christianity needs more power and less plant; less form and action and a little more unction. Prayer is not merely reading what someone else has written, but rather a heart to talk with God in the name of the Lord Jesus Christ. This brings us to another question—

WHO HAS THE RIGHT TO PRAY?

Every individual, in a sense, has the right to pray, but this does not

necessarily place God in the position that He must answer every prayer that comes before Him. God will answer only the prayers of the righteous who have been born again through the Holy Spirit of God; unless it is the sinner's prayer of repentance as found in Luke 18:9-14. Every child of God, born of the Spirit of God, has the right and privilege to commune with God and have fellowship with Him. It is a sad fact indeed as we look about and see many of our friends who are not Christians and at the same time earnest in their form of godliness but with no power. This is sufficient to remind us why the church is lacking in power today, and certainly should drive sincere believers to their knees in fervent prayer. Would to God that each of us might exercise our God-given right to pray. This presents another question—

HOW MUST WE PRAY?

As Christians we must pray in faith, believing that God will answer. Some there are who pray but



at the same time doubt as to whether God is able to answer their prayers.

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Requirements

Introduction: Brethren, the primary purpose for establishing and maintaining our Brethren churches is to win souls to Christ. Therefore, in view of this purpose, it behooves every one of us to study anew God's requirements for having a successful soul-winning church.

Any church anywhere can be evangelistic if it will meet God's conditions. His rules of evangelism are simple. The requirements are easy to be understood. It appears that our failure in soul-winning stems largely from disobedience rather than from ignorance. Nonetheless, let us review again God's requirements for evangelism and determine by His help to fulfill them.

There are only three conditions necessary to make any Brethren church an evangelistic church. Only three conditions, but carefully consider the warning that all three requirements are equally mandatory for true evangelism. To neglect any one of the conditions will result in complete failure.

Here are the three requirements: One, there must be *personal purity* in the lives of church members; two, there must be *powerful praying* in the lives of church members; and, three, there must be *persistent preaching* in the lives of church members.

Fulfillment of these three conditions will make any Brethren church evangelistic. So let us prayerfully consider these three requirements.

Personal Purity of Church Members.

The starting point in evangelism is not with the lost sinner, but with the soul-winning church member. God's first requirement in evangelizing the lost is having messengers whose lives are pure. This is a prime essential. This is bedrock.

Evangelism demands a pure church. Individual sins must be confessed and forsaken. Church members must get right before God can use them in winning souls. It is a strange paradox indeed for those who go forth as representatives of

the Son of Righteousness to be unrighteous themselves. Many self-styled soul-winners go forth contradicting the message from their seemingly pious lips by their putrid lives. God can never place His hand of blessing on the church that condones impurity in the lives of her membership. How long will the church ignore this vital requirement of purity in evangelism. It is true that the gospel message must be delivered to the unregenerate. But it is also true that it must be delivered with clean hands. The one truth is as obligatory as the other. The church must go but she must go with holy hands. Never forget that God's first requirement for evangelism is personal purity of church members.

Powerful Praying by Church Members.

Our Lord Jesus Christ made this astounding statement: "For without me ye can do nothing" (John 15:5b). This certainly places great emphasis upon seeking His help in soul-winning. Undoubtedly much of our failure in the field of evangelism has its roots in neglecting prayer. Much of our evangelism has been merely a unique display of human ingenuity and clever programing but pitifully lacking in the power that comes from God in answer to prayer. How desperately the church needs to get upon her knees and seek the help of God in this vital business of saving souls. An absolute dependence upon God to work the miracle of conviction and regeneration is essential. This dependence is revealed in praying.

It can be marked down as a dogmatic axiom that no church will ever be evangelistic if she ignores the work of intercessory prayer. A church's effectiveness in soul-winning can be charted by her effectiveness in praying. Powerful intercessory praying by church members is God's second requirement for an evangelistic church.

Persistent Preaching by Church Members.

Personal purity and powerful praying are essential to evangelism, but they are not sufficient. A pure and prayerful life are only two-thirds of God's requirement for evangelism. Too often this is as far as *evangelism* proceeds in most of our Brethren churches. This ought not so to be. The final third of God's requirements for evangelism is persistent preaching by the lay church members.

Not one soul has ever been won to Christ who has not first heard or read the glorious Gospel through human instrumentality. Therefore, it is imperative that Christians find the lost and tell them the good news that Jesus Christ died for their sins. This message must be delivered to the lost. This task is too enormous to be delegated to the ministry. Ministers cannot evangelize the world alone. The need is for the whole church to preach to the whole world. Unless every church member cooperates in this tremendous worldwide endeavor, the work of evangelism can never be accomplished.

Brethren church member, whoever you might be, take note. You are personally responsible for lost souls. This is one job you cannot delegate to someone else. The Lord expects you to win these souls who are your personal responsibility. Persistent preaching by the whole church to the whole world is God's third and final requirement for an evangelistic church.

In conclusion, we urge serious, prayerful consideration of the encouraging fact that any church anywhere can be an evangelistic church if her church members will simply clean up, pray up, and speak up. Brethren, let us do it!

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well-written musically and a very effective testimony in word. And although it is no doubt true that some choruses are mere sentiment in word and mere "ditties" in tune; it is also true that there are some which are reverent in expression and acceptable in melody.

A narrow view on this subject, as in most any area, will result in the failure to accomplish the task to its fullest extent.

The attitude toward the music ministry should be proper in evaluation. We are referring to that "esprit de corps" which is so necessary, though hard to explain, for a spontaneous and inspiring effort of any type. At least two things are involved: (1) the attitude of the musicians themselves to their ministry; (2) the attitude of the pastor to the ministry of music.

If the attitude of the musicians toward their work is as it should be, this will automatically eliminate many of the problems which usually face the music department, including attendance at rehearsal. First of all, the correct attitude is based on that which was said above about the correct motives; but it includes more. They must realize the great importance of their function in the services; they are actually leading the entire congregation in the acts of worship and praise, and the general attitude which they reflect has a tremendous effect on the complete service.

The attitude of the pastor toward the music program is of inestimable importance. If he simply takes it for granted, their contribution will be mediocre at best.

May the Lord grant that our services be characterized by "psalms, hymns, and spiritual songs" to the praise of His glory.



James Sweeton

(Continued From Page 805)

Shame on us for our lack of faith. It may be the Lord is saying to us: "O ye of little faith" (Luke 12:28). How many of us are embarrassed at times to know that God has answered our prayers when we had but a very meager amount of faith. Again we are reminded to pray "In Jesus Name." "Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, He will give it you" (John 16:23). There isn't a promise anywhere in the New Testament of our prayers being answered unless they come to God in and through the name of the Lord Jesus Christ. The very act of exercising true faith as we pray, or as we lean on the resources of God, is in itself the evidence of the certain answer to our prayers. Real genuine faith, and praying in the name which is above every name, is God's guarantee in advance that we already possess the things for which we asked. These things may still be in God's hands, awaiting the proper time for their delivery, but they are ours. If the answer to our prayers do not come at once, let us rest assured that in due time God will answer.

In conclusion, the following verses, along with a host of others, tend to remind us that God is still on His throne and He is willing and able to answer our prayers if we meet the conditions prescribed in His Word. Matthew 21:22: "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." Philippians 4:6: "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." James 5:16b: "The effectual fervent prayer of a righteous man availeth much."

There was a day when men and women prayed without ceasing to God. In Luke 6:12 we are reminded that "In those days, that he went out into a mountain to pray, and continued all night in prayer to God." If this ministry of prayer was necessary for our Lord, who prayed to His Father before His baptism, His transfiguration, His death, His ascension, before He ate, and on many other occasions, then we as Christians, should by all means, set aside a definite time each day to be alone with God in humble, sincere prayer.

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naught but calm is found. Peace, perfect peace! Our future all unknown? Jesus we know, and He is on the throne. It is enough: earth's struggles soon shall cease, and Jesus' call to heaven's perfect peace.

Notice secondly the word of "participation": "As the Father hath sent me, even so send I you." Why was Christ sent into the world? Luke 19:10 answers: "To seek and to save that which is lost." Christ was sent by the Father on this errand. Now He would send His disciples on the same errand. It is a project with two parts! One enterprise with more than one participant! Jesus finished His part (John 19:30). He completed His portion. Now He would send us to carry on at the point where He left off. Our mission is to beseech men in Christ's stead to be reconciled to God (II Cor. 5:18). What an honor to be a worker together with God in a mission that shall never be done as long as one sinner has not yet heard (Mark 16:15).

Lastly, listen as the Son of God utters the word "power": "Ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8). There cannot be participation unless there has been endowment with power. Divine work must be done by divine power. Thus the command to us: "Be ye filled with the Spirit" (Eph. 5:18). The work of grace is not wrought through human energy, zeal, wisdom, or power. At Pentecost there was power enough to sacrifice and to suffer, to teach and to preach, to witness and to work. Today the supply of the Spirit remains undiminished. Still ready to be poured out as "rivers of living water" through every yielded life that chooses to obey (Acts 5:32). As the church faces the consummation of the day of grace and the prospect of the bema seat of Christ where all things shall be made manifest, it would seem the better part of wisdom for every believing heart to heed this message of that first Sunday night that calls out to us its word of peace, participation, and power. That being unashamed before Him at His coming, we shall hear His "Well done, thou good and faithful servant: enter thou into the joy of thy lord."

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A NEW THING

By Mont Hurst

One of the marvels of the working of God is found in His continuous way of doing new and seemingly strange things. He delights in activating His decisions affecting the lives of those who love and obey Him. In Isaiah 43:19 we read: "Behold I will do a new thing; now it shall spring forth." Those last four words are especially significant—"Now it shall spring forth." He doesn't say He is thinking of doing a new thing or that He will do it in due course. He means **now** when He says it. The truth of this message to us is most encouraging and full of the element of truth that establishes the fact of performance.

We have seen Him work many times as the result of fervent prayer by a true believer. We have seen instantaneous healings and miracles occur. And we have at time received answers to prayers almost at the moment of their conclusion. But God does not always work on the spur of the moment. He worketh and that should be enough for us to know! He does delight in doing new things for us. God didn't plan that our spiritual lives and experiences should be simply routine, dull components of daily living. He has included the glorious unexpected in His way of answering prayers at times. And this is one of the many good reasons why the Christian life is never a staid, cut-and-dried affair, so to speak. There's fresh variety in it every day.

When we literally take Him at His Word, expect Him to do a new thing, and wait for it to be accomplished, we are in perfect condition to re-

ceive His bounties. We must realize that every answer to each of our sincere prayers is a **new** thing. His blessings are packaged with newness. The wrappings are never worn or drab! The new thing does spring forth when we are fully prepared to receive it. The times of preparation must be accomplished, however, and we must build the platform upon which the new thing is to descend.

A new convert always experiences the tremendous thrill of receiving something new in the fact of his learning to pray and expect God to act. It is a never ceasing and thrilling proof of the verity of salvation. The thrill of meditating upon the time we first embraced salvation brings a new thrill and is a part of the new things that God sends. When God says: "Behold, I will do a new thing; now shall it spring forth," He is grieved if we do not take Him at His Word even though there is no evidence of His hearing or answering prayer. This is where we must completely rely on faith. It is a testing ground for faith.

God is constantly doing new things for the born-again, Spirit-filled believer. He delights in doing so. He knows the joy it gives to His children who are humble and obedient. Unexpected blessing can be expected! When He tells us: "Behold, I will do a new thing," we must confidently expect it to spring forth. Is He doing new things for you? If not, it is simply because you are only halfheartedly expecting them to spring forth!



The New Year of Faith

"Her ways are ways of pleasantness and all her paths are peace."
—Prov. 3:17

Faith speaks to the pilgrim in many ways at the dawn of the New Year. To blinded eyes it says, "I am the Way"—to the fearful heart, "I am with thee"—to the slothful body, "Rise, let us be going"—to the irresolute spirit, "Not by might, nor by power, but by my Spirit." Faith indwells and surrounds us with His providence, His protection. His forgiveness, and His resolution. What more could we want for the New Year than the guidance of omniscience, the comfort of omnipresence, the pardon of holiness, and the resolve of omnipotence! Faith lays visible claim to all these in the Lord Jesus Christ. Of the past, faith says, "It is gone. Why write its epitaph?" Of the future, "As thy days, so shall thy strength be." Of the present, "Rejoice in Jesus Always."—Gene Farrell

We Pray God's Best Upon All Our Readers During the Year 1957

